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ERRATA.—In No. 28, near the bottom of the first col[illegible], on page 436, in the Memoir of Willet H. Hunt, for " 6th month " read *5th month;* and [illegible] middle of first column on page 437, for " to whom " read *when.*

" On page 778, the top line of the second column should be the top line of the first column. Near the bottom of first column on page 770, in the first line of the quotation from Young, for " language " read *languish.*

[illegible]es.

FRIENDS' INTELLIGENCER.

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EXTRACTED FROM A MEMOIR OF RACHEL LLOYD.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."

Perhaps in few instances has this truth been more exemplified than in the experience of this beloved and honored Friend; and it is encouraging to believe that records like the present may stimulate other travellers in the pathway to the kingdom, and animate them, whatever may be their trials and difficulties, to hold fast the beginning of their confidence steadfast unto the end.

Rachel Lloyd was the daughter of George and Deborah Braithwaite, of Kendal; Friends well esteemed for their religious experience and stability, whose pious endeavors to train up their children in the nurture and admonition of the Lord, were eminently blessed in this their eldest child. She was remarkable, from her earliest years, for a deep sense of reverence towards God, and a great fear of offending him. . . . . .

In her twenty-third year, she was married to our late dear friend, Samuel Lloyd, and settled in Birmingham, where the remaining sixty-three years of her life were spent. In this new position, the same decision of character, and the same scrupulous adherence to duty, for which she had been conspicuous before, marked her daily course. She loved the truth as it is in Jesus, and believed that the religious views in which she had been educated were in accordance with the principles of Christianity, as set forth by our Lord and his apostles. She was faithful in her support of them, both by precept and example, in her intercourse with others.

For many years she filled the office of Elder in the Society to which she was so undeviatingly attached, and many can bear testimony to the tender solicitude which she evinced that those on whom the gift of the ministry had been bestowed, might be faithful in their divine Master's service. She was herself careful not to neglect any opportunity of meeting with her friends, both for the worship of God, and the promotion of good order in the church. . . . . .

In setting out for the Yearly Meeting in 1810, her affectionate heart appears to have been tried, and she remarks, "I felt rather more than usually low, though assured our dear offspring are under better protection than the kindest parental care can extend; and the Lord alone can truly bless our going out and our coming in." . . . . . .

"Reached home in safety, and found our dear circle in usual health, nothing in domestic or other matters having materially suffered through our absence; and surely it is a favor to have been thus allowed to repair to the solemn annual gathering, to be among some of the saints of the Lord, to hear his name exalted and his dealings declared; and oh, that a reverent sense of the mercy vouchsafed, and my own unworthiness, may deeply humble my heart, and lead it to increased dedication and watchfulness; and that nothing may be too near or too dear to part with, so that I may win Christ and be found in Him at last."

In reference to the ministry of Wm. Forster, on one occasion, she remarks, he closed his deeply instructive communication with words to this effect: "We do not want an eloquent ministry, we do not want flowery language,—*we want a baptizing ministry, a ministry that will break the hard heart, and heal the wounded one*,—a ministry *that will lead us to Christ, the fountain, and leave us there.*"

Seventh mo. 3d, 1842. "The anniversary of my birth-day. I knelt, and unto the Lord I was bowed down greatly. Surely I do not think myself whole; I need the Great Physician's help, being almost cast down below measure. If I could know that any poor pilgrim, who was tried like myself, had got safely into the haven of rest and peace, it would encourage my drooping soul. Oh! that I could find Him whom my soul loveth, and be enriched with his legacy of peace. My heart is full of desire to grow in grace and in the saving knowledge of God." . .

The character of those who are worthy of double honor, cannot always be fully portrayed, without the appearance of eulogy; but whilst it is desired distinctly to mark *who* it is that maketh them to differ, and to ascribe all real excellence

to the work of His grace alone, the force and beauty of example ought not to be lost; and of our dear friend it may truly be said, that, "given to hospitality," the poor as well as the rich were fed from her table; those she esteemed the Lord's messengers were peculiarly welcome, and the stranger found a resting place at her gate. Her bounty was not confined to local charities, nor to claims more directly at home; it was of a diffusive character. From her fifteenth year she wept and she worked for the Negro race. The last time she rode out she went to pay some of her accustomed calls at the abodes of poverty; she was then in her usual health, and remarkably active for a person eighty-four years of age. At the close of that very day she fell and broke the bone of her hip. This afflictive dispensation commenced a fresh era in her life; from being active and independent, she was rendered helpless, and obliged to rely on the assistance of others. In this season of severe trial, the fruits of the Spirit were manifested in meek submission, patience, and thankfulness for remaining favors, often contrasting her own experience with that of those less favored than herself, with outward accommodations. Most endearing was the intercourse into which these new circumstances introduced the junior members of her large family, who regarded it as their privilege to minister in any way to her comfort.

Toward the end of the 11th mo., 1853, she was seized with an illness, which she thought would "take her home." She remarked that she had been hitherto nicely helped along, and that she should be helped to the end; for help was laid on One mighty to save, and able to deliver. She had now arrived at that period when faith was soon to be exchanged for sight, prayer for praise, and grace for the fruition of glory. Thinking her end was near, she said with emphasis, "I live to die; I die that I may live eternally. Don't be distressed for me; my Saviour is near, whose own dear name is love." She spoke of the joys awaiting her, of the eternal crown of glory with which the sufferings of this present time were not to be compared, and remarked to her medical friend, "I do not see how I can do better than be left in the hands of the Lord" . . . . . .

Fifth mo. 1st. She sank rapidly during the night, and was able to say little during the following day, the last she spent on earth. On being reminded of the Saviour's words, "Peace I leave with you; my peace I give unto you"—she warmly rejoined, "Peace, peace." . . . Those present seemed treading with her the borders of that heavenly kingdom, of the joys of which she was so soon to partake, and, in some degree, to realize the happiness of being "absent from the body, and present with the Lord."

About 11 o'clock, she welcomed with much pleasure the return of a beloved son and daughter, and then appeared desirous of rest, saying "I shall soon be asleep." Once more she was aroused by a short paroxysm of pain; then again closed her eyes in a sweet slumber, to open them no more on earth.—*Annual Monitor.*

EARLY PIETY.—NO. XXXIX.

Mary Harris, of London, a maid, young and beautiful, went often with her relations to the meetings of the people called Quakers, and had a love raised in her to the blessed truth, and to them who held it in a pure conscience; yet still lived in the customs and fashions of this evil world. But the same love of God that had begotten tenderness in her heart, and love to truth, followed her, and would not suffer her to sit down in the world without trouble. The Lord visited her with great weakness, so that she grew ill, and fell into a consumption, for about three years; and being often visited by Josiah Coale, and put in mind to consider, whether the hand of the Lord was not upon her for her unfaithfulness and disobedience, she did consider the matter, and the Lord set it home upon her heart, and she cried to him for mercy; and applied her heart to the Lord and his faithful messengers, saying, "I have hardened my heart at many precious meetings, when the Lord hath smitten me, and I have seen plainly that the Lord would have gathered me; but I said in my heart, if I receive this, if I give up to this, I must be a Quaker, and I cannot be a Quaker." Then would I take my heart from attending upon the ministration of truth, and then my heart became more hard. "What shall I do," said she, "that now I may receive the faithful sayings of the servants of the Lord?" "Oh! that my heart were open, but now it is shut and hard; when shall I find mercy in this state?"

She remained so for some time, and grew weaker and weaker in body; and on the first day she took her bed, she was much under the righteous judgments of the Lord, and felt his word in her heart as fire. But the Lord in judgment remembered mercy, and having brought her very low, he showed her the child's state, which she with great delight desired; and, indeed, she became as a little child, fit for the kingdom of Heaven. Then did the Lord rend the veil, and showed her his glory, and the preciousness of his pure truth, and the light shined out of darkness, and in it she saw light, and received the knowledge of God; and her heart was filled with joy and praises to the Lord, saying, "I am well, I feel no pain, I am full, my cup runs over. I am filled as it were with marrow and fatness. I have seen his glory, and tasted his precious truth. How pure is God's everlasting truth! Nothing so pure; and they who indeed receive it, are made pure by it. Praised be the Lord, who hath made me partaker of it and placed me among his

people." Many precious words she spoke, to several persons who came to visit her, to their several conditions, showing to some who lived in pleasure, her hands, saying, "See here, the Lord hath made these bones bare for my rebellion, because I would not submit to his blessed truth. He hath brought me to the dust, and I must lay down this body as a sacrifice. Oh! do not you stand out; it will cost you dear, if ever you find mercy." Then she would sing praises to the Lord, and exhorted all speedily to embrace truth, and warned others professing truth from following the fashions of the world, crying to the Lord to wash her thoroughly. Some would say to her, "It may be thou mayest recover." "No, no," she replied, "I must lay down this body for my rebellion. In my vain life, if any had said I should recover, it would for a little time seem to refresh me; and if they had said, surely I could not live long, it would cast me down; but now I long for death. I must lay down this body; 'for,' said she, 'when I received God's everlasting truth, I received the sentence of death,' and this she was positive in all along."

More sensible expressions she uttered, which I omit for brevity. About half an hour before her departure, she was taken with a very great trembling, and seemed to be somewhat troubled; when one near her said, "What is the matter? art thou in any doubt concerning the truth of which thou art made partaker?" She replied, "No, no; that is God's pure everlasting truth, which the people of God called Quakers are made partakers of, and for which they suffer; that is everlasting, that is the true spirit, and their God is my God; and although I see it not now, as I have seen it, yet I bring in my testimony, that is the truth that shall abide forever; that is pure, and nothing that is defiled shall be sheltered under it. That is the truth which enlighteneth every man coming into the world; the little seed in me is become great, great, great! Blessed be God, who hath placed me among his people, and I possess what they possess; and when the faithful die as I die, my portion will be their portion; and my cup is full, it runs over and over." Then she breathed a little thicker for about a quarter of an hour, and so without a groan or sigh or the least motion, she shut her eyes and slept. She died in the year 1668, near Smithfield, London.

A complete system of idolatry was carried from Egypt to India, and from India to the north-western extremity of Europe, and to the north-eastern extremity of Asia, before the year B. C. 542; hence we may account for the fact that the days of the week were dedicated to the same or analogous deities among nations apparently so unconnected, and so unacquainted with each other, as the Indians, the Scandinavians, and the Romans. Thus 'Audity War,' 'Dies Solis,' the Sun's day, &c.

Extracts from a Sketch of the Life of Benjamin Banneker, by J. SAURIN NORRIS.

[Concluded from page 320.]

In the course of a few days, S. Mason sent him a poetical letter, which subsequently appeared in the newspapers of the day. We will extract from it a sufficient portion, to evince her interest in his welfare:—

"*An Address to* BENJAMIN BANNEKER, *an African Astronomer, who presented the Author with a Manuscript Almanac, in* 1796."

"Transmitted on the wings of Fame,
Thine *eclat* sounding with thy name,
Well pleased, I heard, ere 'twas my lot
To see thee in thy humble cot,
That genius smiled upon thy birth,
And application called it forth;
That time and tides thou could'st presage,
And traverse the Celestial stage,
Where shining globes their circles run,
In swift rotation round the sun;
Could'st tell how planets in their way,
From order ne'er were known to stray.
Sun, moon and stars, when they will rise,
When sink below the upper skies;
When an eclipse shall veil their light,
And, hide their splendor from our sight."

After continuing for some time in the same strain, the authoress proceeds to give an admonition to the Astronomer:—

"Some men whom private walks pursue,
Whom fame ne'er ushered into view,
May run their race, and few observe
To right or left, if they should swerve,
Their blemishes would not appear,
Beyond their lives a single year.—
But thou, a man exalted high,
Conspicuous in the world's keen eye,
On record now, thy name's enrolled,
And future ages will be told,—
There lived a man named BANNEKER,
An African Astronomer!—
Thou need'st to have a special care,
Thy conduct with thy talent square,
That no contaminating vice,
Obscure thy lustre in our eyes."

In about a year after Banneker had received this communication, he sent her the following letter, which is copied *verbatim:*—

"*August* 26*th*, 1797.

"DEAR FEMALE FRIEND:—"I have thought of you every day since I saw you last, and of my promise in respect of composing some verses for your amusement, but I am very much indisposed, and have been ever since that time. I have a constant pain in my head, a palpitation in my flesh, and I may say I am attended with a complication of disorders, at this present writing, so that I cannot with any pleasure or delight, gratify your curiosity in that particular, at this present time, yet I say my will is good to oblige you, if I had it in my power, because you gave me good advice, and edifying language, in that piece of poetry which you was pleased to present unto me, and I can but love and thank you for the same; and if ever it should be in my power

to be serviceable to you, in any measure, your reasonable requests, shall be armed with the obedience of,

Your sincere friend and well-wisher,
BENJAMIN BANNEKER."

"Mrs. Susanna Mason."

"N. B. The above is mean writing, done with trembling hands. B. B."

This letter was directed to the care of "Cassandra Ellicott," afterwards married to Joseph Thornburg, of the house of Thornburg, Miller & Webster, of Baltimore.

The common place book of Banneker, now in our possession, gives every assurance, that his love for scientific calculations had not diminished his prudence in regard to the common affairs of life, as a few extracts from its contents will show:—

"Sold on the 2nd of April, 1795, to Buttler, Edwards & Kiddy, the right of an Almanac, for the year 1796, for the sum of 80 dollars, equal to £30.

"On the 30th of April, 1795, lent John Ford five dollars. 1*l.* 17*s.* 6*d.*

"12th of December, 1797, bought a pound of candles at 1*s.* 8*d.*

"Sold to John Collins 2 qts. of dried peaches 6*d.*" 1qt. mead 4*d.*

"On the 26th of March, came Joshua Sanks with 3 or 4 bushels of turnips to feed the cows.

"13th of April, 1803, planted beans and sowed cabbage seed."

These domestic mementos occupy a strange proximity with entries of more dignified character. His last recorded astronomical observations, for the entire month of January, 1804, appear on the same page, with an account of money loaned to individuals.

Being without any data for the purpose, we cannot speak with certainty of the year when Banneker's death took place, but believe it was 1804. It was during the season of autumn that, on a very bright day, he had walked out on the neighboring hills to enjoy the air. There he met an acquaintance, to whom he complained of feeling unwell. After conversing a short time, they returned together to his cottage, where on lying down on his couch, he immediately became speechless, and died soon afterwards.

He had been extremely ill a few years before, and, in anticipation of his death, had given particular directions to his sisters respecting his personal property. He ordered that all the articles which had been presented to him on their first acquintance, by George Ellicott, to assist him in his studies, comprising books and mathematical instruments, and the table on which he made his calculations were to be returned to him, as soon as he should be no more. At the same time, he requested his acceptance, as an acknowledgment of a debt of gratitude for his long continued kindness, of a volume of his manuscripts containing all his Almanacs, his observations on various subjects, his letter to Th. Jefferson, and the reply of that statesman. All the interesting matter contained within its pages was published in 1845, in the memoir of Banneker, by J. H. Latrobe.*

Banneker left to his sisters, Minta Black, and Molly Morten, every thing else that he died possessed of. Faithful in the fulfilment of his instructions, on the day he died, all the things we have enumerated were sent in a cart, attended by one of his nephews, to their place of destination, where their arrival gave the first intelligence of his death to the inhabitants of Ellicott's Mills. To the promptness observed in obeying his orders, we are indebted for the preservation of the manuscripts we have spoken of. He was buried two days afterwards; and, whilst the last duties were performing at the grave, his house took fire, and burnt so rapidly, nothing could be saved! His clock, and every other specimen of his ingenuity or scholarship, were consumed in the flames!

Several months previous to his death, he had given to one of his sisters the feather bed on which he generally slept, which, after his death, she carefully preserved as her only memorial of him. Some years afterwards she was induced to open it, from feeling something hard amongst the feathers, and found a purse of money; a circumstance which would perhaps be unworthy of notice, except as a hint respecting his pecuniary affairs. In the absence of other evidence, we are thus tacitly assured, that his careful manner of living left him something to spare, and that the evening of the life of the "African Astronomer" was not overshadowed by extreme poverty.

Since the preceding sketch was written, we have obtained the following communication, from one of the first agriculturists in our state. He received a mercantile education at Ellicott's Mills, enjoyed many opportunities of seeing Banneker, and has, therefore been able to furnish information of great value to the interest of our narrative.

"In the year 1800, I commenced my engagements in the store of Ellicott's Mills, where my first acquaintance with Benjamin Banneker began. He often came to the store to purchase articles for his own use; and, after hearing him converse, I was always anxious to wait upon him. After making his purchases, he usually went to the part of the store where George Ellicott was in the habit of sitting, to converse with him about the affairs of our Government and other matters. He was very precise in conversation and exhibited deep reflection. His deportment, whenever I

*See J. H. B. Latrobe's Memoir of Banneker, published then by the Maryland Historical Society, and in the Maryland Colonization Journal.

saw him, appeared to be perfectly upright and correct, and he seemed to be acquainted with everything of importance that was passing in the country.

"I recollect to have seen his Almanacs in my father's house, and believe they were the only ones used in the neighborhood at the time.* He was a large man, inclined to be fleshy, and was far advanced in years, when I first saw him. I remember being once at his house, but do not recollect aaything about the comforts of his establishment, nor of the old clock, about which you enquired. He was fond of, and well qualified, to work out abstruse questions in arithmetic. I remember, he brought to the store, one which he had composed himself, and presented to George Ellicott for solution. I had a copy which I have since lost; but the character and deportment of the man being so wholly different from anything I had ever seen from one of his color, his question made so deep an impression on my mind I have ever since retained a perfect recollection of it, except two lines, which do not alter the sense. I remember that George Ellicott was engaged in making out the answer, and cannot now say that he succeeded, but have no doubt he did. I have thus briefly given you my recollections of Benjamin Banneker. I was young when he died, and doubtless many incidents respecting him, have, from the time which has since elapsed, passed from my recollection."

CHARLES W. DORSEY, *of Elkridge.*

The following is the question :—

A Cooper and Vinter sat down for a talk,
Both being so groggy, that neither could walk,
Says Cooper to Vinter, "I'm the first of my trade,
There's no kind of vessel, but what I have made,
And of any shape Sir,—just what you will,—
And of any size Sir,—from a ton to a gill!"
"Then says the Vinter, "you're the man for me,—
Make me a vessel, if we can agree.
The top and the bottom diameter define,
To bear that proportion as fifteen to nine;
Thirty-five inches are just what I crave,
No more and no less, in the depth, will I have;
Just thirty-nine gallons this vessel must hold,
Then I will reward you with silver or gold,—
Give me your promise, my honest old friend?"
"I'll make it to-morrow, that you may depend!"
So the next day the Cooper his work to discharge,
Soon made the new vessel, but made it too large;—
He took out some staves, which made it too small,
And then cursed the vessel, the Vinter and all.
He beat on his breast, "By the Powers!"—he swore,
He never would work at his trade any more?
Now my worthy friend, find out, if you can,
The vessel's dimensions and comfort the man!

BENJAMIN BANNEKER.

We are indebted to Benjamin Hallowell, of Alexandria, for the mode of solving this question, and its answer. The greater diameter of Banneker's tub must be : 24.746 inches. The less diameter : 14.8476 inches.

*Several copies of these Almanacs are preserved in the Library of the Maryland Historical Society.

Selected.

From an ancient book, the title page and conclusion of which are both missing. The authoress was a woman, a member of the Society of Friends.

"I have sometimes thought it would be a singular advantage to the professors of Christianity of all denominations, seriously to examine and inquire of our own hearts, what our religion has done for us; or what benefits have accrued to us from it? Whether the grace we have received has assisted us to resist the temptations of our soul's adversary? and whether we are nearer salvation than when we first believed? For being invested with a power to do a thing, will no longer be of use to us, than as we apply it. The grace and good Spirit, though it instruct us to deny all ungodliness, is of no further benefit to us, but as we obey its teachings, and follow its leadings : therefore I am of opinion it would not hurt the best Christians nor any others, sometimes to ask themselves the following questions. Have I, who assume the name of a Christian, departed from all iniquity? Are all old things done away, (for he that is in Christ is a new creature,) and do I experience new thoughts, new desires, new conversation, a total change, all things become regular, uniform and consistent with my high and holy calling? Is Christ the best beloved of my soul? Does my heart pant and my eyes fail for his salvation? Is my soul athirst for God? Do I long for his presence more than for hidden treasures? Do I love God above all other considerations, and my neighbor as myself? Am I careful lest I offend him? Do I live in constant observance of his laws? Do I live in his fear? Am I circumspect in all my words, that I sin not with my tongue? Does my conversation become the gospel of Christ? And am I careful to adorn his doctrines, which I profess to believe, and be guided by?

"If, upon a candid examination, this be the happy state of the professors of Christianity, my soul can rejoice with them, let them call themselves by what denomination or sect they may : for happy is the people who are in such a case! Yea, blessed are they whose portion is the God of Jacob! On the contrary, if we are only professing, and not in the possession of godliness,—if we have a form, but are insensible of the power to work a change in our hearts, our religion, as yet, has done nothing for us. Therefore I entreat all who are in this case, to consider it as an unfit state for heaven; for if we have not witnessed a being created anew in Christ Jesus, born of the incorruptible seed or word of God; known a death unto sin, and a new birth unto righteousness, born again of the Spirit, our Lord positively says we cannot enter into the kingdom of God.

"Let the time past then suffice, and for the future redouble your diligence, and no longer

hold the Truth in unrighteousness; walk circumspectly as wise, redeeming the time. The kingdom of God does not stand in form, but in power, neither is religion to be taken up by fits and starts, as it suits our leisure and convenience, nor by imitation, but conviction. We must cleave to God with full purpose of heart; what our hand finds necessary to do, in this great business of salvation, we must do with all our might; we must not indolently seek, but (by God's assistance) ardently strive to enter the kingdom of God."

For Friends' Intelligencer.

"Light is sown for the righteous," and for the unrighteous that they may become righteous. "Upon whom, (saith Job,) doth not his light arise." God is Light and Christ is the Light emanating from him, one with the Father; as said Christ, "I and my Father are one." "As long as I am in the world I am the light of the world," the same who said, before Abraham was I am, I am the great characteristic of Deity, the same yesterday, to-day, and forever, agreeing with the testimony of John. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was nothing made that was made. In him was life, and the life was the light of men." And in every age of the world as men rebelled against this light and life, they rejected the Lord of life and glory in his blessed appearance in them; thus the Lamb of God has been slain from the foundation of the world, and every one, now and forever, who walk in disobedience to the Light they have received, crucify to themselves the Son of God afresh, and as the Scriptures testify, put him to an open shame. And it is written, the Son of God, (sometimes called the Son of Man, because of his birth in Man,) that he came not to call the righteous, but sinners to repentance. He came to bear witness to the Truth; those that are of the Truth, he said, heard his voice. He was manifested to take away our sins, God sending his own Son in the likeness of sinful flesh, and for sin (then and now) condemning sin in the flesh. He came to seek and to save those that were lost. "If the Gospel is hid," said the Apostle, "it is hid to them who are lost, whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine in them." John was sent to bear witness to the Light, declaring its universality as being that which enlightens every man that cometh into the world. George Fox was an instrument sent of God to call men to "Mind the Light," and the great mission of the Religious Society of Friends, was and remains to bear witness to it. It is, indeed, the corner-stone, elect and precious, that manifestation and Divine principle by which, whatsoever is to be known of God, is revealed in man. It was this light that enlightened the mind of Peter, when queried by the blessed Master, "Who say men that I am, and whom say ye that I am," that gave him to see the Divinity, and enabled him to say thou art the Christ, the Son of the living God. Flesh and blood, said Jesus, hath not revealed this unto thee, but the Father who is in Heaven, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it. And men know Christ savingly or as their Saviour, but as he is thus revealed in them. This then remains to be the message yet to be declared, that God is Light, and in him is no darkness at all; if we say we have fellowship with him and walk in darkness, we lie and do not the truth. But if we walk in the Light as he is in the Light, we have fellowship one with another, and the blood (which is the life of Christ,) cleanseth us from all sin. But how is this fellowship and communion in our once favored Society, like the gold, become dim, and the fine gold changed.

In the rise of our Religious Society, it does not appear that men were called upon to subscribe to, or believe in, certain doctrines, creeds or opinions of men; but church fellowship consisted, as now it should, in walking in the Light, Life and Power of God, evidencing to the world that they were disciples of Jesus; by our love to one another, and that we were examples of uprightness in all our dealings with men. How desirable it is that we, as a people, should recur to first principles, to our first love, leaving the things that are behind, reaching after and endeavoring to obtain again that unity of spirit, which is the bond of peace; thus being again brought into fellowship and communion, one with another, a communion founded in the experience of love to God and love to man; not bound by the narrow limits prescribed by men, but that communion and lenity of spirit, which they who are united in will agree to leave many differences out of sight.

It was the exhortation of the Apostle, that prayers, intercessions and giving of thanks be made for all men, and if for all men, surely for all those called by the same name, making the same profession of being led by the spirit, and yet holding out to the world the same important testimonies that truth called the Religious Society of Friends to bear. If these, in the spirit and feeling of undissembled love, were thus enabled to comply with this religious obligation, and were found praying, yea, continually praying, for those differing from, as well as those particularly united with them, all the breaches would be healed and the stumbling-blocks removed that now stand in the way of those whose faces are turned Zionwards.

"The word of God is not bound." Why then limit the Holy One of Israel? why not desire that great be the company of those that publish it,

and that the Word might have free course? The Most High will send by whom he will send, and believing that all who are rightly sent, having freely received, will freely give, let us open our houses and our hearts to receive such without distinction; and we should often be made to acknowledge, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Canada, 3d mo. 6th, 1855. J. W.

EXTRACT.

Old age is a stage of the human course, which most of us hope to reach, and therefore the consideration of it interests us all. It is a period justly entitled to a general respect, even its failings ought to be touched with a gentle hand; and though the petulant and the vain may despise the "hoary head," yet the wisest of men has asserted that when found in the way of righteousness, it is a crown of "glory." I shall a little allude to the errors that are most incident to the aged; shall suggest the peculiar duties they ought to practice and point out the consolations they may enjoy. In the great plan of Providence, it is wisely ordered that before we are called away from the world, our attachment to it should be greatly loosened; for as in the day of human life, there is a morning and a noon, so there should be an evening also, when the lengthening shadows shall admonish us of approaching night. Yet we have no reason to be surprised, if they who have arrived at this dejecting season, feel and lament the change which they suffer. The complaints therefore of the aged should meet with tenderness, rather than censure. The burden under which they labor, ought to be viewed with sympathy, by those who must bear it in their turn, and who, perhaps, hereafter may complain of it as bitterly. At the same time the old should consider, that all the seasons of life have their several trials allotted to them, and to bear the infirmities of age, with becoming patience, is as much their duty, as it is that of the young to resist the temptations of youthful pleasure. By calmly enduring for the short time that remains what Providence is pleased to inflict, they both express a resignation most acceptable to God, and recommend themselves to the esteem and assistance of all who are around them.

THE QUAKER MAJOR GENERAL.

When the announcement was made to Hon. Eli Jones, a member of the Society of Friends, that he was elected Major General of the Second division of the military of Maine, that gentleman made a brief speech in the House of Representatives declining the honor, in which he said:—He had ever endeavored to regulate his own conduct by the principle that legislation should not go very far in advance of public sentiment; and it seemed to him that this election might possibly be a little ahead of that sentiment. He would submit this suggestion in all candor. It was generally understood that he entertained peculiar views in respect to the policy of wars. If he was in fact an exponent of the views of the Legislature on that subject, he would cheerfully undertake to serve the State in the capacity indicated. With much pleasure would he stand before the militia of the second division, and give such orders as he thought best. The first would be to "ground arms!" the second would be "Right about face! Beat your swords into ploughshares and your spears into pruning-hooks, and learn war no more!" and he would then dismiss every man to his farm and his merchandise, with an admonition daily to read at his fireside the New Testament, and ponder upon its tidings of "Peace on earth and good-will to men!"—*Ledger.*

For Friends' Intelligencer.

We are advised and earnestly recommended against frequenting taverns unnecessarily; attending places of diversion or amusement of any kind, and being at elections, political controversies and debates, where matters are discussed not calculated to instruct in things useful for us to know.

Young Friends,—Your worthy predecessors saw the evil of these things, and were led to caution the people in their day against them. They labored for the spiritual welfare of all classes. Powerful and efficient servants in the ministry were raised up to turn the minds of the people from the things of the world. The call is still extended, by rightly qualified servants to turn from corruptible, perishing things, and enter the true fold of rest. There is but one way, it is straight and narrow; you cannot find it in the world, for in the world ye shall have tribulation. It is not found in music or any vain amusements, and in no books. It is neither above you in the clouds, or around you in the wind. It is in no house, neither can any man give it you. God has declared that he dwelleth not in temples made with hands, but *in men's hearts;* he knows every thought and act, and promises abundance of peace and joy to all who will receive and obey him. Seek ye first the kingdom of Heaven, and its righteousness, and all things necessary will be added to you. Gain this one thing needful and all is gained; lose this and all is lost. Then go not after the amusements and vain pursuits of the world, but come to Him who will give unalloyed happiness and peace, and who will teach you as man never taught, for man teaches of things natural; but He will teach you of things spiritual, and will unfold to your understandings the mysteries of his kingdom. Then there will be no need for any to say, "Know the

Lord," for all shall know him, from the least to the greatest.

Byberry, 2d mo. 28th, 1855. M.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 17, 1855.

We have at various times received communications from correspondents, both in prose and poetry, which have not appeared in our paper. The reason for this omission is, that they do not, in our judgment, possess sufficient merit to interest the generality of our readers.

Where the subject matter of an original communication is good, but the style defective, we have taken the liberty to make verbal alterations which do not impair the sense.

Though our standard of literary excellence is not very high, yet a certain degree of correctness, and clearness of style is necessary when any one comes before the public to interest or enlighten them.

We would also remind our contributors that distinct orthography and punctuation materially aid the compositor.

Notices of marriages and deaths should always be accompanied by a responsible name.

If subscribers who do not keep a file of our periodical, and may have any of the following numbers of the last volume, they will much oblige the publisher by forwarding them to him, viz. No. 1, 27, 29, 30, 39, 42, 43.

IF I HAD WEALTH.

It is a frequent feeling, if not utterance, "Oh if I had wealth, how much pleasure it would afford me to contribute largely to all benevolent and religious objects!" To one thus expressing himself, an aged Christian replied: I am not quite so sure of that, and that for several reasons:

First, You do not seem to realise that God demands a charity commensurate with what we have, and not with that which we have not; and hence, if we do not come up to this real standard, it is not probable that we would to an imaginary one.

Second, It is the willing heart which is most commendable in the sight of God; and if the heart refuses when our means are small, it is vain to excuse our delinquency by a promise of generosity in circumstances which may never occur.

Third, You forget that, by God's blessing, the mite of the poor may go much farther than the affluent gifts of the rich.

Fourth, If the love of Christ does not impel us to show our attachment to Him under one arrangement of circumstances, what warrant have we to believe that it will become influential in a different position?

And, fifth, Charity is like a plant, which must be cultivated before it will grow. If we do not then begin early to give it our attention, it will die out. To postpone giving until we can give largely is equivalent to an indefinite postponement. The lust of accumulation is most unfriendly to the growth of charity; if our charity be reluctant when we are poor, it will not likely be very prompt when we grow rich.

For Friends' Intelligencer.

TWILIGHT HOUR.

Who is it that has not felt and enjoyed the sweet influences of the evening "twilight-hour?" That portion of the day, which is so peculiarly calculated to inspire the mind with feelings of devotion, and an humbling sense of our dependance on God, and of the gratitude due him, for the manifold blessings which are so bountifully distributed for our acceptance and enjoyment?—That short hour, which seems to partake of the beauty and sublimity of the *morning*, and of the tranquillity and serenity of the *evening*—when, in the "cool of the day," we are favored to draw into the quiet—to review the occurrences of the past, and feel the precious evidence that we have properly improved our time and talents, and have been in the faithful discharge of our every duty,—when the mind is privileged to mingle with the spirits of "loved ones departed," and to enjoy near and sweet communion with the spirits of the "just made perfect." While the day, (emblem of our life,) seems to linger yet a little longer, as though to stay "the flight of time," and prolong the opportunity for making a comfortable adjustment of our mental accounts, before the night closes around us, in which we are assured, "no man can work."

Parents, have you ever observed the calming influence of these twilight moments, on the minds and feelings of your innocent little children? even while so young as to be unable to understand "what makes it get so dark," when, weary with their sports and pastimes, they will fondle around, and ask you to "say some pretty pieces?"

Oh! mothers, cherish these feelings, encourage such opportunities for instructing the tender, teachable mind; and if, on their retiring for the night, you were in the practice of reciting a few instructive verses, or reading some good book, you might observe those dear little ones, falling into sweet sleep, in a tender frame of mind. Nor will the salutary effect of this kind of instruction, be lost with the night's repose; it may be seen and felt on the morrow, and each succeeding day will furnish evidence of the propriety of this

early training. Society will be improved, and great will be your reward. E. C.
3*d mo.* 1855.

Physician's Report to the Managers of the Pennsylvania Hospital for the Insane for 1854.

(Concluded from page 825.)

The appeal for aid to increase the accommodations for the Insane which was alluded to in last Report, and made the subject of a special appeal by the Managers, is thus alluded to by the Physician.

My position in this Institution renders me painfully familiar with the circumstances alluded to, and makes it a duty again to refer to the subject, although treated of at some length in my last annual Report. No other apology can be required—if apology of any kind is needed—for reminding a Christian community of the sufferings of any portion of its members, of its own wants and best interests, or for again calling your attention, and through you, that of the citizens of Pennsylvania, to our present deficiency of accommodations for the insane; to the loss which is daily resulting from this state of things; to the rapidly increasing wants of the future; and, above all, indicating the means by which we have it in our power promptly and thoroughly to remove all these deficiencies, and thereby confer blessings of the highest character on our afflicted fellow-men. It seems to me that the real character of insanity, its prevalence amongst us, the means of preventing its development, or the true principles on which its treatment should be based, cannot be too often brought to the public notice. The community cannot be too often reminded that this disease pervades all classes of society, spares neither age, sex, nor calling, claims as its victims from one to two in every thousand of the population, and that of the total number of sufferers, at least two-thirds should be under special care and treatment in a well-organized hospital. Nor is it less important that all should know that while insanity, judiciously managed, is, in its early stages, as curable as most other serious maladies, when neglected, it is almost certain to lead to permanent loss of reason, and that, unlike what occurs in other diseases, home is not commonly the place for its relief, but an institution of a costly character, specially prepared for the purpose, surrounded by various means of treatment not elsewhere accessible, and officered by individuals of proper qualifications, is essential to demonstrate its real curability, or to give the greatest amount of comfort to those who are suffering from it. Nor can our citizens have too often placed before them certain other indisputable facts, in reference to the amount of this malady among us, and our present means of treating it, nor proper appeals be too frequently made to their benevolence and liberality for substantial aid to a project which, once judiciously carried out, is sure in all future time to bring relief of a kind that cannot be valued in dollars and cents, to those whose mental condition appeals with peculiar force to the warmest sympathies of every humane heart. It cannot, I am sure, be too often stated, or too generally known, that our commonwealth, with between 2,5000 and 3,000 insane, has hospital accommodations for only 930; that Philadelphia and the adjacent country, with certainly more than 1,200 insane, can properly receive for treatment but 630; that all her institutions are more than rightly filled, and in every year, even now, numerous cases are unable promptly to receive proper treatment; that this steadily growing difficulty can only be relieved by the provision of new buildings, and that this Hospital, having peculiar advantages for carrying out such an object, has devoted to it the seventy acres of land immediately west of its present pleasure-grounds—a site that cannot be surpassed for general adaptation and natural advantages, in a single tract, secured from encroachments by special legislative enactment—and is now engaged in providing the means to erect thereon a new hospital for the insane, with fixtures and arrangements of so superior a kind as, with the present buildings, to put our city, in this respect, far in advance of any other on this continent, and to give to those who are mentally diseased advantages nowhere surpassed.

It can hardly be amiss either to say to such a community as ours, distinguished alike for its benevolence and liberality, and whose present hospital accommodations—extensive and excellent as they are—have sprung mainly from the efforts of private citizens, that on their contributions reliance is placed for the execution of this great work; that $250,000 will furnish all that is desired; and that as soon as $150,000 are subscribed, the buildings will be commenced; or, to remind those who aid in securing its prompt accomplishment, how much they are doing for their fellow-citizens, if not for their own immediate friends and neighbors. If the new Institution accomplishes—as there is no reason to doubt that it will—what the present hospital has been doing for several years, those who contribute to this work may feel the fullest assurance that, in proportion to the amount of their contributions, they will share in the satisfaction of knowing that in every year of its existence they have secured to at least 400 insane persons a participation in the enjoyment of all the comforts of a pleasant residence, protection from exposure, and the most favorable circumstances to secure an improved mental condition, or to promote their complete recovery; that of all these, it may reasonably be expected, that from eighty to one hundred will annually be restored to reason and

to usefulness in society, and that many others will be greatly improved, while the whole community will be protected from the dangerous acts of many irresponsible men. They may know, too, that they have, in the same proportion, aided in securing, at all times, to between thirty and forty indigent patients—who otherwise must have been without relief—the best treatment, and everything desirable for their mental condition, without charge of any kind; to sixty or seventy others, in moderate circumstances, the opportunity to be placed under as favorable auspices as could be desired, at a rate of board considerably below the actual cost of their support, while even the most wealthy are at the same time enabled to avail themselves of advantages which, very often, no amount of money could have furnished in a private family. Nor should it be forgotten, in the estimate of the return which every dollar thus invested is sure to yield in all future time, without regard to the rise or fall of stocks, that the annual benefits are not alone to the four hundred afflicted fellow-beings who are to be residents of the Hospital, but almost as much to as many families in addition; for frequently the care of an insane person in his own house causes an amount of anxiety, suffering, and injury to others, that cannot easily be realized by those who have not examined the subject. How the same amount of money can in any other way be made to produce as noble results, or secure more enduring good, it is difficult to conceive.

A scheme of benevolence, promising such beneficent results as these, of whose urgent necessity, expediency, and utility, there can be no doubt, and against which no reasonable objection can be urged, may well claim from our fellow-citizens an unusual degree of sympathy and support. It is no doubtful project—no visionary experiment to test novel views or principles; but from the very day the new Hospital is opened, its usefulness will begin and continue as long as the structure and mental disease exist.

The promptness and liberality with which a number of our best citizens came forward and subscribed to the work upon the first announcement of the project, and the deep interest ever since manifested in its early prosecution by many of the most distinguished and prudent men in our community, may be regarded as some evidence of the state of feeling in reference to it with all who have thought seriously on the subject, and which—although temporary circumstances may retard the assistance that will hereafter be cheerfully rendered in some quarters—will, I trust, before any long period, secure its complete and triumphant accomplishment. Once commenced, the work will not be allowed to languish or stop short till finished. The length of time required to complete such a structure renders it exceedingly desirable that the subscriptions necessary to secure the beginning of the building should be obtained at as early a day as possible, and makes prompt aid of special importance.

A few pages of the Report are devoted to a sketch of Jacob G. Morris, who lost his life in the Arctic, while returning to his native country from foreign travel. He became a manager of the Hospital in 1844, and from that time took an active interest in all its departments, for which his persevering energy and active benevolence peculiarly qualified him.

A NOBLE DEED.

During the night of November 26th last, in a thick snow storm, the wind blowing a heavy gale down the lake, the water chilled and making ice fast, the Canadian schooner Conductor, Capt. Hacket, struck on the bar outside of Long Point out, on the island side, beat over and filled with water immediately, some distance from the shore, the sea making a complete breach over her, driving the crew to the rigging for their lives. In the morning at daylight they were discovered clinging to the wreck, by Margaret Becker, a trapper's wife, the sole inhabitant of that end of the island, her husband being over on the main land. She immediately went down abreast of the vessel on the beach, and built a large fire of logs, made some hot tea, and prepared some food for them in case they reached the shore, to refresh their drooping spirits by showing them succor was at hand. All that long day, with the tempest raving around her, did that heroic woman watch the suffering seamen clinging to the rigging of the wreck.

Just at nightfall the captain called to the mate, who was on the other side of the rigging, that they would all perish if they had to remain in the rigging another night, and that he was going to attempt to swim ashore; if he succeeded, the rest could follow him; if he drowned, they could cling to the rigging and run their chances. He leaped overboard and struck out. As he reached the undertow and backwater, his strength failing, and chilled and benumbed with cold, he would certainly have been drowned, had not the woman gone to his rescue. She waded in through the surf up to her neck, grasping him and dragging him out safely. The balance of the crew then followed him one by one, with the same result, this noble woman breasting the sea, and meeting and dragging them out singly as they came ashore, being in the main instrumental in saving the whole crew. Such noble conduct deserves more than a passing notice. She is a woman of the most humble position in life, but showed herself on this occasion a true heroine,

and possessed of the noblest qualities of heart and soul.—*Buffalo Com. Adv.*

THE ART OF EDUCATION.

(Concluded from page 824.)

It needs but a glance at the daily life of the infant to show that the whole of the knowledge of things which is gained before the acquirement of speech, is self-gained, that the properties of hardness and weight, associated with certain visual appearances, the possession of certain forms and colors by particular persons, the production of special sounds by animals of special aspects, are phenomena which it observes for itself.

What can be more manifest than the desire of children for intellectual sympathy? Mark how the infant sitting on your knee thrusts into your face the toy it holds, that you may look at it. See when it makes a creak with its wet finger on the table, how it turns and looks at you, thus saying as clearly as it can, "Hear this new sound." Watch how the elder children come into the room exclaiming, "mamma, see what a curious thing," "mamma look at this," "mamma look at that," and would continue the habit, did not the silly mamma tell them not to teaze her. Observe how, when out with the nurse maid, each little one runs up to her with the new flower it has gathered, to show her how pretty it is, and to get her also to say it is pretty. Listen to the eager volubility with which every urchin describes any novelty he has been to see, if only he can find some one who will attend with any interest. Does not the induction lie on the surface? Is it not clear that we must conform our course to these intellectual instincts, that we must just systematize the natural process, that we must listen to all the child has to tell us about any object, must induce it to say every thing it can think of about such object, must occasionally draw its attention to facts it has not yet observed, with the view of leading it to notice them itself whenever they occur, and must go on, by and by, to indicate or supply new series of things for a like exhaustive examination?

Object-lessons should not be limited to the contents of the house; but should include those of the fields and the hedges, the quarry and the sea shore. They should not cease with early childhood; but should be so kept up during youth as insensibly to merge into the investigations of the naturalist and the man of science. Here again we have but to follow nature's leadings. Where can be seen an intenser delight than that of children picking up new flowers, and watching new insects, or hoarding pebbles and shells? Every botanist who has had children with him in the woods, and lanes must have noticed how eagerly they joined in his pursuits, how keenly they searched out plants for him, how intently they watched whilst he examined them, how they overwhelmed him with questions.

The spreading recognition of drawing as an element of education, is one among many signs of the more national views on mental culture now beginning to prevail. Once more it may be remarked that teachers are at length adopting the course which nature has for ages been pressing upon their notice. The spontaneous efforts made by children to represent the men, houses, trees, and animals around them—on a slate, if they can get nothing better, or with lead-pencil on paper, if they beg them—are familiar to all.

Had teachers been guided by nature's hints, not only in the making of drawing a part of education, but in the choice of their modes of teaching it, they would dave done still better than they have done. The child first tries to represent things that are large, things that are attractive in color, things round which its pleasurable associations most cluster—human beings from whom it has received so many emotions, cows and dogs, which interest by the many phenomena they present, houses that are hourly visible and strike by their size and contrast of parts. And of all the processes of representation, coloring gives it most delight. Paper and pencil are good in default of something better, but a box of paints, and a brush, these are the treasures. The drawing of outlines immediately becomes secondary to coloring—is gone through mainly with a view to the coloring; and if leave can be got to color a book of prints, how great is the favor! Now ridiculous as such a position will seem to drawing-masters, who postpone coloring, and who teach form by a dreary discipline of copying lines, we believe that the course of culture thus indicated is the right one. No matter how grotesque the shapes produced; no matter how daubed and glaring the colors. The question is not whether the child is producing good drawings, but whether it is developing its faculties.

We wholly disapprove of the practice of drawing from copies; and still more so of that formal discipline in making straight lines, and curved lines, and compound lines, with which it is the fashion of some teachers to begin.

It has been well said concerning the custom of prefacing the art of speaking any tongue by a drilling in the parts of speech, and their functions, that it is about as reasonable as prefacing the art of walking by a course of lessons on the bones, muscles, and nerves of the legs; and much the same thing may be said of the proposal to preface the art of representing objects by a nomenclature and definitions of the lines which they yield on analysis. These technicalities are alike repulsive and needless. By practice they will incidentally gather those same scientific terms, which, if presented at first, are a mystery and a weariness. By the time that the voluntary practice thus initiated has given some steadiness of hand, and some tolerable ideas of proportion, there will have arisen a vague notion of

body as presenting its three dimensions in perspective. And when, after sundry abortive Chinese-like attempts to render this appearance on paper, there has grown up a pretty clear perception of the thing to be achieved, and a desire to achieve it, a first lesson in empirical perspective may be given by means of the apparatus occasionally used in explaining perspective as a science. A plate of glass so formed as to stand vertically on the table, being placed before the pupil, and a book, or like simple object, laid on the other side of it, he is requested, whilst keeping the eye in one position, to make ink dots upon the glass, so that they may coincide with, or hide the corners of this object. He is then told to join these dots by lines; on doing which he perceives that the lines he makes, hide, or coincide with the outlines of the object. And then, on being asked to put a sheet of paper on the other side of the glass, he discovers that the lines he has thus drawn represent the object as he saw it. They not only look like it, but he perceives that they must be like it, because he made them agree with its outlines; and by removing the paper he can repeatedly convince himself that they do ageee with its outlines. The fact is new and striking, and serves him as an experimental demonstration, that lines of certain lengths, placed in certain directions on a plane, can represent lines of other lengths, and having other directions in space. Subsequently, by gradually changing the position of the object, he may be led to observe how some lines shorten and disappear, whilst others come into sight and lengthen. The convergence of parallel lines, and, indeed all the leading facts of perspective may, from time to time, be similarly illustrated to him. If he has been duly accustomed to self-help he will gladly make the attempt to draw one of outlines upon paper, by the eye only; and it may soon be made an exciting aim to produce, unassisted, a representation as like as he can to one subsequently sketched upon the glass. Thus early the pupil learns, almost unconsciously, the true theory of a picture, namely, that it is a delineation of objects as they appear when projected on a plane placed between them and the eye. As exhibiting a rational mode of communicating primary conceptions in geometry, we cannot do better than quote the following passage from Mr. Wyde:

"A child has been in the habit of using cubes of arithmetic; let him use them also for the elements of geometry. I would begin with solids, the reverse of the usual plan. It saves all the difficulty of absurd definitions, and bad explanations on points, lines, and surfaces, which are nothing but abstractions. A cube presents many of the principal elements of geometry; it at once exhibits points, straight lines, parallel lines, angles, &c. &c. These cubes are divisible into various parts. The pupil has already been familiarized with such divisions in numeration, and he now proceeds to a comparison of their several parts, and a relation of these parts to each other. From thence he advances to globes, which furnish him with elementary notions of the circle, of the curves generally, &c. &c.

Being tolerably familiar with solids, he may now substitute planes. The transition may be made very easy. Let the cube, for instance, be cut into thin divisions, and placed on paper; he will then see as many plane rectangles as he has divisions; so with all the others. Globes may be treated in the same manner; he will thus see how surfaces are generated, and be enabled to abstract them with facility in every solid. He has thus acquired the alphabet and reading of geometry. He now proceeds to write it

The simplest operation, and therefore the first, is merely to place these planes on a piece of paper, and pass the pencil round them. When this has been frequently done, the plane may be put at a little distance, and the child required to copy it, and so on."

There can be little doubt that geometry had its origin in the methods discovered by artisans and others, of making accurate measurements for the foundations of buildings, areas, inclosures, and the like; and that its truths came to be treasured up, merely with a view to their immediate utility. They should be introduced to the pupil under analogous relationships; in the cutting out of pieces for his card-houses, in the drawing of ornamental diagrams for coloring, in those various instructive occupations which an inventive teacher will lead him into.

From these he may be led on step by step, to questions of a more complex kind; all of which, under judicious management, he will puzzle through unhelped. We have seen a class of boys become so interested in making out solutions to problems, as to look forward to their geometry-lessons as a chief event of the week. Within the last month, we have been told of one girl's school, in which some of the young ladies voluntarily occupy themselves with geometrical questions out of school hours; and of another, in which they not only do this, but in which one of them is begging for problems to find out during the holiday. There could be no stronger proofs than are thus afforded of the practicability, and the immense advantage of self-developement. A branch of knowledge which as commonly taught is dry and even repulsive, may, by following the method of nature, be made extremely interesting and profoundly beneficial.

It should be considered that important moral consequences depend upon the habitual pleasure or pain which daily lessons produce. No one can compare the faces and manners of two boys, the one made happy by mastering interesting subjects, and the other made miserable by disgust with his studies, by consequent failure, by

cold looks, by threats, by punishment, without seeing that the disposition of the one is being benefited, and that of the other greatly injured. Whoever has marked the effect of intellectual success upon the mind, and the power of the mind over the body, will see that in the one case both temper and health are favorably affected; whilst in the other there is danger of permanent moroseness, timidity and even constitutional depression. To all which considerations we must add the further one, that the relationship between teachers and their pupils is, other things equal, rendered friendly and influential, or antagonistic and powerless, according as the system of culture, produces happiness or misery.

To the many verdicts of distinguished teachers, may be here added that of Professor Pillans, who asserts that, "where young people are taught as they ought to be, they are quite as happy in school as at play, seldom less delighted, nay often more, with the well directed exercise of their mental energies, than with that of their muscular powers."

As suggesting a final reason for making education a process of self-instruction, and by consequence a process of pleasurable instruction, we may advert to the fact, that in proportion as it is made so, is there a probability that education will not cease when school days end. The men to whom in boyhood information came in dreary tasks along with threats of punishment, and who were never led into habits of independent enquiry, are unlikely to be students in after years; whilst those to whom it came in natural forms, at the proper times, and who remember its facts as not only interesting in themselves, but as the occasions of a long series of gratifying successes, are likely to continue through life that self-instruction commenced in youth.

TO A FRIEND ON A SUDDEN BEREAVEMENT.

Thy loss is great, but One alone now comfort can impart;
He'll pour the balm into thy wound and heal thy bleeding heart:
He stills the torrent of our grief and bids it all be calm:
Oh look to him, friend of my youth, He is the great I AM.

'Tis hard for us, while sorrowing here, to see with mortal eyes
That trials such as thine, are sent as blessings in disguise;
To teach us that this world below is not our place of rest—
Oh let us meekly bow to Him whose will is ever best.

Let us be followers of the Lamb and children of the Light;
Let all our lamps be duly trimmed, our garments washed and white;
That when we're called to meet our God, triumphantly we'll sing,
"Oh, grave, where is thy victory? Oh, death, where is thy sting?"

3d mo., 1855. H. L. W.

THE QUIET ROUND OF DUTY.

BY EDWARD C. JONES.

Let others view in stirring scenes,
Excitement keen, and beauty,
On humbler toils my spirit leans,
The quiet round of duty.

Secluded in its lowly bed,
The violet safely groweth,
And from its modest cup is shed
The fragrance God bestoweth.

Why should we ask the meed of praise,
Our actions to emblazon,
He who his vanity displays,
But seeks some great occasion.

Far better, closeted at home,
Our labor be pursuing,
Than grave upon the upper dome
Whatever we are doing.

To dry the tear with secret hand,
To bless the faint and weary,
To point the sad one to the land,
Unlike our Earth so dreary!—

Oh! ministrations such as these,
Performed, but never lauded,
The Master of our spirits sees,
And will bestow the plaudit.

"See, that thou tell no man," said He,
When gratitude was springing,
For health restored, which to the sick,
Its balm and joy were bringing.

"See that thou tell no man." Be this
The motto of our actions,
Nor think we eulogy is bliss
In our minute transactions.

Back to the hearthstone let us glide,
When we have done our duty,
Careless if none but God beside
Discerns its moral beauty.

His smile when won is richer crown,
Than noblest kingdom offers,
Make but that recompense thine own,
And spurn Earth's bursting coffers.

Let others view in stirring scenes,
Excitement keen, and beauty,
On humbler toils my spirit leans,
The quiet round of duty.

To a Friend who had formed a Wreath of Faded Autumn Leaves.

Though Autumn leaves these beauties
But with her dying breath,
It has been thine to weave them
In an enduring wreath.

Thus from the chequered leaflets
With which life's path is strewn,
Bright garlands may be woven
For an immortal crown.

A. D. M.

Bulwer, the novelist, says in a letter to a friend, "I have closed my career as a writer of fiction. I am gloomy and unhappy. I have exhausted the powers of life chasing pleasure where *it is not to be found.*"

THE OLD STATE HOUSE BELL, PHILAD'A.

The old bell which first proclaimed liberty to the United Colonies from the State House steeple, and which for years past has been an object of attraction in Independence Hall, now occupies a position in the hall immediately in front of the portrait of Lafayette, close by the statue of Washington, on a pedestal designed for the purpose by Frederick Graff, Esq. The pedestal is octagonal in shape with a double base. Upon the base are placed, at the corners, eight fasces surmounted by the liberty cap and other emblems, and upon the fillets which bind the reeds of these fasces, are tastefully arranged the names of the Signers of the Declaration of Independence, indicative of the effect of that act in binding the Union together. Upon the fasces are shields—one containing the coat of arms of the United States; a second, the arms of the State of Pennsylvania; a third, the arms of the City of Philadelphia; and the fourth, the following:—"The ringing of this bell first announced to the citizens who were anxiously waiting the result of the deliberations of Congress, (which were at that time held with closed doors,) that the Declaration of Independence had been decided upon; and then it was that the bell proclaimed liberty throughout the land to all the inhabitants thereof!' The American flag is gracefully festooned between the fasces, and binds them by its ample folds. The carving was executed by a young man in this city named T. Daily. The bell is surmounted by a large gilt eagle. The pedestal is painted with white China gloss, with the coat of arms, names of signers, and inscription on the shields in gilt.

The subjoined history of this bell may not prove uninteresting. The copies of the annexed letters, addressed to Robert Charles of London, in 1751 and 1753, by Isaac Norris and others, on the subject, explain themselves, and that the inscription on the bell was ordered to be cast twenty-five years before the Declaration of Independence was signed:—

November 1, 1751.

"Respected Friend, Robert Charles:—The Assembly having ordered us (the Superintendents of the State House) to procure a bell from England, to be purchased for their use, we take the liberty to apply ourselves to thee to get a good bell of about two thousand pounds weight, the cost of which we presume may amount to about one hundred pounds sterling, or perhaps with the charges something more, and accordingly we have enclosed a first bill of exchange by John Porsins & Son on Thomas Flowerden & Co. for £100 sterling. We would have chosen to remit a larger bill at this time, but will take care to furnish more as soon as we can be informed how much may be wanted.

We hope and rely on thy care and assistance in this affair, and that thou wilt procure and forward it by the first good opportunity, as our workmen inform us it will be much less trouble to hang the bell before the scaffolds are struck from the building where we intend to place it, which will not be done till the end of next summer or beginning of the fall. Let the bell be cast by the best workmen, and examined carefully before it is shipped, with the following words, well shaped, in large letters around it, viz: "By order of the Assembly of the Province of Pennsylvania, for the State House in the City of Philadelphia, 1752," and underneath, "Proclaim Liberty through all the land, to all the inhabitants thereof." Levit. xxv. 10.

As we have experienced thy readiness to serve this Province on all occasions, we desire it may be our excuse for this additional trouble from

Thy assured Friends,
Isaac Norris,
Thomas Leech,
Edward Warner."

March 10, 1753.

"In a previous letter I gave information that our bell was generally liked and approved of, but in a few days after my writing I had the mortification to hear that it was cracked by a stroke of the clapper without any other violence, as it was hung up to try the sound; though this was not very agreeable to us, we concluded to send it back by Capt. Budden, but he could not take it on board; upon which, two ingenious workmen undertook to cast it here, and I am just informed that they have this day opened the mould, and have got a good bell, which, I confess, pleases me much, that we should first venture upon and succeed in the greatest bell cast, for aught I know, in English America. The mould was finished in a very masterly manner, and the letters, I am told, are better than in the old one. When we broke up the metal, our judges here generally agreed it was too high and brittle, and cast several little bells of it to try the sound, and fixed upon a mixture of an ounce and a half of copper to one pound of the old bell, and in this proportion we now have it."

April 14, 1753.

A native of the Isle of Malta, and a son of Chas. Stow, were the persons who undertook to cast our bell. They made the mould in a masterly manner, and run the metal well, but upon trial, it seems they have added too much copper in the present bell, which is now hung up in its place. But they were so teazed with the witticisms of the town, that they had a new mould in great forwardness before Mesnard s arrival, and will very soon be ready to make a second essay. If this should fail, we will embrace Lister's offer and send the unfortunate bell again to him by the first opportunity.

In the Pennsylvania Packet of June 7, 1753, the following notice appeared: "Last week was

raised and fixed in the State House steeple, the new great bell, cast here by Pass and Stow, weighing 2080 pounds, with this motto:—"Proclaim Liberty through all the land, to all the inhabitants thereof."

From the above it will be perceived that the bell now in the Hall is the one which announced the Declaration of Independence, and the first bell of any magnitude cast on this continent. It was cast by Pass & Stow, whose names appear on it, and is composed, in part, of the original bell ordered by Mr. Norris. In 1777 this bell, with those of Christ Church and others, was removed from the city and buried in the Delaware river, opposite Trenton, in order to prevent their destruction by the British army, which at that period occupied the city.—*Ledger.*

THE FOUR PISTAREENS.

John was born in New Jersey, and when about thirteen years of age came to Philadelphia to learn a trade. He was bound as an apprentice to his brother, who was a coach maker, whose place of business was in the northern part of the city. One of the things which John had to do in his new situation, was to go to the drug store for oil. He had an old jug with a handle to carry the oil in. The jug was large enough to contain a half gallon, which was the quantity of oil he was usually sent for, and for this he commonly had to pay twenty-five cents. One day when he was sent for the half gallon of oil, he took a dollar note with him to pay for it. The oil had fallen in price, and was selling for twenty cents a gallon, but as he did not ask the druggist the price, he did not think of telling him. When the oil was put in the jug, John handed the note, and received as change four pistareens. A pistareen is a Spanish coin, not much smaller than a quarter of a dollar, and it was considered to be worth twenty cents. Fifty years ago, when the event we are narrating took place, there were a great many pistareens in circulation in Philadelphia, but now they are seldom seen.

John, who never had much to do with money changing, was ignorant of the value he had received, and supposed the druggist had, through mistake, given him four quarters of a dollar instead of three. He knew that he ought to do to others as he would have others do to him; and that it was as dishonest to take advantage of another's mistake as to cheat in any other way. His first impulse, therefore, was to return one of the pieces to the man.

Before he had time to carry his feelings into practice, the thought occurred to him, that he [illegible] of them to his brother, and [illegible] He closed his hand [illegible] left the [illegible] and he should have but three. Conscience began to reprove him, but selfishness made him wish to keep the fourth coin as his own. The latter appealed the hardest; and fearing lest the druggist should discover his mistake and recall him, he hurried off homeward.

The jug having no handle, John was forced to carry it by a string tied around its neck. This so cut his fingers, that after changing it from one hand to the other several times, he was compelled to stop at the distance of a square and rest. Setting down the oil, and seating himself upon a step, he took out his supposed quarters of a dollar to convince himself that there was one too many. But though he congratulated himself on the circumstance, John's heart was not at ease. He knew he ought to have returned one of the pieces to the druggist; that in keeping it he was acting dishonestly, and that he ought still to turn back and correct the mistake. But covetousness was as busy as conscience, and soon found a number of reasons why he might keep the money. The druggist ought not to have made the mistake, and would justly lose by his carelessness; and that, in short, a quarter of a dollar was but a trifle with him, and would not be missed, while to the little reasoner it was a large amount. Besides, it was too late now to return. If he did he would probably be censured for not returning it at first, and then he would be wronging his brother of his valuable time, by returning to rectify a mistake. He proceeded on his way.

By the time he had reached a second corner, his conscience as well as his jug began to be very heavy again. He sat down to rest and to settle the dispute between his principles and desires; and again went on his way determined to keep the money, but by no means satisfied that he was doing right.

The next corner brought John a third time to a stand. Rest soon relieved the smartings of his hands, but not the cuttings of his conscience. He meditated some minutes. Conscience now became urgent in her demands. But he was ashamed to go back.

He wished he had obeyed the first impulse. He felt very unhappy. But he must not delay. He had already been a good while about his errand. He took up his jug. He was undecided whether to go or return. He stood one moment, and then honest principle conquered, and he determined to go back.

It was a hard task to trudge back three long squares with a heavy jug without a handle, and more than once he had almost given up his honest resolution. But he persevered, reached the store, and set down his load. "You have given me too much change," said he, presenting the four pistareens to the druggist. "You have given [illegible] four quarter dollars instead of three." The [illegible] inquired how far he had got before he

discovered the mistake. This confused John very much, and he imagined the druggist knew all that had taken place, He only knew that from the time John had been gone, he must have got to some distance, and he wished to know how far. Supposing from his silence that he did not understand him, he repeated the question in another shape: "I say how far, my boy, have you been since you were here?" "To Callowhill street." "You think there is a quarter too much, do you? Well, you may have that for your honesty." John thanked him, and putting the pistareens in his pocket, without suspecting the joke, he resumed his burden with far different feelings from those that had filled his bosom half an hour before. And as he was about leaving the store, "Stop, my man," said the druggist, "I will not deceive you. You have your right change. The oil is twenty cents, and those four pieces are worth twenty cents each. Here is a quarter or twenty-five cents," continued the benevolent storekeeper, taking one from the drawer, "which I will give you. You can notice the difference between them as you go home, and let me advise you always to deal as honestly as you have to-day."

Who can imagine the feelings of the boy, when he saw the real state of the matter, and knew in an instant that, had he persevered in his sinful project, he must, from the very nature of the circumstances, have been discovered.

"Had I carried out my first intention," said he to a friend to whom he related the occurrence, "I should have handed by brother three of the pistareens. He would of course have asked for the balance, and I should have been driven to add falsehood to my crime, by saying that was all he gave me. In all probability, I should have been detected and sent back to my father in disgrace. It would have stamped my character with dishonesty, from which I might never have recovered."

As it was, he picked up his jug, and with a light heart and rapid step proceeded up the street. He was so rejoiced at the happy result, and so thankful for his preservation, that he set out on a run, and did not feel the old string cut his fingers till he reached the third corner, where he had resolved to return to the store. During thirty-five years that he lived after this event, he never forgot the lesson it taught him; and through his life, in private business and public office, he ever acted under the firm conviction, that "honesty was the best policy."

ADVICE FOR YOUNG MEN.

It is impossible for us to say what occupation would be most lucrative to a young man, particularly as we know nothing of his talents or acquirements. We would however, say, as a general rule to all, "do not make haste to [illegible] Adopt some safe and regular busi[illegible] yov may realize a comfortable living, and be content. If a person is prudent and economical, there is generally no danger but he will succeed. The idea of "getting rich" is a vain and foolish one, and men generally spend half their lives in finding out that to accomplish this object is a useless undertaking. There are thousands of persons at the present time suffering from the pangs of poverty, who if they had been content with a sufficiency, would now have been comfortable and happy. The education that we get in the world is more dearly bought than our youthful instruction, and it would be well if young men would more generally profit by the example which every day life affords them.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is firm, with little inquiry for export. Last sales of good brands at $9 12 a $9 25, and for home consumption at $9 25 a $9 50 for good brands; extra at $10 25 a $11 00. Last sales of Rye Flour at $6 12 per barrel, and Corn meal at $4 12.

GRAIN.—Wheat is still scarce. Free sales of prime red at $2 18, and of Southern and Pennsylvania white within the range of $2 22 a $2 25. Rye is in demand at $1 25 per bushel. Corn is steady; sales of yellow at 90c afloat, and 88 in store.

ERCILDOUN BOARDING SCHOOL FOR GIRLS. The Summer Session of this School will commence on the 7th of Fifth month next. It is situated near the village of Ercildoun, three miles south-west of Coatesville, on the Philadelphia and Columbia Railroad, from which place pupils are conveyed free of charge.

The branches comprising a thorough English education are taught. Scientific Lectures are delivered during the term, illustrated by appropriate apparatus. Terms $5.00 per session of twenty weeks. Drawing $5.00 extra. All communications should be addressed to the Principal, Ercildoun P. O., Chester Co., Pa. SMEDLEY DARLINGTON,
3d mo. 24—6t. Principal.

GREEN LAWN BOARDING SCHOOL, FOR GIRLS.—This School is handsomely situated in Unionville, Chester county, Pennsylvania.

The Summer Session will commence on the First day of Fifth month next, and continue twenty weeks. The Course of Instruction embraces all the usual branches of a solid English Education; also Drawing, and the French Language. No extra charge except for the French, which will be Five Dollars per term.

Terms for Boarding, Washing and Tuition, $50 per Session. One half payable in advance, the remainder at the close of the term.

Boys from seven to ten years of age will also be received, and especial care be taken to preserve the health and guard the morals of those placed in charge of the Principal.

Daily access may be had to the school by means of Public Stages from Wilmington, West Chester, and Cochranville.

For Circulars, address,
EDITU[illegible]

FRIENDS' INTELLIGENCER.

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COPY OF A LETTER FROM DAVID FERRIS TO ROBERT PLEASANTS.

Wilmington, ye 20th 9th mo., 1774.

Esteemed Friend, Robert Pleasants,—I have often been thoughtful of thee, since I was in your part of the country, desiring that thou mayest so steer thy course through time, as to come safely to the haven of eternal rest in the conclusion.

There is one circumstance which has particularly engaged me in concern for thee, and that is the condition of the poor black people now by thee held in bondage. I fear that to hold them in a state of slavery, deprived of their natural right, may be a means of depriving thee of thy own freedom, and not only prevent thee from being so serviceable in thy day, as otherwise thou might be, but be a bar in the way of thy peace here, and hereafter. I believe that a further advance, on thy part, must be made, in order to make thee a free man, and enable thee to sing on the banks of deliverance. I apprehend thou art chargeable with several omissions which require attention.

In the first place I conclude thy poor blacks have been generally brought up in ignorance; neither taught to read or write—nor have had any proper instruction in the principles of the Christian religion. Abraham instructed his household, and commanded them after him, that they might keep the way of the Lord, to do justice and judgment. This poor people being brought by force into a strange land, and kept in bondage, have no way to get learning, or to receive instruction from man, without the allowance or assistance of those who hold them as slaves. The negroes are rational creatures, and as accountable to their Maker, as white men and women are. Why then should they not have the same advantages of learning and instruction, that we have? Why should not they be as carefully informed that there is a God, and that He is to be worshipped, feared and obeyed by all his rational family? that we and they are all favored with "a manifestation of his *holy spirit* to profit withal"? And why should they not be pressed to a close attention, and obedience to its directions? Inasmuch as we profess to believe that "God is a spirit," and that the worship which is acceptable to *him*, must be performed "in *Spirit and in truth*," and may be performed in silently waiting upon him, why should not *they* be *so* instructed as well as our own children? and why not (as well as they) be constantly taken to meetings while they are young, in order that they may not depart from so good a way, when they are old? These things are worthy our serious consideration, and close examination, that those who take upon them the charge of bringing up numbers of their fellow-men, may see how far short they may be of a faithful discharge of duty towards them. I am sensible that negro-masters object to this, saying, that their colored children are not willing to go to Friends' meeting! But consider the reason of such unwillingness! Is it not because they have not been brought up in the way they ought to walk in? But whatever their objection may be, it ought not to be an excuse for the omission of a religious duty.

In the next place, some are unjustly held in bondage for the term of life, others many years after they ought to be free: and so the poor are oppressed, and labor extorted from them by force, which is the height of injustice! If negro-masters would weightily consider that precept of our Lord, which is short and easily understood, "Whatsoever ye would that men should do to you, do ye even so to them," they would easily discover that they would not be willing, either that *they* or *their children* should be brought up in total ignorance, kept in bondage for life, obliged to labor all their days for nothing but a poor, hard, coarse living; with mean food, worse clothing, and lodging still worse! and after all to die with the prospect of leaving their posterity to the children of their oppressors from generation to generation forever.

Solomon says, "he that oppresseth the poor to increase his riches, shall surely come to want," suppose he wholly alluded to *outward* want, I think it should be sufficient to deter any one

from such injustice: but that will not be the only *want* which shall overtake them that oppress the poor.

Slave-keepers are *extortioners*, to all intents and purposes; and what must be the end of the extortioner? I would ask, if it be possible that a man of understanding could bring himself to believe, that it is *not oppression* to deprive a man of his liberty, and force him to labor all his days, with rigor, for nothing? Or are people at this day determined to disregard the sentence of the Almighty against *extortioners*, which solemnly declares that "no extortioner shall inherit the kingdom of God." If the usage generally extended to the negroes, be not "extortion," I know not where to look for anything that deserves the name!

I cannot suppose, that at this time of the day I need use *arguments* to convince thee of the evil of slavekeeping. *Obedience* is what I judge to be wanting; and it is sorrowful to think, that people should go on in the way they know to be wrong. I doubt not that thou hast seen the error of the practice, at many times; and if thy sight is now clouded and darkened it is to be lamented; but if thy eyes are now open to see the subject in its true light, as a practice altogether inconsistent with the spirit of Christianity, I beseech thee not to dally, or put it off any longer. Do justice without delay. Don't hesitate about the value of thy slaves, neither boggle at the law, saying, "if I set them free the public will take them, and sell them into worse slavery, and it will be hard that the poor negroes should suffer by my act." I fully believe if thou could see the *danger* of thy present state, and could lay aside the influence of *pecuniary interest*, so as to be fully resigned, and willing to part with all for the Truth's sake, a way would be made for thy escape and for the safety of the negroes also. If the Lord requires thee to set thy slaves free, obey him promptly, and leave the result to him, and peace shall be within thy borders.

I am aware that there are many difficulties in thy way. Thy slaves are very numerous. Some are too old to labor, some in their prime, and some too young to work. Thou mayest and probably dost say, "What can I do with them? how can I dispose of them better than by keeping them and using them kindly?"

Let us suppose that thou hast an *hundred* of them; that *twenty* of them are old, and partly unfit to labor; that *forty* of them are too young to earn their living, and *forty* of them in their prime for labor. Thou mayest set the old ones free, and obligate thyself and thy estate to maintain them well, and use them kindly the remainder of their day. Those in their prime, give to them a full discharge from all future service, and to those of them who have served thee after they were of age, pay them for that service honestly, and thereby put them into a way of getting their living. This will be just, and is undoubtedly thy duty. Let the young ones be all manumitted; and put it out of thy own power, and the power of thy heirs, to take them back into bondage, after they are of age. And let them all be taught to read, and write, and understand arithmetic. "Train them up in the way they should go," keep them constantly to religious meetings, on the first and other days of the week, even as thou wouldst have thy own children dealt with; then, when they arrive at maturity, they will be prepared for freedom; and when all this is done, or rightly in the way to be accomplished, thou wilt be *a free man*.

As for thy past errors, and deficiencies in holding them as slaves, and bringing them up in ignorance, before thy own mind was so fully enlightened on these subjects, perhaps that may be passed by; for God may wink at errors committed in the days of our ignorance. But without a submission on thy part to a course of action such, or nearly such, as I have mentioned, I cannot believe thy state a safe one. Even if it should require all thy estate to relieve thee from slaveholding, and thereby thou couldst obtain lasting peace, I think it would be a happy exchange. The great object of my writing to thee at this time is that peace may be thy portion forever. In thy case it is my solid judgment that slave-keeping is a sin; and Christ said, if men die in their sins where he is gone they cannot come.

Thou may think it strange that I carry my judgment so far as to think there is no hope for the slaveholder that he may obtain peace! But if *justice* is equally due to the black man and the white one, I cannot see room to hope for those who daily live in the violation of every rule of justice toward the colored man; for this is daily to rob them of their rights, of their property, and of their liberty also. If they were to treat *thee* or *me* so, we should find no difficulty in pronouncing judgment against them, as wicked and unjust men.

The prophet, in the name of the Lord, said, "Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work." And in what does not slavery come up to this case? Does it not even exceed it? for the people to whom the prophet spake, did not hold their neighbors in perpetual slavery! but only cheated them out of *some* of their labor!

I am concerned for thee, however well thou mayest think of thyself, and of thy present situation. I think it necessary for thee to look about thee, to leave nothing undone, that can be done, for the deliverance of the poor from bonds and oppression, and thyself from danger of losing thy peace. I would advise thee to walk softly

the remainder of thy days, be they many or few. Humble thyself before the Lord, while the door of mercy is open, as I hope it yet is. Do what thou canst to set a good example to thy children and neighbors, in relation to the emancipation of thy slaves; for thy day is hastening over, and it would be a dreadful thing to die and leave all thy colored people in slavery to thy posterity. It would be better to leave thy children beggars! Remember Zaccheus; he was made willing to restore four-fold to any he might have wronged, beside giving half his goods to the poor; and Jesus said to him, "this day has salvation come to thy house." I hardly know how to stop, but time fails me. I would desire thee not to think lightly of the hints I have given thee, for I believe they are important to the welfare of thee and thy family.

From thy friend
DAVID FERRIS.

EARLY PIETY.—NO. XL.

Sarah Camm, daughter of Thomas Camm, of Cam's-gill in Westmoreland, and of Anne his wife, a child of nine years old, was visited with sickness the 13th of the 7th month, 1682. She declared that she should be taken away by death, saying, "I am neither afraid nor unwilling to die, but am freely given up thereto in the will of God." When she saw her relations weep, she would say "Oh, do not so, do not so." Being near death, her sickness increased; but she was very patient, only had deep sighs. Her father asked her if she could not pray to the Lord for help; her answer was, she could and did pray. She further said, it was her belief, that the Lord, the great God of heaven and earth, would keep her, and preserve her soul, whatever might become of her body.

In the fifth day of her sickness, being under more than usual exercise of mind and spirit, after a little space she revived, and sat upright in her bed, and with a cheerful countenance said as followeth: "My sins are forgiven me, and I shall have a resting place in Heaven." Then looking at her mother, she said, "Oh! my mother, there is also a place prepared for thee in heaven, and thou shalt as certainly enjoy it as any here. I do not," said she, "desire my mother's death, or removal from you; yet we shall meet in heaven in God's time?" Seeing her friends weep, she said, "Oh, you should not do so; I am well, I am well!" Her father desired the company to withdraw, lest they should trouble her, but she soon called them in again, and said, "Shall I go down to the horrible pit? Nay, the Lord hath redeemed my soul;" and called her brother, to whom she spoke very sensibly. To her sister she said, "Be content, for it is, and will be well with me. I must go to a more fair place than ever my eyes beheld. It will be well with me, and all that fear the Lord, for we shall have everlasting joy in heaven."

Seeing her sister weep, she said, "Do not cry, dear Mary, lest thou grieve the Lord: be subject to the Lord's will in all things, and love and be faithful to the truth, and do not forsake thy religion, whatever thou suffer for it." And further said, "I am satisfied with my religion. I will not forsake it, though I should be fed with the bread of adversity, and the water of affliction. Oh! praises, praises to my God, and my Father. Our Father who art in heaven, hallowed be thy name;" and so said to the end of the Lord's prayer twice over; and the third time till she came to that petition, "Thy will be done on earth as it is done in heaven," which she spoke deliberately, signifying to those about her, that they were all to mind that; "For," said she, "I am freely given up to his blessed will in all things; praises to my God, bless his name, O my soul."

Another time, her father having her in his arms, she said, "Oh, my dear father, thou art tender and careful over me, and hast taken great pains with me in my sickness, but it availeth not, there is no help nor succor for me in the earth; it is the Lord that is my health and physician, and he will give me ease and rest everlasting." Near her end she took leave of the family particularly, saying, with a pleasant voice, "Farewell, farewell unto you all, only farewell; signifying, that now she had no more to say; and so went on praising the Lord, and continued in a sweet frame till she died; the 18th of the 7th month, 1682.

VIRTUE IN MAN.

We love to believe there is more moral goodness than depravity in human nature. When we see one tear of pity drop from the eye, it gives us more pleasure than would the finding of a diamond. There is goodness—real and unselfish—in the heart, and we have often seen it manifest itself, to the making of a scene of sorrow the vestibule of heaven. For him who is always picking out flaws in his neighbor's character, we have no sympathy. He reminds us of those birds which resort to dead and decayed limbs of trees to feast on the worms. In the characters of most men we shall find more good than evil, more kindness than hate—and why should we pick out the flaws, and pass over the sterling traits of character?—We hold this to be the true doctrine; to portray real goodness and and hold it up to the gaze and admiration of all, while we suffer the evil to remain in the shade and die. If every picture of human nature were only pure and beautiful, we are inclined to believe that we should have thousands of such characters living and loving around us.

The following extract is taken from the Religious Remembrancer, a weekly publication, printed in Philadelphia.

PETERSBURGH, *September 28th*, 1815.

In a short tour from Petersburgh, we fell in with a Colony of Cossacks, consisting of about ninety persons, who are in these quarters *for the word of God, and the testimony of Jesus Christ.* They belong originally to the Don, and are of the sect of the Duhabertzy,* of whom you will find some particulars in Pinkerton's Greek Church. Since they came to Finland, they have had no books among them, not even a single copy of the Scriptures. We had a long conversation with one of them, who could not read, yet he answered all our questions in the language of Scripture. We asked if they had any priests among them? They answered, "*Yes, we have a Great High Priest, who is holy, harmless, &c.*" Have you baptism? "*We are baptized with the Holy Ghost and with fire.*" Have you communion? "*We have communion with the Lord Jesus daily.*" Have you churches? "I hope you do not think that churches are built of wood and stone; wherever two or three are met together in Christ's name, there he has promised to be with them; and *there* is a Church of Christ. We have now conversed about God for more than an hour, and are of one heart and one soul, we are a church when you will. With the so called churches we can have nothing to do, as they admit drunkards, &c. &c.; but a church of Christ is holy, and all its members must be so too. You will find no such people among us." What is your opinion of the new birth? (reading to him the passage of John iii.) "We are born the first time when we are born of our mother; but the second time, when our hearts are changed by the word and spirit of God, when we are led to hate what we loved, and love what we hated formerly, when we give over living in sin: not that we are perfect in this world, but we have no pleasure in sin as before." What do you think is meant by being born of water and of the spirit? "By water is not meant baptism, but the word of God; for we are born of the incorruptible seed of the word, which liveth and abideth forever; and as it is the spirit by whose operation this is effected, so we are said to be born of the spirit; that which is born of the flesh is flesh; so you see we are not Christians or born again as we come into the world; we do not inherit it from our parents." But seeing you cannot read, how came you to know all this? "I wonder you ask such a question. Has not Jesus promised to be with his people always, to the end of the world; and has he not promised to give them his spirit to teach them all things? He has said, 'when you are brought before Governors and Kings for my sake, take no thought how or what you shall speak, for it shall be given you in the same hour what you shall speak;' now I believe the promise. I have often been called to answer for my religion, and I have always found Jesus true to his word. And then now, when called to come before you, I prayed God to fulfil this promise to me, and he has done it. You see I speak freely, and you seem satisfied with me. You are the first we have ever met with in this place who understood us; you must be taught by the same spirit." Can any among you read? "There are some among us who can read; but you seem to lay much stress on reading, and being learned; Jesus Christ had no other learning than his parents taught him, and the apostles were unlearned men. It is enough if we are taught of the spirit." We asked him if he crossed himself before these pictures? he replied, "*That* we cannot do; you know the commandments;" and here he repeated the first and second. Are you obedient to the laws? "As far as they do not interfere with our religion or our faith. We have sworn allegiance to our Emperor, and we serve in the army." You are called Duhabertzy? "Our gracious Emperor has been pleased to call us so, and we submit. We call ourselves true Christians; we are the same as from the beginning." Are there many on the Don of your way of thinking? "O yes, many thousands, but they are afraid to show themselves, or to avow their opinions." Have you been persecuted? "If any man will live godly in Christ Jesus, he must suffer persecution." We then related to him what was going on in the religious world, and made him acquainted with the Bible Society. I wish you had been present while we related these things to him. He seemed to awaken as out of a dream; a heavenly joy beamed from his countenance, which melted our hearts. At last he exclaimed, "Now he is near. We have long been expecting him to come, and long been convinced it could not be far distant, but never believed that such preparations were making for his coming. No person has ever told us of these things. I will go home to my church, and relate to them all these glorious things. How will my brethren rejoice when they hear them." We gave him a Russian Testament, and some of our Society's publications to carry home with him to his brethren, as he always called them. It seems they have all things common, or nearly so. Their conduct is most exemplary: they have *a good report of all men, even their enemies.*

The following is from Pinkerton's account of this people referred to in the preceding note.

"From among the common peasants, who are in general not only illiterate, but strongly attached to the external ceremonies of religion, there sprung up all at once a sect, in the mid-

* Spelt Duhubortsi by Pinkerton, in his Appendix to the Present State of the Greek Church in Russia, p. 348, New York edition.

dle of the last century, that not only threw aside all the ceremonies and rites of the Greek Church, but who also rejected baptism and the Lord's supper. A sect of this description could not long remain unnoticed, or be secure from molestation, both by their neighbors and by government, especially as both were unacquainted with their principles. Accordingly, they suffered from all quarters continual persecution, living continually exposed to reproach, and not unfrequently to imprisonment. In their intercourse with their neighbors, they endured the most abusive language, and other insults, and all were ready to construe every action of their lives in such a way, as to point them out the disturbers of the public peace, and as the offscouring of society. The higher departments of government judged of them according to the reports of the lower departments; and hence many of them were sent into exile, as if they had been the worst of criminals. In this manner the persecutions of the Duhobortsi continued, with few intermissions, until the reign of the humane and peaceable Alexander I.

The Duhobortsi, till of late, had been very much scattered in different parts of the empire; seldom could as many of them be found in one place as to form a separate village. But, exclusive of those in the southern provinces, they are dispersed throughout the government of Caucasus, Donkozaks, and Archangel; in Lapland even in Irkutsk, and Kamtschatka. They say also that there are many of their members in Germany and Turkey, but that they are more persecuted in Germany than even among the Mohammedans."—*Copied from a printed account.*

From the British Friend.

DEPARTED WORTHIES.

Lives of great men all remind us
We may make our lives sublime,
And departing, leave behind us,
Footprints on the sands of time."

The footprints of departed worthies are as indelibly written on the history of the past as are those fossil records which, engraven on the solid rock, have excited the wonder of the geologist, and the superstitious awe of the unlearned and ignorant man. While the hero of the tented plain lives amid the resoundings of tumultuous applause, the verdict of posterity is in favor of those true heroes whose lives have presented rich lessons of practical wisdom—whose characters have been melted down and refined in the alembic of holiness—who, with "Excelsior" inscribed on their banner, have entered on the field of appointed duty willingly; labored with a sublime constancy, and quitted it only when the imperial fiat of the pale messenger opened to them the glorious portals of the better land!

Far removed from sectarian egotism is the feeling with which we contemplate the lives of many men of kingly stature, who, within our own borders, have rallied around the standard of truth, heedless of the cost—men of the good old apostolic type, bearing nobly their part in the great drama of life—heroes in the camp of religious freedom, and sages at her council-board.

Conspicuous among those who have felt themselves summoned to a life-labor, stands the name of George Fox (a character, it may be, somewhat rugged and austere in outline, but complete and beautiful in detail,) a man of high moral and spiritual calibre, who, with unfaltering courage, amid the taunts of ecclesiastical and magisterial tyranny, advocated with a solemn and earnest assertion. the inalienable rights of man; and invested with an absolute prerogative the great High Priest of our profession:—abjured with dignified simplicity the forms, nomenclature and usages of the world, and preached an evangel of universal peace and brotherhood;—his faith, by a spiritual bound reaching onward to that happy climax of civilization, when "nation shall not lift up sword against nation, neither shall men learn war any more."

There is much of interest and instruction in a study of this struggling and earnest spirit, yearning with so sorrowful a longing after the pure light of divine truth, and when he had found the pearl, for joy that he had found it, selling all to purchase it;—faithful and true to his convictions, whether scourged in market-places, or languishing within prison walls beaded with the dew of unwholesome exhalations—preaching a stern crusade against priestly despotism and formality—passing an irrevocable judgment on what was unscriptural in doctrine, or incorrect in practice—studying all his obligations at the foot of the cross—living up to his responsibilities, and devoting his life and powers to the service of God. In every phase of such a life there is a noble symmetry, a moral grandeur, well becoming a great reformer—a harmony of thought and action, a religious self-abnegation witnessing that no sacrifice can be proposed which involves a demand to which the heart of the Christian hero will not respond.

Casting aside the formalities of an established ritual, he reconstructed, amid danger and difficulty, a church on the apostolic model: prepared for the use of his followers a code of discipline detailed and digested with great clearness and ability, instituted and organized periodical religious congresses, and labored in the churches with a truly apostolic fervor, leaving permanent traces of his zeal, both on the continent of Europe, and in the infant settlements of the Western world. The testimony concerning him of one who was his companion in many labors, is a gem in religious biography well worthy an attentive consideration. A few brief gleanings must here suffice:—"Endued with a clear and won-

derful depth, his matter was profound; he had an extraordinary gift in opening the scriptures, but, above all, he excelled in prayer—the most awful living reverent frame I ever felt was his in prayer. Though God had visibly clothed him with a divine presence and authority, and indeed his very presence expressed a religious majesty, he held his place in the Church of God with great meekness, and an engaging humility and moderation; for upon all occasions, like his blessed Master, he was a servant to all. I never saw him out of his place, or not a match for every service and occasion; for in all things he acquitted himself like a strong man—a new and heavenly-minded man. Ignorant of useless and sophistical science, he had in him the foundation of all useful and commendable knowledge, and cherished it everywhere. . . . In manner courteous beyond all the forms of breeding. . . . Temperate in all things. . . . Thus he lived and sojourned among us, and as he lived so he died: so full of assurance was he, that he triumphed over death. In a good old age he went, and we may truly say, that being dead he yet speaketh; his works praise him, because they are to the praise of Him that wrought by him."

Side by side with this venerable servant of Christ, in striking but harmonious contrast, stands the gentle and scholarly William Penn, courtly in manner, Christian in doctrine and practice, in all things valiant and sincere. Richly endowed with natural gifts, and educated in all the learning and accomplishments of his time, a brilliant career, flattering to youthful vanity, opened before him; but espousing the cause of truth, he consecrated his noble powers to the service of Christ, and in a path beset with many temptations, maintained from youth to age a consistent walk with God.

In his character were blended in most amiable combination the wisdom of the serpent, and the harmlessness of the dove. The companion of princes, he retained an incorruptible integrity—loved alike by the virtuous Sidney and the brilliant and seductive Buckingham, who, though audacious, and sceptical, and contemptuous in his own right, was nevertheless influenced for good by this loving spirit; he trode the debateable land of courtly association with heart and hands unsoiled, arrayed in the invincible armor of simplicity and truth.

He was emphatically a large hearted man, embracing all mankind in the open arms of Christian philanthropy, and with a faith in human nature not to be shaken by some sorrowful experience of its perfidy and ingratitude, he clung to his magnificent idea of fusing all nations into one harmonious brotherhood of peace and love.

Brave, devout, and uncompromising, a nervous and conclusive reasoner, deep in the divinity of his time; with an amount of polemical skill sufficient to confront a host of cavillers; conversant with all political, civil and courtly usages; with a large measure of spiritual endowment, and a bodily presence corresponding to the dignity of the soul within; he was a fitting champion for the right of individual inquiry in all matters of faith; and, undaunted by the presence of prince, peer, or prelate, he uttered on all occasions a sublime religious protest against sacerdotal despotism.

In such an illustrious presence calumny stands abashed:—heroic in action, tender in feeling, a warm friend in prosperity, a fearless defender in the dark hour of ruin; alike unimpeachable in public and in private life; William Penn occupies no dubious niche in the temple of fame—around his memory floats a halo of traditionary splendor fondly cherished alike by the civilized white man and the rude denizen of the forest; but better far than this, his name is written in the Book of Life, and shall be remembered in the day when the Lord maketh up his jewels.

While the insane pæans of applause which attend the proud march of the conqueror quickly subside into censure or neglect, the memory of the noble dead falls on the heart like a strain of Æolian melody. Time, instead of diminishing, only gives an increased splendour to their fame and a wider illustration to the sacred impulses which influenced their lives. To these unchronicled heroes the world gives neither applause in life, nor a storied monument in death; but their deeds will be engraven on the hearts and embalmed in the affections of the wise and the good throughout all coming time.

Bright amid the roll of illustrious names which have become as household words among us, stands that of the devoted and saintly Elizabeth Fry. Nurtured in luxury, and surrounded by all the appliances and fascinations of wealth, she descended from her high position to make herself acquainted with the gloomy mysteries of fortalice and prison; and proved how measureless is the power of kindness when, breathing a new spirit into those doleful regions, she shed over the hearts of the desolate and despairing, the divine ray of feminine sympathy and love.

In these abodes of moral and social degradation, where self respect and decency, faith in God and hope in man, had long been forgotten things, she controlled and modulated the surges of human passion, and touched the heart as a familiar instrument, eliciting tones of harmony where all before had been discord and confusion. When we think of her sweet but stately presence, her benign countenance, her melodious voice, falling with tender and spiritual pathos on the hearts her love had won, what marvel is it that she appeared to them only a little lower than the angels, as she bridged over with a rainbow-arch of hope and promise the awful gulf which separated them from a Father's love? What marvel is it that as she expounded the parable of the repentant

prodigal, on many a quivering lip should have vibrated the response, "I will arise and go to my Father." Who shall estimate the value of these merciful reunions, these festivals of charity? Only on the last great day of final account will the glorious results be fully known.

Interesting and instructive from every point of view is the study of such a character. We stand with sympathizing hearts beside her when, in her youthful day, with the world's allurements lingering on her memory, she pauses in solemn self-examination, and resolves that with the help of the Lord she will dedicate her life to His service. We gaze on her with admiration when, with devoted courage, she adventures her foot on a path untrodden by female heroism, but we clasp her to our affections as a sister beloved when, having overcome evil with good, she distrusts the subtle influence of that cloud of incense which is wafted around her, and turning away from the plaudits of an admiring multitude, she meekly supplicates for "grace to give the praise where all is ever due!"

But the time would fail to speak of the noble band, all, having an indestructible family likeness, and sealed with the sign-manual of a Hand divine, who have moved to and fro in the earth, scattering precious seed: from William Allen, the wise and the good, the patron of science and the friend of education, to whose incessant labors in the sacred cause of human progress, we give a wondering tribute of admiration; down to the aged pilgrim who, from youth to age, prodigal of love to God and service to mankind, now sleeps his last sleep far away amid the vast solitudes of the West. Around this gentle and devout spirit gather a host of tender and reverential memories; resigning the fair cornucopia of domestic enjoyment, he went forth in the evening of his day a special pleader in the cause of humanity, and spent his last remnant of strength in a noble effort to bring up the long-delayed arrears of justice and equity towards his brother man.

"Oh friend, oh brother! not in vain thy life so calm and true,
The silver dropping of the rain, the fall of summer dew!
How many burdened hearts have prayed their lives like thine might be,
But more shall pray henceforth for aid to lay them down like thee.
As soon thy task-field closed the day in golden-skied decline,
An angel met thee on thy way and lent his arm to thine.
Thy latest care for man: thy last of earthly thought, a prayer—
Oh, who thy mantle, backward cast, is worthy now to wear?"

There is a solemn teaching in the lives of these faithful exponents of great truths to which we shall do well to take heed. To us individually may not belong the controlling energy of a great mind—it may not be ours to give a new impulse to the religious life of our time; but doubtless we all have our mission; some amid the linked harmonies of the home circle, some amid the activities and charities of public effort—of this we may be sure, that wherever sorrow demands our sympathy or poverty our aid, wherever abuse calls for reform or oppression for redress, wherever virtue needs encouragement or vice calls for suppression, there will be found an exercise for the noblest functions of our nature. The mine of human progress is not yet wrought out—the iron prejudices of the past have to be combated with weapons from an amoury divine; the bonds of unhallowed social usage to be severed, the winged messages of truth to be scattered abroad, the avenues of vice to be closed up, the hundred-leaved portals of enlightenment to be thrown open, *the world to be evangelized!* A light rests upon the future; faithful to the talent committed to our trust, let us prove our allegiance to the cause of truth by helping on according to our measure the meridian of that day of which we behold the dawn; and then whether our talent be the one or the many, we shall in due time receive the heavenly salutation, "Well done good and faithful servant, enter thou into the joy of thy Lord." A. V. D.

For Friends' Intelligencer.

FRIENDS' SCHOOLS.

As the season is approaching for the youth in country places to commence school, it is to be hoped that 'Friends' are making arrangements for sending their children to schools under *the care of Friends,*' members of our religious society.

The doctrine and principles of our religious society, have been spread far and wide, and if we would adhere more closely to our testimonies, and conform less to the customs around us, we would feel the importance of having our children educated more in conformity with the views peculiar to our sect. We would be willing to forego some of our expensive gratifications, which might the more enable us to secure *good* exemplary teachers, furnish books, and have control and general supervision of the seminaries, in which our children are to receive instruction, which is expected to be of lasting importance to them through life.

If we are alive to our best interest, and that of our dear children, we will see a propriety in withdrawing more from intercourse with the world, from indiscriminately associating with those whose religious instructions may have been so very different from our own.

Some may argue that '*scholastic education,*' and *religious instruction*, are entirely separate, and distinct;—to those who are acquainted with the 'Public School System,' it is too evident, that they are *intimately connected*, although the

effort to introduce 'Prayer,' at the opening of Schools, may not have generally obtained.

Whatever may be advanced in favor of Public Schools, one point may be considered as settled, that Friends' are losing ground, and weakening their own hands, by encouraging the Public Schools, and neglecting *our own*.

We have within our own Society, superior intellect, a sufficiency of wealth plenty of schools, and pupils in abundance, to establish good, well-regulated schools.

3 mo. 1855. E. C.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 31, 1855.

In the Intelligencer of the 24th ult., was an interesting letter from Robert Pleasants, of Curles in Virginia, to Samuel R. Fisher of Philadelphia, dated 9th mo. 11, 1777. Robert Pleasants had been a large slaveholder, owning, it is understood, more than one hundred slaves. In common with his brethren in religious profession, he had become uneasy with slaveholding, and was setting them free. That letter clearly indicates that he was acting under a sense of *religious duty*. What a noble spirit was that which, in the act of relinquishing a vast amount of property, without any pecuniary equivalent, could declare, "I can with a degree of satisfaction say, that I have so far completed the business of manumitting the slaves under my care, that there is not more than five or six remaining." "I intend shortly to finish it, and trust to consequences, believing that HE who hath called to the work, *will prosper it*, notwithstanding the opposition made to it."

We, of the present generation can have no adequate idea of the trials which our Friends of that day endured, in relation to this subject. To many of them it involved the most serious consequences,—even the exchange of affluence and ease, for poverty and hardship. It is certain that nothing but *religious concern* could have prepared them to make such a sacrifice,—nothing short of a *religious ground* could have supported them under it. To them the call was extended, "Go sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven." In obedience to that call, and with faith in the providence of God, they went up to the altar and laid upon it "even all their living." No political or selfish motives stained the purity of their intentions,—no love of popularity or personal distinction swayed their action. Popularity in that day, stood in alliance with their opponents. Love to God and man, was their spring of action, and peace of mind their ultimate object. The slave and his owner were equally within the sphere of their philanthropy,—their love and sympathy extended alike to both. The *bondage* of the slave, and the *thraldom* of his master, excited their tenderest compassion, and the hand of Christian benevolence was stretched forth, for the emancipation of the one, and the freedom of the other.

The letter, at the commencement of this number addressed to Robert Pleasants, was written three years before he wrote the above recited letter to Samuel R. Fisher. It is offered for insertion in the Intelligencer, as illustrating the above remarks, and affording a rare specimen of that affectionate plain dealing which then marked the character of Friends. David Ferris was a cotemporary and fellow-laborer with John Woolman and Anthony Benezet,—and like them he made universal benevolence the ground and spring of his action.—Like Woolman he used to go forth alone, and from the pure impulse of religious concern, would visit those who held slaves, and while pleading the cause of the colored man, was equally concerned for the freedom and salvation of his master. Great was the work, and wonderful the result of their labors. Many who saw the first action of the Society of Friends in the cause of African emancipation, lived to see that Society wholly disenthralled, standing before the world without a slave within its borders. In a solemn review of these facts, the word of the Lord through his prophet Isaiah is remembered with deep instruction: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For, as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be, that goeth forth out of my mouth, *it shall not return unto me void*, but it shall accomplish that which I please, and *it shall prosper in the thing whereunto I sent it.*" B.

MARRIED,—On Fifth day, the 19th of Tenth month last, with the approbation of Middletown Meeting, at the house of Thomas F. Parry, GILBERT H. SHAW to RACHEL E. PARRY, all of Middletown, Bucks County.

——, On Fifth day, the 15th of Second month last, with the approbation of Middletown Monthly Meeting, at a meeting held at the house of Jeremiah W. Croasdale, CHARLES W. KIRKBRIDE to HANNAH W. CROASDALE, all of Middletown, Bucks County.

——, On Fourth day, the 28th of Second month last, with the approbation of Middletown Monthly Meeting, at the house of Mary Newbold in Middletown, JOSEPH K. TAYLOR, of Falls Meeting, to ELIZABETH J. NEWBOLD, of the former place.

We introduce the following letter from J. S. Norris, correcting our error in attributing the authorship of the memoirs of B. Banneker to him.

Baltimore, March 13th, 1855.

To WM. W. MOORE.—In the last number of Friends' Intelligencer, of 10th inst., I observe an editorial notice and extracts from a "sketch of the Life of Benjamin Banneker," in both of which I am named as the author of that paper. However gratified I might be, if such were the fact, yet justice to another requires me to say, that you have given me credit for that which does not belong to me, and in the short preface introduced on the first page of the pamphlet in question, I expressly state that it is the production of a "lady, who, from motives of delicacy, had chosen to withhold her name." The same reason still exists, and prevents me from naming the authoress. For myself, I was but the medium of communication between her and the Maryland Historical Society, and can claim no other credit, than being the agent in giving publicity to an interesting memoir of one of those extraordinary characters, which, though rarely existing, are still more rarely appreciated, until after their labors here have ended.

As you have shown an interest in the history of Banneker, permit me to relate an anecdote relative to his *name*, which was communicated by John H. B. Latrobe, of this city, who in 1845 prepared the first memoir of this sable genius. During the time while collecting material for that memoir, being struck with the singularity of the name *Banneker*, he was induced to make all possible enquiry relative thereto; and knowing it was not uncommon for the colored people of Maryland to adopt the sir-names of their masters, he thought such might be possible in this case; and to ascertain if the surmise were true, he made a careful examination of the old records of the State, even pushing his research to the ancient parochial register of the Colony, but with entire want of success; and the query was unanswered until recently, when he met with a gentleman who had for years been in Africa as a missionary, and had devoted much care to obtaining all possible information respecting the tribes of the interior. The results he had embodied in a manuscript, which he submitted to Mr. Latrobe. While perusing this document, with gratified surprise he met an account of a tribe of negroes, said to inhabit the neighborhood of the Kong mountains on the southern border of the great region of Soudan, who were celebrated for great intelligence, particularly in their knowledge of arithmetical calculations, and had even made respectable progress in the knowledge of astronomy; and that they were known as the "*Bannakar Tribe.*" Here was a clear answer to the problem for which Mr. Latrobe had so long vainly sought a solution, and when he told his friend the missionary, the history of Benjamin Banneker, the negro astronomer of Maryland, his hearer was for the first time aware of the existence of such a person.

In this remarkable coincidence of name, (which the Banneker family appear to have retained and cherished so carefully,) we may perhaps find the cause of that extraordinary fondness and aptness for mathematical science, which was displayed by a poor colored man, living among what were then the wild hills of Maryland; and who was enabled by his talent to attract the notice and friendship of the most respectable and influential men who had been led to settle themselves in the region around his humble cabin.

Respectfully,
J. SAURIN NORRIS.

To the Editors of Friends' Intelligencer.

I have read the communications of S. C. published in "Friends' Intelligencer," upon a subject which I consider one of deep interest to the religious world in the present day, when there appears so much of a disposition to call in question the truth and authenticity of the Scriptures of the old Testament; arising, as I apprehend, from a want of duly considering the fact, that in the counsels of Infinite Wisdom, he has ever seen fit to adapt his providence and dispensations to the state and condition of the workmanship of his hands.

That this has always been, and still is the case, the Scriptures, both old and new, together with all human experience, I think fully testify.

"Truth is Truth, though all men forsake it;" unchangeable in its nature and eternal in its duration. Not so with us. We view it from different positions, and under the influences of different degrees of light and shade; and consequently, to our vision, its aspect and appearances vary. But if we are sincerely honest in our endeavors to obtain a full and perfect knowledge of it, and keep a single eye to its manifestations; that which was more or less obscure, in the dim and shadowy arisings of the morning light, will

be more distinctly perceived as "the day dawns and the day star arises in our hearts," until it becomes revealed in all the splendor of meridian day.

But I cannot for a moment believe that we are condemned for not perceiving and appreciating it in all its beauty and power, before, by its own manifestations, it becomes fully revealed to our understandings. Is it not plain that a declaration may be true in itself, and still a falsehood as uttered by me? And why is it not Truth to me? Because I have not known the evidence that establishes it as such. But nevertheless it is still Truth. It is only "the things that are revealed that belong to us and our children," "secret things belong unto God." And it is possible for me, even to "swear the Lord liveth," and by so doing, so far as I am concerned, "swear falsely."

Where "there is no Law, there can be no transgression," and my acts, committed in honesty and sincerity of heart, endeavoring to do right, according to all that I have known, though they may be out of the truth, do not constitute me a sinner, because I am here occupying the position of one who has done the best he knew. But when "the Law of the spirit of life in Christ Jesus becomes revealed in me, against the course I have been pursuing, the case is altered; and if I obey not its requirings, but "consult with flesh and blood," I partake of "the forbidden fruit," and am consequently "expelled from Paradise."

What can constitute Truth to my mind, but the conclusions resulting from the evidence afforded? If I am honest in this, I am for the time being capable of arriving at no other result. And if these evidences are received, though they be only the glimmerings of a yet imperfect light or dispensation; still they constitute "the highest degree of evidence" as regards Truth, that has ever been manifested to me, and are therefore, to me, the "law," which will prove, if I am obedient, as "a schoolmaster to bring (or lead) me to Christ," "the power of God and the wisdom of God," which is able to "open the blind eyes, unstop the deaf ears," and proclaim liberty to me, a captive under the former "Law" or "Dispensation." And although my acts and doings under that "Law," were "not perfect," yet if I acted in humble obedience to its requirings, will they not "be accounted to me for righteousness?"

How can I assume, that because the highest evidence that I can possibly contemplate, has convinced me that I must not participate in any manner, in war and violence, that the same "Law" is with equal force and obligation sealed upon the understandings of all others of the human family? And then presumptuously "enter into the judgment seat," and condemn all whose conduct is not "squared by the same rule" that I believe ought to regulate my conduct? Is it not easy to perceive that such a superstructure rests exclusively upon the very foundation on which has been constructed all the religious persecution that has ever existed in the world? I believe that "they that live by the sword shall perish by the sword." But if I live in agreement with the precepts and example of him who uttered these expressions, may I not be exempt from the consequences resulting from a contrary course?

Here we see that "the ways of the Almighty are equal;" "God is justified and man receives the reward of his doings."

It would seem from evidences furnished, that there always have been, and still are, men upon the earth in so low and degraded a condition as to appear for the time being not to be in a state to receive or to be governed by the gospel as promulgated by "the Son and sent of God," which is sometimes denominated the "higher law." Of the truth of the progressive character of this gospel there is a conclusive record in the New Testament, where Jesus said to those who had listened to his teachings and had witnessed his example, "I have many things to say unto you, but ye cannot bear them now." Therefore they were not, or had not been imposed upon them as "Laws" for their government. Peter had worn his sword without reproof until the time when he "smote off the ear of the servant of the High Priest," but we do not find that Peter was condemned for so doing. But the act furnished occasion for not only the delivery of the precept, but also for the working of the miracle by which the servant's ear was healed. A beautiful illustration of the operation of the "gospel, which is the power of God unto salvation to all them that believe."

Here Peter was brought from under the "Law," and (so far as the operation of this principle induced obedience on his part,) under the "Gospel;" which was to him, to all intents and purposes, a new "dispensation." Thus I conceive it was with Abraham when he ceased to be a warrior; and thus I conceive it is with all who in obedience to the manifestations of light and truth upon the mind are enabled to progress therein, step by step, until the full development of that light upon the understanding becomes so clear and distinct, as to point out the path for us to walk in, with a degree of power and brightness that leaves no room to doubt.

George Fox understood this much better than some in the present day. For while he fully espoused the doctrine or precept that taught to "return good for evil," and labored diligently to induce all to turn their attention to the pointings of that spirit and power, the operation of which had enabled him to come out of that carnal and outward condition, in and by which the minds of men were held in thraldom, and

"darkness so gross that it could be felt," he advised William Penn to wear his sword as long as he could.

The *letter* also sent by S. C. for publication, I consider a valuable document. It is written with force and clearness, and affords striking evidence of the powerful operation of the spirit of truth upon the mind of man; and the writer bears a noble testimony of his devotion to what Jesus declared to be his mission, when he said, "To this end was I born, and for this cause came I into the world, to bear testimony to the truth."

Its perusal has reminded me of the parable of "the sower who went out to sow." In this instance as in many others, we find that some seed fell upon ground prepared for its reception, and the result is most interesting.

The preacher I have likened to the "sower;" the man who writes, to the ground, in a condition prepared to receive the seed; this preparation being the work of the great Husbandman, who never makes any mistakes, and never authorises his "sowers to sow," without having some ground in readiness to receive the seed, which is his "word," which is his "power." Concerning this, the prophet Isaiah says, "when my word goeth forth it shall not return unto me void, until it accomplish that which I please, and it shall prosper in the thing whereunto I sent it,"—the operation of which he compares to the "snows from heaven, and the rains which descend and water the earth, and return not thither, but causeth it to bring forth seed to the sower and bread to the eater." Is not the writer of that letter owned as one of the sheep that knows the "shepherd's voice?" I think so, or he could not thus have recognized it. And what matters it which fold or outward enclosure encompasses him? Jesus said, "other sheep I have which are not of this fold: them also will I bring, and they shall hear my voice, and there shall be one fold, and one shepherd." Again, "my sheep hear my voice, and I know them, and they follow me; a stranger will they not follow, but will flee from him; for they know not the voice of strangers." A FRIEND.

2*d mo.* 1855.

Though there is a form of godliness without the power, yet the power of truth leads into a godly form and order in outward things; this is abundantly proved from the Holy Scriptures, and amongst the rest even in outward clothing. Thus did true religion in the heart lead our first elders and fathers in the Church out of the fashions, customs, finery, and superfluity of apparel and furniture, and to testify against it, as not proceeding from the spirit of truth, but from the vain, unsettled spirit of this world, as it most certainly does. JOSEPH PIKE.

ROCK CITY.

Did you ever hear of Rock City? a city which is literally built of rocks. I presume you never did, for until I came into this region I never had, and I cannot learn that any geologist has ever wandered among its labyrinths, to analyze its curious conglomerations and strata and fossil remains. But I have never in all my wanderings seen any thing so curious in the way of nature's wondrous freaks.

Our ride was first a long way through the forest, where there is only now and then a clearing, and an Indian cabin. Then we ascended long hills, from the top of which we could look down upon the extensive and cultivated fields of Western New York, and realize again the justice with which it is styled the Empire State. Then we descended steep precipices, and hurried through frightful gorges where some wild stream sent its foaming current over rocky projections, and dashed through narrow defiles, almost stunning us with its roar. It was nightfall when we entered the little village of Ellicotville, and drove to its best hotel, where we found excellent accommodations.

On the following morning we started for our point of destination, which was five miles distant. Arrived at the skirts of the forest and the foot of the mountain, we disencumbered ourselves of all useless apparel, and, enveloped in oil silk, with a blanket or two upon our arms, we commenced threading the narrow pathway that led to the mountain crest. At length we are at the summit, and we see stretched out before us two hundred acres of rocky surface and reedy depth, too, for it must be a mountain of solid rock, which in some great convulsion of nature has been rent asunder, and in such a way as to make it a pattern of a city. Here are blocks of stone bearing a perfect resemblance to a block of buildings, about two-thirds as high as those of New York, each containing from forty to sixty thousand cubic feet. They are remarkably regular in their arrangement. The sides are perpendicular, and as smoothly chisseled as any stone cutter could render them in some places, and in others an uneven surface, caused by the curious ingredients of which the stone is composed.

My Indian friend is quite a geologist, as well as chemist and philosopher, and he tells me the formation is conglomerate sandstone. It is hundreds of miles from the sea, far back from any stream and not within sight of a lake. Why did this little spot receive such a shock and all the surrounding country remain quiet? The streets are from one to four feet wide, with now and then a park for the health of the deer and rabbits and squirrels, who make it their habitation, and now and then a bold projecting rock, under whose sheltering roof a party of twenty might get, with no fear of drenching, if the rain should pour in torrents.

Upon the roofs of these strange buildings are every description of forest trees, whose trunks are from two to three feet in diameter. In some places the roots have crept over the eaves and caught their fine fibers in the moss, extending down the sides, and spreading abroad till a surface of a thousand or fifteen hundred square feet is covered with a perfect tracery of roots from one to two inches thick, intersecting among the green mosses in every possible fantastic device, and then striking into the ground to spring up again in new forms, and diversify the pathway with fresh and living verdure. And if you climb up this steep ascent and turn the corner, you may see the trunk of a large tree growing up through the solid rock.

What long ages ago it must have been that this rupture took place, to have given time for the formation of such a structure; for the solidifying of the rock around the trees, and the growth of these gigantic stems. Here is a little fountain, sending forth a clear shining rill, to refresh the traveller on his journey, and here we sit down to spread our frugal meal and slake our thirst. Springs start up here and there over all the surfaces, whose waters are clear as crystal, and as they trickle among the winding pathways, there is every where a rich carpet of the brightest moss, while the trees and shrubbery and stones are covered with most curious vegetable productions. Never in a few hours did I utter so many exclamations of "wonder, love and praise."—*New York Times.* M. M.

From Poetry of the Vegetable World.

CAUSE OF THE POTATO DISEASE.

BY M. J. SCHLEIDEN, M. D.

During more than one hundred years has this disease shown itself in potatoes; and in each recurrence of its appearance, has it exhibited greater extension and activity. That it is not dependent solely or essentially upon meteorological influence, is shown even by the form continually becoming worse; but, in particular, by its extent in the year 1854, when it manifested itself with equal formidableness in southern Sweden and in South America, which two countries have been favored (contrary to what happened in central Europe) with remarkably fair weather. Beside, the potato was not wholly exempted from the evil by any position, any method of culture, or in any variety, and this points out to us, at once, that the actual cause of the disease must lie in a thorough degeneration of the plant, and not in any single external influence. If we ask how such a degeneration could have occurred, the following considerations alone can guide us in an answer. The wild potato is a small greenish and bitter flavored tuber, containing, however, a great deal of starch. It is one of those plants which readily produce varieties in cultivated soils, which exhibit tolerable permanence when the conditions of culture remain exactly the same. When this is not the case, new varieties arise; they "sport," as it is called. The difference is only in part in the far less essential alteration of the form of the potato, in its quicker or slower ripening. Far more important is the difference in the chemical process by which the relative amounts of starch and albumen in the tuber become altered. Starch, a substance containing no nitrogen, is the peculiar characteristic constituent of the potato, a substance which withstands decomposition a long time. The formation of this requires the presence of a large quantity of potash, and therefore the potato belongs especially to the alkali plants. Albumen, on the contrary, rich in nitrogen, is particularly prone to decomposition and rotting, and its presence, in large quantity, renders the other substances also which can, alone, long withstand decay, e. g., cellulose and starch, much more liable to this process of solution. The production of albumen presupposes the presence of a great quantity of salts of phosphoric acid.

If we examine a healthy normal potato, we find the proportion of the nitrogenous to the unnitrogenized constituents as 1 : 20 ; the proportion of salts of phosphoric acid to alkaline salts as 1 : 10. On the other hand freshly manured cultivated land—from physiological reasons which it would lead me too far to unfold here—contains the inorganic constituents mentioned, almost in the proportions of 1 : 2. The consequence of this is that in such soils the plant is forced to take up the phosphate in larger quantities, in proportion to the alkaline salts, than its nature requires, and thence a greater abundance of nitrogenous matter, of albumen, is formed in it, than it would contain in a normal condition. The latter must infallibly render the components of the potato, which alone contains a great deal of water, still more prone to processes of decomposition, which then appear under the most varied forms, sometimes, as in the dry rot formerly observed, principally seizing upon the starch, and sometimes as in the recent moist-rot especially attacking the cellulose. That such a disposition may in a moment show itself as a ruinous disease, when external influences, particularly unfavorable weather, come into operation, is readily conceivable, and it stands to reason that when the injurious influences which produced the seeds of the disease continue, the degeneration of the potato, and its proneness to disease, must be always increasing. A careful consideration of the inorganic substances soon affords us the laws, that it is not alone enough that the different substances are present in sufficient abundance in the soil, but that they must also be present in the proper proportion to each other; that regard to these proportions is of the highest importance in reference to those plants which

are naturally inclined to produce varieties; above all, in reference to those plants, the chemical composition of which renders them most liable to essential injury by alteration of their constituents.

All this especially concerns the potato, but does not much affect our grain, rye and wheat. When we compare the constituents of the ashes of these latter with the contents of a freshly manured soil, we find the proportion of the two almost alike, and what is very remarkable, when we abstract the constituents of the ash of rye from the contents of the soil, almost exactly that proportion of the particular matters remains, that we find in the ash of the potato. The conclusion is therefore simple; that we must in future never cultivate the potato as the first crop, as has generally been hitherto done throughout the greater part of Europe, but we must begin with rye, and allow the potato to follow it, or perhaps still better, to come two years later, after clover, and if we would raise a healthy produce, and in future be rid of the plague to which we have recently been subject.

WHAT HAS THE YEAR LEFT UNDONE.

BY HENRY WARE.

It is not what my hands have done,
That weighs my spirit down;
That casts a shadow o'er the sun,
And over earth a frown:
It is not any heinous guilt,
Or vice by men abhorred;
For fair the fame that I have built,
A fair life's just reward;
And men would wonder if they knew,
How sad I feel, with sins so few.

Alas! they only see a part,
When thus they judge the whole;
They do not look upon the heart,
They cannot read the soul:
But I survey myself within,
And mournfully I feel,
How deep the principle of sin
Its root may there conceal,
And spread its poison through the frame,
Without a deed that men can blame.

They judge by actions which they see
Brought out before the sun;
But conscience brings reproach to me
For what I've left undone:
For opportunities of good,
In folly thrown away,
For hours misspent in solitude,
Forgetfulness to pray;
And thousand more omitted things,
Whose memory fills my breast with stings.

And therefore is my heart opprest
With thoughtfulness and gloom;
Nor can I hope for perfect rest,
Till I escape this doom;
Help me! thou Merciful and Just!
This fearful doom to fly:
Thou art my strength, my peace, my trust:
Oh help me, lest I die!
And let my *full obedience* prove
The perfect power of faith and love.

'I am making a curl for mother," were the touching words of a child a short time previous to her death, as she twined a lock of her own hair in her little fingers wasted by disease.

I'm making a curl, said a dark-eyed girl,
As she twined one tress with another,
I've no diamonds rare, but this curl of hair
Is an offering pure for mother.

I am called away in Heaven to stay,
Come, my father, sisters and brother,
I'll tell of that rest and home with the blest
While I make this last gift for mother.

Scarce three summer's sun has its courses run,
Since first we were bound together;
Now I leave the band, to dwell in the land
Where parting cometh never.

Though you oft may go, with footsteps slow,
To the place where your loved one is laid;
And drop a warm tear for your Mary dear
Where her grass grown bed ye have made.

Yet ye must not suppose, the grave's narrow close,
Will the spirit immortal contain,
For the soul shall rest, on its Saviour's breast,
Secure from corruption and pain.

And there is a balm, your sorrows will calm,
And, if humbly received, 'twill be given;
'Tis a full faith in God, and his chastening rod,
Oft leads us from earth to Heaven.

With a last adieu, my love flows anew,
And I trust in the promises given,
For Jesus has told, that our Angels behold,
The face of his Father in heaven.

M. A. S.

12*th mo.* 17*th*, 1854.

MY BIRD.

BY FANNY FORRESTER.

Ere last year's moon had left the sky,
A birdling sought my Indian nest,
And folded—Oh, so lovingly—
Her tiny wings upon my breast.

From morn till evening's purple tinge,
In winsome helplessness she lies,
Two rose-leaves, with a silken fringe,
Shut softly o'er her starry eyes.

There's not in Ind a lovelier bird;
Broad earth own's not a happier nest—
Oh God, thou hast a fountain stirred,
Whose waters never more may rest!

This beautiful, mysterious thing,
This seeming visitant from Heaven,
This bird with the immortal wing,
To me—to me, thy hand has given.

The pulse first caught its tiny stroke,
The blood its crimson hue, from mine;—
This life that I have dared invoke,
Henceforth is parallel with thine.

A silent awe is in my room—
I tremble with delicious fear;
The future with its light and gloom,—
Time and Eternity are here.

Doubts—hopes, in eager tumult rise;
Hear, oh my God! one earnest prayer:
Room for my bird in Paradise,
And give her angel plumage there!

People are often misled by receiving for *fact* that which is merely *opinion*, founded on speculation.

THE PAPER DIFFICULTY.

Our readers can hardly be ignorant of the fact, that the materials for English paper are becoming somewhat scarce. Not many weeks ago, the proprietors of a leading London journal offered a prize or premium of £1000, to any one who could discover a new material for paper. Certain conditions were attached, relating to the continuous and abundant supply of the material, the capability of converting it into fine pulp, the power of bleaching it, and the price at which it could be sold. We are not aware that, up to the present time, the premium has been claimed.

It is not to be wondered at that men should seek for new materials for paper. Rags are limited in quantity, and flax is expensive if grown professedly for paper-making purposes; and hence an inquiry would naturally arise, whether any cheap substitute could be found. We seem to be busy on this subject just now, but men were quite as busy in the last century. We have now before us a remarkable exemplar of this activity. It is in the form of a book, descriptive of the manufacture of paper from various vegetable substances; and the leaves of the book are made of the very paper so described. The author and maker of the book was Jacob Christian Schaffer, a pastor at Ratisbon. The book is a little volume of about sixty leaves, all formed of different substances: the bark of the willow, the beech, the aspen, the hawthorn, the linden, and the mulberry; the down of the catkins of the black poplar, and silky down of the asclepias, the tendrils of the vine, and stalks of nettle, mugwort, dyers-weed; leaves, bark, liber, stalks, reeds, straws, moss, lichens, wood-shavings, saw-dust, potatoes, fir-cones—nothing came amiss to Schaffer; he made paper from all of them. He was almost paper mad; and people were wont to bring all kinds of odd substances to him, with a query as to whether he could convert them into paper. These specimens of paper, made about eighty years ago, are certainly the homeliest of the homely—queer in color, and queer in texture. Soon afterwards, a French marquis, unknown to fame in other respects, printed a small volume of his own poems on paper derived from some of these unusual sources; but, so far as we can judge, the poems and the paper seem to be about equal in quality.

That fibrous vegetable substances can be beaten into a pulp, and then made into paper, has been abundantly proved. At this present time, there are various kinds of straw-paper manufactured; and not very long ago, a highly sanguine announcement was made of a new process for converting deal-shavings into paper. We may be allowed to say, that these attempts, up to the present time, have never exactly met the requirements of paper-consumers. Either the paper is too weak, or too brittle, or too spongy, or too rough, or too badly colored, or too scanty in quantity, or too high in price; there is something wrong in each or all of them.

The rags employed in paper-making are mostly linen, prepared from flax; but cotton rags, from calico, also assist in making up the supply. Flax being the stronger fibre of the two, linen rags make stronger paper than cotton rags. The sweepings of cotton-mills also contribute towards the supply. As to the veritable linen rags themselves, we import some from abroad—our own shirt-wearers do not yield sufficient for the wants of our paper-makers. The rag-merchants buy from Germany, Hungary, Italy, Sicily, and other continental countries—from any and every where, indeed, where rag-export is permitted; for it is worthy of remark, as a proof of the importance attached to this subject, that many foreign governments prohibit the export of this material. Italy and Sicily are linen-wearing but not book-making countries; and this is to a great extent the case in Hungary and South Germany; hence those countries have rags to sell, and have no particular objection to sell them. There are some rags, however, obtained from more northern parts of Europe. Here the rag-dealers are furnished with a peculiar sort of exponent of social advancement: they always know English rags from foreign by being in a cleaner state; and German from Italian, by being cleaner. The English housewife will mend and mend her boy's pinafore, or her husband's shirt, as long as it will hold decently together; but whether sound or dilapidated, she washes it well and oft, and it reaches the rag-bag in a cleaner state than the cast-off garments of most other countries. Five or six thousand tons of foreign rags are imported yearly by or for our paper-makers, in addition to that which reaches the shops of the 'marine store' dealers in all our large towns. About twenty guineas a ton is a sort of average price given for foreign rags—a guinea or so per hundred weight. The rags come over in bags containing 400 or 500 pounds each. But there are two or three points of serious importance here. Foreign countries require so much more paper-making materials than formerly, and America puts forth such an insatiable demand, that the foreign rags at the disposal of England are actually less than they were in amount twenty years ago. And this, too, at a time when our paper-making is so largely increasing. From present indications, it appears probable that British paper-making in 1854 will not fall far short of 200,000,000 pounds.

It is obvious, at a glance, that the supply of rags must depend upon the quantity of worn-out garments. A garment, so long as it is worth anything in wear, must certainly be worth more than 2d. or 3d. per pound—its value when regarded as linen rag; its flaxen career as a shirt or a pinafore must have been finished ere its career as a rag begins. There is a curious

metamorphosis observable in the history of these vegetable fibres. It has been remarked, as being within the bounds of possibility—almost of probability—that the papier-mache ornament of a man's room may once have been a book which he had read, and that this book may once have been a shirt which he had worn. However, passing over this fanciful hypothesis, we come to this practical question: 'If flax be plentiful, and worn-out linen garments be scarce, why not use flax itself as a material for paper?' Just because price affects it; a pound of dressed flax sells for very much more than a pound of linen rags; and a pound of clean cotton sells for much more than a pound of dirty fragmentary sweepings from a cotton mill; hence, although the flax and the good cotton are more abundant than the rags and the sweepings, their price is such as would revolutionise the paper trade if they were adopted. Unless this question of price be borne in mind, the real nature of the paper difficulty cannot be well understood.

A few weeks ago, a correspondent of the *Builder*, in allusion to the reward of £1000 offered for the discovery of a new paper-making material, asked: 'Might I suggest that if a similar reward was offered to our chemists or manufacturers for a plan to reduce paper again to its primitive pulp, and then to discharge from it the printer's ink, the same end would be obtained? In the present day, there are tons of paper stained with productions of an ephemeral nature—returns to parliament, to wit—which might do duty over and over again, with no loss to the public; on the contrary, there are few persons, even with a moderate supply of printed material, who would not be happy to contribute to the paper-bleacher, saving both binding and shelf-room.' This communication brought up a correspondent to the *Athenæum* a week or two afterwards. He stated that, having had his attention brought to the subject, it had struck him that the removal of the ink from printed paper might be effected with ease by a very simple chemical process. He therefore put his theory to the test of experiment, and met with a satisfactory result. He enclosed to the editor a specimen of an octavo leaf, which had been printed on both sides; he had subjected it to a particular process, whereby it had been reduced to the state of a clean pulp; but not having at command any efficient apparatus for pressing and finishing, the newly-prepared leaf of paper presented a certain coarseness and roughness of appearance. The editor confined himself simply to a statement of the fact, that the leaf of paper enclosed was certainly free from ink. This communication, in its turn, called forth another from a correspondent, who gave his name, and who had visions of patent-property in his mind. He stated that, ever since the announcement of the increasing scarcity of paper, he had directed his attention experimentally to the matter, and had succeeded in devising a beautiful, inexpensive, and effective method of utilising waste paper.

To be continued.

THOMAS A. KEMPIS,

ON ACQUIRING PEACE AND INCREASING IN ZEAL.

We can possess great peace, if we will cease to occupy ourselves with the sayings and doings of others, which do not pertain to our interest.

How can he remain long in peace who intermingles with the cares of others; who seeks opportunities externally, and who seldom or but slightly collects his thoughts within himself?

Blessed are the single-minded, for they shall have great peace!

Wherefore is it that some of the saints have become so perfect and contemplative?

Because they have studied to mortify themselves and deny all earthly desires; and so they have often been in their whole heart absorbed in God, and free from self-reference.

We are too much occupied with our own passions, and too solicitous about transitory things.

Rarely we overcome even one vice perfectly, and we are not enkindled to make daily progress, therefore we remain cold and lukewarm.

If we would perfectly die to self, and be as little as possible implicated in earthly things, then we might even taste of things divine, and experience somewhat of celestial contemplation.

It is an entire and chief impediment, because we are not free from passions and appetites, nor attempt to proceed in the perfect way of the saints.

When even moderate adversity occurs, we are quickly cast down, and fly to human consolations.

If we strove, like brave men, to stand in battle, we should witness the aid of the Lord descending from heaven upon us.

For He is ready to assist those who contend and hope for his grace; and he procures us opportunities to contend that we may gain the victory.

But if we place religious progress only in these external observances, our devotion will soon come to an end.

But let us put the axe to the root, that, being free from passions, we may possess peace of mind.

If we should extirpate one vice every year, we should soon become perfect men.

But we often experience the reverse, that we found ourselves better and purer at the beginning of our conversion, than after many years of profession.

Our fervor and proficiency ought daily to increase; but now it is esteemed a great thing if one can retain a part of his first zeal.

It is hard to let go of habits, but it is harder to go against one's own will.

But if thou dost not overceme things small and light, when wilt thou conquer the more difficult?

Resist in the beginning thy inclination, and unlearn evil customs, lest by chance they lead thee to greater difficulties.

Oh, if you considered how great peace you would win for yourself, and how great joy to others by self-culture, I think you would be more solicitous for spiritual progress.

From Poetry of the Vegetable World.

TAPIOCA.

Throughout all the hotter part of America, the culture of the Mandioc root (Jatropha manihot) is one of the most important branches of husbandry. The native savages and the Europeans, the black slave and the free man of color, alike substitute for our white bread and rice, the Tapioca and the Mandioca farinha, or Cassava-meal, and the cakes prepared from it which are obtained from that most poisonous plant. The sweet Yucca (Yuca dulce,) which is the name applied there to the Mandioc plant, must be distinguished from the sour or bitter kind (Yuca amara.) The former, which is cultivated with great care, may be eaten at once, without danger; while the latter, eaten fresh, is an active poison. They serve the uncivilized son of the South American tropics for food, and we will watch him for a moment in his haunt.

In a dense forest of Guiana, the Indian chief has stretched his sloping mat between two high stems of the Magnolia, he rests indolently smoking beneath the shade of the broad-leaved Banana, gazing at the doings of his family around. His wife pounds the gathered Mandioc-roots with a wooden club, in the hollowed trunk of a tree, and wraps the thick pulp in a compact net made from the tough leaves of the great Lily-plants. The long bundle is hung upon a stick, which rests on two forks, and a heavy stone is fastened to the bottom, the weight of which causes the juice to be pressed out. This runs into a shell of the Calabash gourd (Crescentia Cujete,) placed beneath. Close by squats a little boy, and dips his father's arrows in the deadly milk, while the wife lights a fire to dry the pressed roots, and by heat to drive off more completely the volatile poisonous matter. Next, it is powdered between two stones, and the Cassava-meal is ready. Meanwhile the boy has completed his evil task; the sap, after standing some considerable time, has deposited a delicate, white starch, from which the poisonous fluid is poured off. The meal is then well washed with water, and is the fine white Tapioca, resembling, in every respect, arrow-root. In a similar, more or less skilful manner, are the Mandioca and Tapioca, every where prepared.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is firm, with little inquiry for export. sales of good brands for export at $9 25 a $9 50, and for home consumption at $9 37 a $9 75 for good brands; extra at $9 75 a $11 00. Last sales of Rye Flour at $6 00 per barrel, and Corn meal at $4 25.

Grain.—Wheat is still scarce. Sales of prime red Wheat at $2 25, and of Southern and Pennsylvania white within the range of $2 35 a $2 38. Rye is in demand at $1 25 per bushel. Corn is steady; sales of Southern yellow at 91 a 92c afloat, and at 90c from store.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer Session of this Institution on the first Second day of Fifth month next. The course of instruction will be extensive and thorough. A series of Lectures will be delivered by the Teacher on various scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology, by a Medical Practitioner.

Terms per session of five months, Sixty Dollars.

No extras, except for the Latin and French Languages, which will be Five Dollars each.

For reference and further particulars address the Principal, London Grove P. O., Chester Co., Pa.

3d mo. 31, 1855—6t. BENJ. SWAYNE.

ERCILDOUN BOARDING SCHOOL FOR GIRLS. The Summer Session of this School will commence on the 7th of Fifth month next. It is situated near the village of Ercildoun, three miles south-west of Coatesville, on the Philadelphia and Columbia Railroad, from which place pupils are conveyed free of charge.

The branches comprising a thorough English education are taught. Scientific Lectures are delivered during the term, illustrated by appropriate apparatus. Terms $50.00 per session of twenty weeks. Drawing $5.00 extra. All communications should be addressed to the Principal, Ercildoun P. O., Chester Co., Pa. SMEDLEY DARLINGTON,

3d mo. 24—6t. Principal.

GREEN LAWN BOARDING SCHOOL, FOR GIRLS.—This School is handsomely situated in Unionville, Chester county, Pennsylvania.

The Summer Session will commence on the First day of Fifth month next, and continue twenty weeks. The Course of Instruction embraces all the usual branches of a solid English Education; also Drawing, and the French Language. No extra charge except for the French, which will be Five Dollars per term.

Terms for Boarding, Washing and Tuition, $50 per Session. One half payable in advance, the remainder at the close of the term.

Boys from seven to ten years of age will also be received, and especial care be taken to preserve the health and guard the morals of those placed in charge of the Principal.

Daily access may be had to the school by means of Public Stages from Wilmington, West Chester, and Cochranville.

For Circulars, address,

EDITH B. CHALFANT, Principal.

Green Lawn, B. S., Unionville Post Office.

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FRIENDS' INTELLIGENCER.

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FROM "POWER OF RELIGION ON THE MIND."

BY LINDLEY MURRAY.

Lady Rachel Russell, daughter of the earl of Southampton, was born about the year 1636. She appears to have possessed a truly noble mind, a solid understanding, an amiable and a benevolent temper. Her pious resignation, and religious deportment, under the pressure of very deep distress, afford a highly instructive example, and an eminent instance of the power of religion to sustain the mind, in the greatest storms and dangers, when the waves of affliction threaten to overwhelm it.

It is well known that the husband of this lady, William, Lord Russell, was beheaded in the reign of Charles the second; and that he was a man of great merit; and that he sustained the execution of his severe sentence with Christian and invincible fortitude. During the period of her illustrious husband's troubles, she conducted herself with a mixture of the most tender affection, and the most surprising magnanimity. She appeared in court at his trial, and when the attorney general told him, "He might use the hand of one of his servants in waiting, to take notes of the evidence for his use," Lord Russell answered, "that he asked none but that of the lady who sat by him." The spectators at these words turned their eyes, andb eheld the daughter of the virtuous Southampton, rising up to assist her lord in this his utmost distress; a thrill of anguish ran through the assembly. After his condemnation, she threw herself at the King's feet; and pleaded, but alas! in vain, the merits and loyalty of her father, in order to save her husband.

When the time of separation came, her conduct appears to be worthy of the highest admiration, for without a sigh or tear, she took her last farewell of her husband, though it might have been expected, as they were so happy in each other, and no wife could possibly surpass her in affection, that the torrent of her distress would have overflowed its banks, and been too mighty for restraint. Lord Russell parted from his lady with a composed silence! and observing how greatly she was supported, said, after she was gone, "The bitterness of death is now past:" for he loved and esteemed her beyond expression. He declared "that she had been a great blessing to him, and observed that he should have been miserable, if she had not possessed so great magnanimity of spirit, joined to her tenderness, as never to have desired him to do a base thing to save his life." He said, "There was a signal providence of God in giving him such a wife, in whom were united noble birth and fortune, great understanding, great religion, and great kindness to himself; but that her behaviour in his extremity exceeded all." After the death of her lord upon the scaffold, this excellent woman, encompassed with the darkest clouds of affliction, seemed to be absorbed in a religious concern to behave properly under the afflicting hand of God; and to fulfil the duties now devolved upon herself alone, in the care, education, disposal and happiness of her children; those living remains of her lord which had been so dear to him, and which were, for his sake, as well as their own, so dear to herself.

The following short extracts from a few of her letters, evince the humble and pious frame of her mind, the great benefit she derived from her afflictions, and the comfortable hope she entertained of her future rest and felicity.

"You, my friend, who know us both, and how we lived, must allow I have just cause to bewail my loss. I know it is common with others to lose a friend, but few can glory in the happiness of having lived with such an one; and few, consequently, can lament the like loss. Who but must shrink at such a blow, till, by the mighty aid of the Holy Spirit, they let the gift of God, which he has put into their hearts, interpose? O! if I did steadfastly believe, I could not be dejected; for I will not injure myself to say, I offer my mind any inferior consolation to supply this loss. No; I most willingly forsake this world, this vexatious, troublesome world; in which I have no other business than to rid my soul from sin, and secure my eternal interests; to bear with patience and courage my eminent misfortunes, and ever hereafter to be above the

smiles and frowns of it; and having finished the remnant of the work appointed me on earth, joyfully to wait for the heavenly perfection in God's good time; when, by his infinite mercy, I may be counted worthy to enter into the same place of rest and repose, where he is gone for whom I grieve.

The future part of my life will not, I expect, pass as perhaps I would choose. Sense has long enough been satisfied; indeed so long that I know not how to live by faith, yet the pleasant stream that fed it near fourteen years together, being gone, I have no sort of refreshment, but when I can repair to that living Fountain, whence all flows; while I look not at the things which are seen, but at those which are not seen, expecting that day which will settle and compose all my tumultous thoughts, in perpetual peace and quiet. The consideration of the other world is not only a very great, but, in my small judgment, the only support under the greatest of afflictions that can befall us here. The enlivening heat of those glories, is sufficient to animate and refresh us, in our dark passage through this world: and notwithstanding I am below the meanest of God's servants, and have not, in the least degree, lived answerable to those opportunities I have had; yet my Mediator is my judge, and he will not despise weak beginners, though there be more smoke than flame. He will help us in believing; and though he suffer us to be cast down, will not cast us off, if we commit our cause to him. I strive to reflect how large my portion of good things has been; and, though they are passed away, no more to return, yet I have a pleasant work to do, to dress up my soul for my desired change, and fit it for the concourse of angels, and the spirits of just men made perfect; among whom, my hope is, my loved lord is one; and my oft repeated prayer to God is, that if I have a reasonable ground for that hope, it may give refreshment to my soul.

From the enticing delights of the world, I can, after this event, be better weaned. I was too rich in possessions while I possessed him. All relish now is gone. I bless God for it; and pray that I may more turn the stream of my affections upwards, and set my heart upon the ever-satisfying perfections of God; not starting at the darkest providences, but remembering continually, that either his glory, justice or power is advanced by every one of them, and that mercy is over all his works; as we shall one day with ravishing delight, behold. In the mean time I endeavor to suppress all wild imaginations, which a melancholy mind is apt to let in, and to say with the man in the Gospel, 'I believe; help thou my unbelief.'

It is the Grace of God which disposes me to ask for, and thirst after, such comforts as the world cannot give. What comforts it can give I am most sure I have felt, and experienced to be uncertain and perishing. Such I will never more, the grace of God assisting, look after: and yet I expect a joyful day after some mournful ones; and though I walk sadly through the valley of death, I will fear no evil, humbling myself under the mighty hand of God, who will save in the day of trouble. He knows my sorrows and the weakness of my person: I commit myself and mine to him. The saddest state of a good soul will one day end in rest. This is my last comfort, and a greater we cannot have; yet the degree is raised, when we consider that we shall not only rest, but live in regions of unspeakable bliss. This should lead us sweetly through the dark passage of the world; and suffer us to start at nothing we either meet with, or our fears suggest may happen to us."

To lady Essex she wrote as follows: 'I beseech God one day to speak peace to our afflicted minds, and not to suffer us to be disappointed of our great hope. But we must wait for our day of consolation, till this world passes away, and an unkind and trustless world this has been to us. Why it has been such God knows best. All his dispensations serve the end of his providence. They are ever beautiful, and must be good, and good to every one of us; and even these dismal ones are so to us, if we bear evidence to our own souls that we are better for our afflictions; which is often the case with those who suffer wrongfully. We may reasonably believe our friends have hence found that rest we but yet hope for: and what better comfort can you or I desire, in this valley of the shadow of death we are walking through? The rougher our path is the more delightful and ravishing will be the great change.'

She survived lord Russell about forty years, and continued his widow to the end of her life. She died in the year 1723 in the 87th year of her age. Her continued hope and trust in Him, who had been the staff of her life, and her support in afflictions, is evidenced by the following declaration made not long before the end of her days. "God has not denied me the support of his Holy Spirit, in this my long day of calamity; but he has enabled me in some measure to rejoice in him as my portion for ever. He has provided a remedy for all our griefs by his sure promises of another life; where there is no death, nor any pain nor trouble, but fulness of joy in presence of Him who made us, and who will love us for ever."

If you have great talents, industry will improve them; if moderate abilities, industry will supply their deficiencies. Nothing is denied to well-directed labor; nothing is ever to be attained without it. Remember, a man's genius is always in the beginning of life as much unknown to himself as to others—and it is only after frequent trials, attended with success, that

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he dares think himself equal to the undertakings in which those who have succeeded have fixed the admiration of mankind.

EARLY PIETY.—NO. XLI.

Judith Fell, a young woman 24 years of age, daughter of Thomas and Annie Fell, near Treby in Cumberland, was never inclined to vain company, nor to pride nor lightness of carriage, but always was very sober, and ready to be a good example to others, so that she abundantly enjoyed the love of the Lord; insomuch, that on her sick-bed she was wonderfully filled to the refreshment of others. Her sickness increasing, which was at times very severe upon her, some enquired of her how she did; she replied, "I am well every way. If I should live ever so long it can never be better; for my heart is fully satisfied, and my soul magnifies God, who is worthy forever.' Another time she requested her father not to desire her health, for she said that she felt that which was beyond all her weakness and sickness. Another time she said the sting of death was removed, and she felt victory over the grave; and so praised the Lord saying, 'Surely it is thou, O God, that lives, and reigns, and must reign for ever; and they are ever blessed who serve thee, and fear thy name. Thou, O God, reignest in the hearts of the sanctified, and thou hast sanctified my heart, so that I can truly praise thy name. Thou knowest, Lord, for what end thou hast cast me on this bed of sickness; surely it is for the glory of thy name; therefore, Father, glorify thyself in me.'

The day before she died, she said she saw that that day she was given to her friends; and so continued quiet and easy in her spirit, and several times slept very sweetly. At the end of that night, her sickness increased, and she desired to see some friends, and spoke words to their great refreshment. The next day, after great fits of illness, she broke forth in praises, saying, 'He is come that brings joy: Oh! the streams of his love run over all, even to the skirts of the garment. Now is the fountain set open for Judah and Jerusalem to bathe in. Once more solace thyself my soul, and delight thyself in thy Saviour; for I feel his love and life run afresh in my soul, so that now my spirit doth magnify him that liveth forever.' Her distemper prevailing upon her, they thought that she would not have spoken any more; but she lifted up her head and said, 'This is the way to rest; this is the way to rest forever.' In a little time after she drew her last breath, and ended her life comfortably, in the year 1682.

Believe nothing against another, but upon good authority; nor report what may hurt another, unless it be a greater hurt to others to conceal it.—*Wm. Penn.*

EXTRACTS FROM THE JOURNAL OF JOB SCOTT.

There is much divine instruction in the account of Jesus going into the house of a Pharisee, to eat meat, when the woman washed his feet with her tears, and wiped them with the hairs of her head. It seems she had been a sinner; and the regular, exact Pharisee, condemned both her and her Lord;—her as a sinner, and because she was not so exact and outwardly circumspect as himself; and him, because, as he vainly thought, he did not know what she was. For, surely, thought he, in his whole, exact, and secure condition, if this man "were a prophet, he would have known who and what manner of woman this is, for she is a sinner," one who has not paid such scrupulous regard to, nor been so zealously affected with the outside regulations and exact observance of the law, as he and others like him were; for his and their religion lay in these things. And yet, sinful as she had before been, it seems she had now become so broken and contrited, under a sense of her undone condition, and so deeply affected and engaged about the great things of her soul's salvation that, in presence of the Saviour of souls, and under the animating influence of his mighty power upon her, the tears so plentifully flowed from her eyes, that she even washed his feet with them. And yet so unmoved and insensible was the narrow-hearted Pharisee, the formal outside professor, that all this afforded him no evidence or conviction, of her penitential frame of mind; nor of her Lord's true discernment, goodness and benevolence. He was so swallowed up in his outside holiness, that blindness prevailed over him. He was not able to behold the beauty and humiliation of her contrite soul, and how unspeakably it excelled his dry, flat and formal exactness, and lifeless devotion. Jesus, who knew their hearts, pointed out to him, what *she had*, and what *he* had *not* done to him, since he came under his roof, in terms sufficiently plain and striking to have convinced him, had he been open to truth's holy instructions, and feelingly susceptible of its heart-enlivening influences, and of the great excellency of true tenderness and contrition above all possible exactness of outside regularity.

Oh! that all may observe the caution, "Cleanse first the inside of the cup and platter, and the outside will be clean also." Indeed, I believe, as the work is rightly begun, and carried on within, a gradual cleansing will assuredly take place, both within and without; and, in general, much in proportion, the outward to the inward. For I am far from supposing, that by *cleansing first the inside*, is meant that no degree of outward cleansing must take place, till a thorough cleansing is effected within. At that rate, I doubt whether the inward cleansing would be thoroughly known. Let the work begin

rightly within, and let the inward change, life and growth be ever, and all along, principally attended to, and it will lead, step after step, through a course of gradual cleansing, even of the outside, but especially within. And every act of self-denial, in the requirings of truth, and leadings of light and life, even in outward reformation, as it proceeds from that which first lays the axe to the root of the corrupt tree, and thus springs from an inward cleansing; so will it also tend to further and promote the real, inward work, and still increase the inward cleansing. And on the contrary, every refusal to obey the light, even in little things, will tend to prevent an inward cleansing, and to increase defilement. But take notice, this tendency of every act of self-denial, to promote the inward cleansing, is only as it takes place in obedience to the *light of life*, for of ourselves alone we can do nothing that will hasten good to our souls. There is none really, and of himself, good, but one, that is God. Therefore, all the real good that *any have*, is from him alone; and all the good that any *do*, is through him alone, in the leadings of his holy light in their own souls.

UNIVERSAL LAW OF BENEVOLENCE.

"Not for ourselves, but others,"—is the grand law of nature, inscribed by the hand of God on every part of creation. Not for itself but others, does the sun dispense its beams; not for themselves, but others, do the clouds distill their showers; not for herself, but others, does the earth unlock her treasures; not for themselves but others, do the trees produce their fruits, or the flowers diffuse their fragrance, and display their various hues. So, not for himself, but others, are the blessings of heaven bestowed on man; and whenever, instead of diffusing them around, he devotes them exclusively to his own gratification, and shuts himself up in the dark and flinty caverns of selfishness, he transgresses the great law of creation,—he cuts himself off from the created universe, and its author—he sacrilegiously converts to his own use the favors which were given him for the relief of others, and must be considered not only as an unprofitable but as a fraudulent servant, who has done worse than wasted his Lord's money. He who thus lives only to himself, and consumes the bounty of heaven upon his lusts, or consecrates it to the demon of avarice, is a barren rock in a fertile plain, he is a thorny bramble in a fruitful vineyard, he is the grave of God's blessings, he is the very Arabian desert of the moral world. If he is highly exalted in wealth or power, he stands inaccessible and strong, like an insulated towering cliff which exhibits only a cold and cheerless prospect, intercepts the genial beams of the sun, chills the vale below with its gloomy shade, adds fresh keenness to the piercing blast, and tempts down the lightnings of an angry heaven. How different this, from the gently rising hill, clothed to its summit with fruits and flowers, which attracts and receives the dews of heaven, and retaining only sufficient to supply its numerous offspring, sends the remainder in a thousand streams to bless the vales which lie at its feet. PAYSON.

From "The Leisure Hour."

INSECT CURIOSITIES.

Among the many marvels which are continually before our eyes, there are few more worthy of observation, or which more forcibly illustrate the condescending wisdom and beneficence of the great Maker of all things, than the wonderful instincts, if instincts they are to be called, implanted in the minutest creatures, to enable them to provide for their hourly wants, and to secure the welfare of their progeny, which, in the case of insects, for the most part come into existence after the death of the parent. We demur somewhat at the word "instinct," because, from occasional observation of the doings of these little creatures, and from what we have read of the observations of others, persons of very good authority, we feel inclined to question the appropriateness of the term. It is our object at present to bring together a few of the characteristic performances of the insect race, some of which have passed under our own notice, while for others we are indebted to the writings of a celebrated naturalist, Rymer Jones, from whose second volume on the "Natural History of Animals," we shall make a few abbreviated selections. We shall confine our instances to the facts which we have personally observed, and to others already recorded but not generally known.

The most casual observer must have remarked at times, in field or garden, upon the leaf of an oak, or some fruit-bearing tree, a brownish patch of a downy texture, looking not very unlike a mole on the human skin. Did he ever imagine that this was a moth's-nest? "Several kinds of moths," says Rymer Jones, "construct very beautiful and curious nests, impervious to wet, and entirely composed of hair stripped from their own bodies. With this material, which they tear off by means of their pincer-like ovipositor, they first form a soft couch on the surface of some leaf; they then place upon it, successively, layers of eggs, and surround them with a similar downy coating; afterwards, when the whole number is deposited, they cover the surface with a roof of hairs, the disposition of which cannot be too much admired: those used for the interior of the nest are scattered without order, but those that are placed externally are arranged with as much art and skill as the thatch of a cottage, and as effectually keep out water; one layer of these hairs partially overlaps another, and, all

having the same direction, the whole resembles a well-brushed piece of shaggy cloth or fur. When the mother has finished this labor, which often occupies her for twenty-four hours, and sometimes for even twice that period, her body, which before was extremely hairy, is rendered almost wholly naked; she has stripped herself to clothe her offspring, and having performed this last duty of her life, she dies."

Many have seen the chrysalis of the butterfly hanging by its tail to a leaf of the hawthorn or a rose-bush, without perhaps considering how the caterpillar accomplished the business of suspending himself by the tail by means of silk spun from his mouth while encased in a skin which must be cast off before the process is finished. Let us see how he sets about it. "When the caterpillar has selected an object to which it proposes suspending itself, the first process is to spin upon it a little hillock of silk, consisting of loosely interwoven threads; it then bends its body so as to insinuate the anal pair of prolegs amongst these threads, in which the little crotchets which surround them become so strongly entangled as to support its weight with ease. It now hangs perpendicularly from its silken support, with its head downwards. In this position it often remains for twenty-four hours, at intervals alternately contracting and dilating itself. At length the skin is seen to split on the back, near the head, and a portion of the pupa appears, which, by repeated swellings, acts like a wedge, and rapidly extends the slit towards the tail. By the continuance of these alternate contractions and dilatations of the conical pupa, the skin of the caterpillar is at last collected in folds near the tail, like a stocking which we roll upon the ankle before withdrawing it from the foot. But now comes the important operation. The pupa being much shorter than the caterpillar, is yet at some distance from the silken hillock upon which it is to be fastened; it is supported merely by the unsplit terminal portion of the latter's skin. How shall it disengage itself from this remnant of its case, and be suspended in the air while it climbs up to its place? Without arms or legs to support itself, the anxious spectator expects to see it fall to the earth. His fears, however, are vain; the supple segments of the pupa's abdomen serve in the place of arms. Between two of these, as with a pair of pincers, it seizes on a portion of the skin, and bending its body once more, entirely extricates its tail from it. It is now wholly out of the skin, against one side of which it is supported, but yet at some distance from the leaf. The next step is to climb up to the required height. For this purpose it repeats the same ingenious manœuvre: making its cast-off skin serve as a sort of ladder, it successively, with different segments, seizes a higher and a higher portion, until in the end it reaches the summit, where, with its tail, it feels for the silken threads which are to support it. But how can the tail be fastened to them? This difficulty has been provided against by Creative Wisdom. The tail of the pupa is furnished with numerous little hooks pointing in different directions, and some of these hooks are sure to fasten themselves upon the silk the moment the tail is thrust amongst it. Its labors are now nearly completed; but one more exertion remains: it seems to have as great an antipathy to its cast-off skin as one of us would when newly clothed, after a long imprisonment, to the filthy prison-garments we had put off. It will not suffer this memento of its former state to remain near it, and it is therefore no sooner suspended in security than it endeavors to make it fall. For this end, it seizes with its tail the threads to which the skin is fastened, and then very rapidly whirls itself round, often not fewer than twenty times. By this manœuvre it generally succeeds in breaking them, and the skin falls down. Sometimes, however, the first attempt fails: in that case, after a moment's rest, it makes a second, twirling itself in an opposite direction; and this is rarely unsuccessful. Yet now and then it is forced to repeat its whirling not less than four or five times; and Reaumur has seen instances where the feet of the skin were so firmly hooked that, after many fruitless efforts, the pupa, as if in despair, gave up the task and suffered it to remain. After these exertions, it hangs the remainder of its existence in this state, until the butterfly is disclosed."

Some larvæ, in an equally ingenious manner, suspend themselves horizontally, by means of a girth of silk wound many times round their bodies. Others, the leaf-rolling caterpillars, roll up a portion of a leaf of a plant in the form of a cylinder, in the interior of which they spin their cocoons and pass their pupa condition. The work is managed thus: the little laborer first begins by spinning silken threads, which it fastens to the edge of the leaf by one end, whilst the other is attached to a distant part of the leaf's surface; she then pulls at these cables one after another with her feet, so as at each effort to bend the edge of the leaf a little inwards, in which position she fastens it by means of additional threads. This operation is repeated again and again; and as the ropes are thus progressively shortened, the leaf becomes gradually folded more and more, until at length it is bent into a roll, and securely tied in that position by innumerable silken filaments of sufficient strength to resist the resiliency of the material employed.

The above instances of ingenuity, which, were it necessary, we might multiply a hundredfold, show the insect providing for its self-preservation, or for the preservation of its offspring. Let us glance as briefly at the singular measures which some of them adopt, and the management they display in procuring food. The ant-lion,

which in its perfect state closely resembles the dragon-fly, is in its larvæ condition more like a spider in the shape of its body: it has a small head, a very moveable neck, and jaws like a strong pair of callipers, toothed along their inner margin. This creature will feed only on such game as he catches himself; nevertheless, he is unable to hunt even the slowest-paced insects, for not only are his movements excessively tardy, but, from the construction of his legs, he is only able to move backwards. But as he cannot go in quest of his prey, it must come to him—so he employs a stratagem by the effect of which the game positively falls into his jaws. Selecting a sandy soil, and choosing a situation beneath the shelter of some wall or tree, so as to be protected as much as possible from rain, the ant-lion proceeds to excavate a pit, which he accomplishes by throwing out the sand with his long jaws, walking backwards round and round until a deep conical excavation is formed in the loose sand, at the botton of which he buries himself, remaining quietly concealed, with the exception of his jaws, which are kept half open and ready for action. No sooner does a thoughtless insect approach the fatal pitfall, than the loose sides giving way beneath its feet, the unfortunate traveller is precipitated to the bottom of the ant-lion's den, and falls at once into the jaws of its destroyer. The insect sometimes perceives the danger, and tries to lay hold of the grains of sand at the border of the dreadful gulf: some yield beneath its feet, and it sinks lower and lower still; at last, with desperate efforts, it succeeds in getting hold of some piece of earth more stable than the rest, whereby it holds, or even attempts to regain the top of the dangerous steep; but the bandit has still a resource to enable him to secure his escaping prey; with the top of his flattened head, which he uses as a shovel, he throws up a deluge of sand, which, falling in showers upon the miserable victim, already exhausted with its futile efforts, soon brings it to the bottom, there to become an easy prey to the ruthless savage.

It is interesting and amusing at times to watch the motions of a working bee in its busy pursuit after the two things which constitute its treasures, the pollen and the honey. The visit which it pays to each flower is of very short duration, and according to our experience, it invariably helps itself to pollen first, and to honey, if there be any, which is not always the case, afterwards. Honey, indeed, in the proper sense of the word, it does not get at all from the flowers: but it sucks a sweet fluid, which is afterwards elaborated into honey in its own stomach, and thence regurgitated into the waxen cells of the hive: we may add, moreover, that the bee does not collect the wax, as some suppose—the wax being nothing more than a secretion from its own body, a provision of nature for the exigencies of its architecture. The bee appears to sweep the pollen together, making besoms of its hairy hind-legs, and then in a manner to dredge it into certain small receptacles on the outward surface of its thighs. This is not always a silent process, but is mostly accompanied with a subdued hum, while the performer straddles and fidgets about, sweeping the whole calyx of the flower by no means in a neat and cleanly fashion, and leaving a portion for the next comer. The sucking process, however—by which it is to be supposed he pumps the sweet fluid which is to become honey, into his stomach—is always one of profound stillness, and it is to be hoped of enjoyment as well. It happens sometimes that the industrious and thirsty gentleman is baulked, after having secured the pollen, in his attempts to get at the delicious nectar; but if he is perplexed, it is but for a moment: if he cannot get at it one way, he tries another. Look at him engaged with a larkspur in full bloom. There is but little pollen, or bee-bread, to be got from this flower, and he has soon done with the open blossom; but the larkspur wears a long and slightly curling horn in the rear, which sticks out like an old gentleman's pigtail in a picture; and in that, at the very extremity of it, is the fluid which Master Bee is in search of. To reach it at the natural opening is out of the question. The orifice would not admit the smallest pin's head, and the tube is two-thirds of an inch long. What does he do? He quietly crawls round to the end of the tube, and by means of some apparatus with which a kind Providence has furnished him, drills a small hole in the extremity of it, inserts his pumping engine, and drains the vessel dry. We are not aware that this curious circumstance has been remarked before; but we have watched the operation many times in our own garden. Upon plucking the flowers thus rifled, and examining them, we found the holes neatly drilled, the soft fibre of the flower being removed in the operation, the hole being clean, without jagged edges, and not larger than would be made by the puncture of a shirt-maker's needle. Any person who is sceptical as to the object of the bee in this proceeding, may, by biting off the ends of a few of these larkspur tubes, taste very perceptibly the saccharine matter which attracts him. Is this also an instinct?

(To be Continued.)

CONTENTMENT WITH LITTLE.

In reference to happiness, man only *has* what he can *use*. If he possess a thousand pounds which he cannot use, it matters not as to the benefit he derives from it, whether it be in his coffer, or in the bowels of the earth. When his wants are supplied, all that remains is his only to keep, or to give away, but not to enjoy. What is more than serviceable, is superfluous

and needless; and the man is only rich in fancy. Nature is satisfied with little; it is vanity, it is avarice, it is luxury, it is independence, it is *the god of this world*, that urges us to demand more.

BUSINESS PRINCIPLES.

Principles and integrity are good capital to begin and continue for life with. In many large houses men enter as partners who are destitute of wealth and can only put into the firm their business reputation. Each man has a business repute, and his character is judged by little things. As Dr. Johnson said when he condemned a book of which he had only read a few pages,—"One need not eat a whole joint of meat to know that it is tainted," so you need not be very familiar with a man of business to know what his principles of trade are.

It is said that Cuvier, the naturalist, could take the bones of any animal, no matter how insignificant these bones might be, and by their aid construct the entire animal, and tell you its character and the climate it called its home. So out of all small matters, words spoken, principles avowed, acts done, or deeds omitted, you build up the character of a man and make up your opinion about him. You may say of some one: —"I like his appearance; I will employ him; he suits me." You do not analyse your feelings; but your mind is made up. Of another you may say:—"I do not like that young man." Perhaps you satisfy yourself why, if a reason was called for. You have taken certain acts of the youth, trivial though they may be, and made up your opinion.

A friend of mine said to me one day:—"I shall dismiss my clerk." I knew the young man; he was smart and intelligent, well disposed and genteel. I asked the reason. "I am not quite satisfied," was the reply; "he dresses too well; he has too much jewelry; his room is too well furnished; he rides too much; I know his means; the salary I pay him will not admit of such expenses." The young man thought he was producing a sensation. He was; but not of the character he supposed.

It was said that men cannot do business on strict principles of integrity and honor. But it is certain they can be conducted on no other. If it be true, or if the statement at all approximates to the truth, that in Boston for the last twenty-five years, ninety-one out of each hundred of all our merchants have been unsuccessful, how much worse would it have been if all had conducted their business on high moral principles? The men who succeed in life and become eminent, are few.—Their characters are well known —almost all of them have been men of high moral principle.

It was Daniel's moral character that raised him from a slave to the Premiership of Babylon; and he maintained his noble condition because he conducted the affairs of the realm with such integrity and honesty that his keen-eyed enemies could find no fault with him in all the king's matters. And Cornelius, who had such proof of God's favor, was a most loyal captain in the Roman army. Permanent success is found only in connection with principle, and integrity in business. The man who purchases cutlery from the renowned manufactory of Rogers, is anxious only to know that the stamp of the plate is genuine. Years ago that house resolved not to send a poor article into the market. Its work is good; it cannot afford to sell poor articles. The fame of Day and Martin's blacking is as wide as civilization. No man tries it; he asks only if it be a genuine article; and a man that can secure a place in the "97 High Holborn," has his fortune secured. It is said that the stores in that building will command almost any rent.

If the United States need an instrument for the corps of Engineers, or glass for the Observatory at Washington, an order is sent to England for one instrument, and to France for another, and to Germany for a third—the reputation of the house that manufactures is a guaranty for the excellence of the article.

In the small town of Douglass, in the Commonwealth of Massachusetts, there is a manufactory of axes. Immense numbers are shipped to all parts of the earth. No man but the maker sees them till taken from the boxes, put on the shelves, and swung in the forest of the West, on our Pacific possessions, or in Africa, or in the islands of the sea; and if each axe was tried in the manufactory of Douglass before the purchase, no more confidence would be put in the excellence of the article than the name of the maker inspires. The invariable perfection of the article is the business capital of the maker.

We have men among us—now ranking among the merchant princes of Boston—who began life poor. Some of them were grooms, some waited and tended in families, some dug gravel, others wheeled coals; but all that they did was well done. When the late William Gale was taunted by an envious man, who said that he could remember when the same W. Gale was a drummer, his reply gave the key-note to his success:—"And did I not drum WELL?"

The late Judge Chickering, whose memory is yet green among us, and who is a noble specimen of one who is the architect of his own fortune, owes quite as much to the substantial and invariable excellence of his workmanship, as to his indomitable industry and perseverance. And it was no idle boast of a man in the British Parliament, who was reminded by a noble that his father was a butcher; that he had arisen to his position by his own labor; and all admitted the retort to be just when he added: "If the father

of the noble lord had been a butcher, his son this day would be slaughtering calves."

Honesty is the best policy, and high moral principle can alone lead to permanent success. We admit, a man must have other qualities with those, but without the principle, all will not avail.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 7, 1855.

We publish in this and the following number a pamphlet entitled "A few Testimonies concerning Music, extracted from the Writings and Official Records of the Society of Friends, from the year 1658, to the year 1850." These extracts have lately been prepared by a Friend to satisfy the doubts of some relative to the testimony against music having been held by ancient Friends.

Although some of these have appeared in our columns before, we have thought best not to separate them from the whole work.

We recommend them to the careful perusal and serious thoughts of our readers.

MARRIED, on 5th day, (the 29th inst.,) in conformity with the order of the Society of Friends, J. RANDOLPH PRICE, of Philadelphia, to SARAH T., daughter of George M. Ward, of Salem, N. J. [Bucks Co., and Salem papers please copy.]

———, at Friends' Meeting House, at Fall Creek on the 15th of 3d mo. 1855, EVAN LEWIS to SARAH COCKAYNE, both of Fall Creek Township, Madison county, Indiana.

DIED, of tubercular consumption, on the morning of 28th of 3d mo. at the residence of her father George Dunlap, Ledyard, Cayuga county, N. Y. CAROLINE E. HALSTED, aged 24.

As, *in life*, she was humbly submissive to the revealed will of her Father in heaven, so, *in the hour of death*, she witnessed the extendings of His love, enabling her to meet, what to some is "the king of terrors," as the *welcome messenger of release* from the sufferings of mortality.

We desire that the instructive example of this young friend may prove an incentive to her co-temporaries to follow, in simple obedience, the pointings of Truth. Especially may those, among whom she recently labored as a "teacher beloved," bear in remembrance her loving counsels, and be thereby stimulated to prefer imperishable riches to the transitory enjoyments of this present world.

——, At Indianapolis, on 4th day, 21st of 3d mo. of dropsy, DEBORAH COATES, in the 72d year of her age.

A Stated Meeting of the Committee of Management of the Library Association of Friends will be held on Fourth day evening next, the 11th inst., at half past seven o'clock.

JACOB M. ELLIS, *Clerk.*

Philada., 4th mo. 7, 1855.

A few Testimonies concerning Music, extracted from the Writings and official records of the Society of Friends, from the year 1658 *to the year* 1850.

It has been said by a close observer of events, that "any society or people who do not often recur to first principles, will surely go to decay." This saying, so *generally* true, is *particularly* applicable to the Society of Friends. There is great inclination in the human mind to fall in with the customs of those around us, especially where those customs accord with our natural tastes and inclinations. In order to act consistently with our profession, it is necessary frequently to measure ourselves by the *pure standard of Christianity*, held up by our enlightened predecessors. The object of this publication is to unfold that standard, so far, at least, as relates to our testimony against Music: that our young Friends, more particularly, may be put on their guard against an indulgence, whose immediate effects, and remote consequences, are "greatly destructive of true peace and enjoyment." It would have been easy largely to increase the number of extracts illustrating the subject, but it was deemed unnecessary.

Humphry Smith, was one of the earliest converts to the Truth, as professed by the Society of Friends, and one of the noblest standard bearers of those testimonies which it was called upon to hold up to the world. He was convinced as early as the year 1653, and, after a succession of imprisonments, and enduring almost every kind of cruelty usually inflicted upon our *unflinching* predecessors, he died a martyr, in Winchester jail, on the fourth day of the Third month, 1663. After his death his writings were collected and published in a quarto volume, in which there is an address "to the Musicians, Harpers, Minstrels, Singers, Dancers and Persecutors" of that day, "from one who," he says, "loved dancing and music in his time," but which, when he became enlightened by the Truth, he "parted with," and bore afterwards a clear testimony against them. The following extracts from that Address will give a correct view of his sentiments on the subject.

1658.

"Jubal was the father of all such as handle the harp and organ. He was of the generation of Cain. The Musicians were of Cain's seed, and that which slays [Christ] the 'Man of sorrows,' invents, sets up, and delights in instruments of MUSIC. And the father of all such was Jubal, the seed of Cain." "And his seed, who are gone from the Lord's leading, set up *instruments of music* in their ceiled houses, and the house which should be the temple of the Holy Ghost, is laid waste and desolate as to the life of God. And they who danced in the wilderness, and sung and made a great noise, and

were in the mirth and vain delights, were a '*stiff-necked* people;' they sat down to eat and drink, and rose up to play. Like the same generation now, who are *stiff-necked*, and bow not to him who is the Light, low in the heart, but eat and drink, and rise up to vain delights, having *music* at their feasts, feeding themselves without fear." Jude 12. "And such who forget God delight in these things: for they that sung and danced in the wilderness, forgot the mighty power of the Lord, which brought them out of bondage, therefore they got into carnal liberty, like many others at this day, before they come to the true rest." And while there is a delighting in dancing and music, that which calleth to repentance is in bondage. But their joy shall be turned into sorrow, for the "Light in the conscience is that which judgeth those vain delights in carnal *music*, which are to perish with the using."

An Extract from William Penn's No cross, no Crown.

1669.

"There is but little need to drive away time by foolish divertisements, which flies away so swiftly of itself; and when once gone is never to be recalled. Plays, parks, balls, treats, romances, *music*, love sonnets, and the like, will be a very invalid plea for any other purpose than their condemnation, who are taken and delighted with them, at the revelation of the righteous judgment of God. O, my friends! the were never invented but by that mind which had first lost the joy and ravishing delights of God's holy presence."—*Chap.* xv., *part* I., *Sec.* vii.

From Thomas Story's Journal.

1689.

"When it pleased the Most High, by the infusion of his own goodness, to reveal in me the Son of his love, even his Wisdom and Power, by whom he designed and effected all things, then I was taught to fear him, then I was taught to love him; then, O then, and not aright till then, was my soul instructed and informed indeed." "I put off my usual airs, my jovial actions, and address, and laid aside my sword, which I had worn, not through design of injury, or fear of any, but as a modish and manly ornament. *I burnt, also, my instruments of music*, and divested myself of the superfluous parts of my apparel, retaining only that which was necessary, or deemed decent."—*p.* 15.

From the Printed Book of Discipline.

1716.

Advised, that a watchful care be taken to prevent Friends' children, and those professing Truth, from going to, or being any way concerned in stage plays, lotteries, *music*, and dancing; and that such also be dealt with as run races on horse-back or on foot, lay wagers, or use any kind of gaming, or vain sports or pastimes, for our time passeth swiftly away, and our pleasures and delights ought to be in the law of the Lord. And Friends are advised against attending such places of diversion, and against falling into *any of these practices*; and if any who are concerned or indulge themselves in *any* of these evils, cannot be brought to a due sense of their *misconduct* herein, Monthly Meetings, after a time of waiting and kind treatment, in the spirit of restoring love, should testify their disunion with them.—*Philada. Edition*, 1797.

From the Life of Elizabeth Ashbridge, written by herself.

1732.

Elizabeth Ashbridge, a highly esteemed Minister in the Society of Friends, left a Memoir of her life and Religious experience, in which she says, "I had been brought up in the way of the Church of England, and although I had a religious education, I was allowed to sing and dance."

When she was brought under religious concern she said, "the great vivacity of my natural disposition would not suffer me to give way to the gloomy sense of sorrow and conviction, and I became more wild and airy." But being through Divine mercy again brought low under a sense of her transgressions, she was involved in great anxiety and distress. In this state she was made willing to resign her love of MUSIC, and every other gratification that stood in the way of peace, saying, "had all the world been mine, I would have given it gladly for one glimpse of hope."

Before this time she used to gratify her husband by the exercise of her musical powers; but, as she says in the memoirs, "I who once used to divert him with *music and dancing*, in which he greatly delighted, could not, *since I became religious*, do it any longer. My singing was turned into mourning, and my dancing into lamentation."

In bearing her testimony against the use of Music, she was afterwards subjected to some personal abuse from her husband; but continuing faithful to her sense of duty, he became convinced of the rectitude of her course, and with tears said to her, "I have seen the beauty there is in Truth, and that thou hast followed the right way, in which I pray God to preserve thee."

To be continued.

YOUNG TREES.

Trees coming into blossom for the first time should not be allowed to perfect much fruit. If it grows on the ends of limbs, it bends them out of shape, and directs the sap from making wood into the fruit, while the growth of the tree is what is desired.

INSTABILITY OF HUMAN GREATNESS.

The great king of Babylon was brought to see the vanity of trusting in human power, and to acknowledge that the Most High who ruleth in the heavens above, and in the earth beneath, is the only object in whom even kings ought to confide. But Nebuchadnezzar has not been the only one who has made this confession. The progress of the great king, Alp Arslan, was retarded by the governor of Berzem; and Joseph, the Carizmian, presumed to defend his fortress against the powers of the east. When he was produced a captive in the royal tent, the Sultan, instead of praising his valor, severely reproached his obstinate folly; and the insolent replies of the rebel provoked a sentence, that he should be fastened to four stakes, and left to expire in that painful situation. At this command, the desperate Carizmian drawing a dagger, rushed headlong towards the throne; the guards raised their battle axes; their zeal was checked by Alp Arslan, the most skilful archer of the age; he drew his bow, but his foot slipped, the arrow glanced aside, and he received in his breast the dagger of Joseph, who was immediately cut in pieces. The wound was mortal, and the Turkish prince bequeathed a dying admonition to the pride of kings. "In my youth," said Alp Arslan, "I was advised by a sage to humble myself before my God, to distrust my own strength, and never to despise the most contemptible enemy. I have neglected these lessons, and my neglect has been deservedly punished. Yesterday, from an eminence, I beheld the numbers, the discipline, and the spirit of my armies, the earth seemed to tremble under my feet, and I said in my heart, surely thou art the King of the world, the greatest and most invincible of warriors. These armies are no longer mine; and in the confidence of my personal strength, I now fall into the hands of an assassin."

Demetrius Phalerous, a disciple of Theophrastus, gained such an influence over the Athenians, by his eloquence and the purity of his manners, that he was elected a decemvir, B. C. 317. He so embellished the city, and rendered himself so popular by his munificence, that the Athenians raised 360 brazen statues to his honor. Yet, in the midst of all this popularity, his enemies excited a sedition against him; he was condemned to death, and all his statues were thrown down, after being invested with the sovereign power for 10 years.

Consider the most remarkable examples that history has recorded of rare talent and rare fortune, united for the accomplishment of some illustrious end. What are they, if read aright, but so many lessons of humility? Philip, the father of Alexander the Great, was by far the most accomplished hero of his age. His birth was noble, his person graceful and dignified, his understanding of that rare class in which depth and facility are equally united, at once elegant and comprehensive, and embellished with all the learning that Greece in her best era could supply; his achievements in arms were great and brilliant, and his success was almost unvaried. It was Philip's chief ambition to live to future ages; and that the triumph of his glory might be permanent, he was anxious to embody it in the literature and eloquence of Athens. For this end he was content to pardon alike her insults and injuries, and courted, with unwearied assiduity, the acquaintance of the most considerable members of her commonwealth. But the eloquence of a single man defeated all his hopes. Demosthenes was his enemy; and that profligate demagogue has been able, by his matchless genius, to brand with unmerited infamy, during more than 2000 years, the illustrious prince who vanquished and spared him.

If the ancient world produced any person more deserving of admiration than Philip, it was probably his son. It was Alexander's ambition to found a mighty empire, which should embrace both the Eastern and Western hemisphere, and to foster, under one parent and protecting shade, the commerce, learning, arts, and legislation of the world. The greatness of his design could be measured only by the extensive genius which conceived it, and his success was equal to both. In the very prime of youth he overthrew the most potent kingdom of Asia. He selected the position and laid the foundation of a city which, for a thousand years, drew into its bosom the wealth of three continents; he carried his victorious army into the heart of India, and, having fortified his eastern frontier, returned to Babylon, to prepare for extending his conquests in the west. There, as he was retiring early to rest, he passed by a chamber where some of his young officers and friends were banqueting, and, in a thoughtless moment—for he was by habit very temperate—he accepted an invitation to join their carousals. The rest who does not know? In a few days he was laid in his grave; and, in a few years, the great empire, of which he thought to have laid the foundations so deep that it should have stood for ages, was broken in pieces, and the fragments dispersed to the four winds of heaven.

I will mention but one example more, and that, like the former, of the most vulgar notoriety. Cæsar desired to be master of the world. By devoting thirty years of his life to a single object, by the exercise of the most unrivalled talents, and the perpetration of the most unexampled crimes, he seemed to have effected his purpose. He was declared Dictator. And how long did he enjoy his elevation? The ability which had raised him so high failed him, when only a small portion of it was necessary to sustain him in his guilty eminence. He had fought

his way to empire at the head of legions who were devoted to him; and he had not the prudence to retain a mere body-guard to preserve what he had won. He had sustained a character for moderation during a long series of years with consummate skill and hypocrisy, and, when nothing but the language of moderation was necessary to secure his popularity, he forgot to use it, and provoked a people who were jealous of the name of liberty, though they had surrendered the substance, by an avarice of silly titles. He had delivered himself repeatedly from the most complicated and overwhelming distresses by his matchless sagacity and courage, and he was ruined at last by foolishly overlooking an irregular, ill-concerted conspiracy, which a child might have discovered. He had lived in the midst of a thousand dangers, in the field, and he fell by the hands of assassins.

These instances, and numberless others which are less striking only because they are less notorious, have been cited by the moralists of every age, and, after a few serious comments, dismissed, with a sigh over the vanity of worldly glory. They prove indeed its vanity beyond controversy; but they prove also much more. They express, in large and striking characters, that hapless uncertainty which attends upon every scheme of earthly policy. What is true of great things is true of small. Private life has its Philips and Alexanders, and Cæsars without number, who are striving, with unwearied diligence, for the attainment of a commanding reputation, or brilliant establishments, or ascendency of station. The mere moralist can do little more than condemn their folly and weep over it; but the Christian may surely be taught, by such examples, a lesson of far higher wisdom, and, touched with a sense of his own weakness, may learn to resign himself, without regret and without fear, into the hands of his beneficent Creator.—*Buck's Anecdotes.*

CONDENSATION OF STEAM.

Contradictory opinions have been expressed by writers on the steam engine, respecting the value of the condenser in engines; Scott Russell contends that a vacuum may be too *good*, and a decided loss of power; and Bourne asserts that in a locomotive working at a pressure from 120 to 105 lbs. on the square inch, the efficiency of a given quantity of water, raised into steam, may be considered about the same as in the condensing engine, because the resistance of the atmosphere (15 lbs. on the square inch) is about one-eighth of the whole pressure in the former engine; and the rare vapor in the condenser (2 lbs. on the square inch) of a low pressure engine, amounts to the same resistance in proportion to its pressure. This is asserted on page 35 of his catechism, while on page 32 he says, "In a high pressure, as contrasted with condensing engines, there is always the loss of the vacuum, which will generally amount to 12 or 13 lbs. on the square inch." This would seem to be a contradiction, and yet it is not, when the effect of steam, in moving the piston, is taken into account in high pressure engines, and the saving of fuel is taken into account in the condensing engine. There is, however, another deduction to be made, from the useful saving of condensing the steam, beside 2 lbs. generally allowed for the elastic air in it, viz., the power consumed in working the air pump. The practice of Watt was to allow 28.9 cubic inches of water at 50 deg. for condensing one cubic inch of water raised into steam. The cold water pump of a land condensing engine is 1-48th the capacity of the steam cylinder and the air pump is 1-6th the capacity. If it did not require these two pumps to supply and free the condenser, the whole power of the vacuum gained might be added to that of the steam, when comparing a condensing with a non-condensing engine. In marine engines no cold water pump is required, only the air pump. The estimated value of the vacuum, in a condensing engine, after deducting the power required to work the air pump, is about ten pounds on the square inch. The small amount of 5½ cubic inches of water at 32 deg., will convert a cubic foot of steam into water, and the whole will then be of a temperature of 212 deg.,—the boiling point—at which no vacuum could be maintained, the temperature of the condenser therefore has to be kept at about 100 deg., and this is the reason why so much water is required for condensing the steam rapidly. —*Scientific American.*

From the New Monthly Magazine.

GUIANA.

It is surprising how little is known of British Guiana. A distinguished statesman actually spoke, not a very long time back, of this important continental colony as an island! Sir Robert Shomburgk (who if he did not discover, at least was the first to bring home, that pride of its waters, the Victoria Regia) has done most in modern times towards making us acquainted with the interior of the country; but his valuable papers are chiefly consigned to the pages of the journal of a learned society. Take up any modern work on geography and you will find something to the following effect:—"The whole coast is so flat, that it is scarcely visible till the shore has been touched; the tops of the trees only are seen, and even seem to be growing out of the sea,—nothing of varied scenery is presented to the eye,—little is beheld but water and woods, which seem to conceal every appearance of land. The same sombre and monotonous appearance is presented in the interior to those few curious individuals who have endeavoured to penetrate into those recesses of the forest, by the numerous

openings which nature has made by the streams which successively augment the Corentin, the Berbice, the Demerara, and the Essequebo."

Such a picture of Guiana is perhaps the least correct that could be possibly given. True it is that this extensive territory is largely encircled and intersected by rivers, which present an almost unparalleled hydrographic phenomenon of flowing in almost uninterrupted communication throughout the land. The South American Indian, seated in his buoyant boat—the stripped bark of some forest tree—might have entered the broad mouth of the Amazon, and wending his solitary way along the southern boundary, have navigated the broad tributary stream of the river Negro, and ascending its waters along the western outline of this tract of country, persevered through the natural canal of Cassiquiare and the southern branches of the Orinoco until he reached that river; and here his course would be unbroken to the wide waters of the Atlantic, a few degrees higher to the north than where he commenced his voyage.

But, notwithstanding this peculiarity, the interior of Guiana presents a very diversified surface, and much and various contrasted configuration. Such ignorance of the country as would describe it either as an island or a muddy flat, is now no longer tolerable. It was only so in times long gone by.

"Before the arrival of the European," says Dr. Dalton, "the lofty mountain heights of the interior, the fertile and undulating valleys of the hilly region, and the borders of the illimitable forests and savannahs, were alone tenanted by the various tribes of Indians who were scattered throughout this vast domain. Their fragile canoes were occasionally seen gliding along the large rivers and the numerous tributary streams which intersect the country; a dense mass of unrivalled foliage, comprising palms, mangroves, couridas and ferns, fringed the banks of the rivers and the margins of the coasts; while a thicker bush of an infinite variety of trees extended inland over an uncleared territory, where the prowling beast, the dreaded reptile, the wild bird, and the noxious insect roamed at large. But when colonization commenced and civilization progressed, the flat lands bordering on the coasts and rivers were cleared and cultivated, the savage forests and their occupants retreated before the encroaching step of civilization and the march of industry, plantations were laid out, canals and trenches dug, roads formed, and houses raised over the level plain of alluvial soil, which, without a hill or elevation of any kind, stretches for many miles between the sand-hill regions and the Atlantic Ocean."

The land on the banks of the rivers and along the sea-coasts between the mouths of the rivers being entirely alluvial, the whole line of the coast is skirted by mud-flats and sand-banks, soon to form themselves part of the great continent of South America. The alluvial soil thus deposited is covered with perennial foliage, nourished by the frequent rains and balmy atmosphere of the tropics. Hence the first indication of land is characterized by a long irregular outline of thick bush, on approaching which, groups of elevated trees, chiefly palms, with occasionally an isolated silk-cotton, or the tall chimneys of the sugar plantations, with the smoke curling upwards, begin rapidly to be recognized, and indicate to the experienced trader almost the very spot he has made. On nearing the land the range of plantations may be easily marked by the line of chimneys; the dense foliage of the coast partly intercepts the view of any buildings, the low ground being covered with mangroves and courida bushes, ferns, and other plants; but behind this wooded barrier numerous dwelling-houses, extensive villages, and the sugar manufactories, extend along the belt of land which, in an unbroken level, constitutes the cultivated districts of the colony.

"Once in sight of the land the scene rapidly changes in appearance—from a long, low outline of bush to the different objects which characterize the attractive scenery of the tropics. The bright green palm-trees, with their huge leaves fanned briskly by the sea-breeze, and the lofty silk-cotton-tree are plainly visible; while a confused, but picturesque group of trees and plants of tropical growth, with white and shining houses interspersed among them, present to the stranger rather the appearance of a large garden than the site of an extensive and busy city."

This low wooded alluvial tract extends inland to variable distances, from ten to forty miles, and is almost level throughout its whole extent. It is succeeded by a range of unproductive sand-hills and sand-ranges, which attain an elevation varying from 30 to 120 feet. These sand-hills repose upon rock, and beyond them the land is covered with trees and shrubs, constituting what is called "The Bush."

The mountains of British Guiana are so far removed from the coasts, and are so difficult of access, as to be rarely seen by the inhabitants. Yet are there many different ranges and groups, for the most part granitic, more or less wooded, and varying in elevation from one to four and even five thousand feet. Among them is the famous Roraima, or "red rock," a remarkable sandstone group which rises 7500 feet above the level of the sea, the upper 1500 feet presenting a mural precipice. These stupendous walls are as perpendicular as if erected with the plumb line; nevertheless, in some parts they are overhung with low shrubs, while down their face rush numerous cascades, which, falling from this enormous height, flow in different directions to form the tributaries of three of the largest rivers in South America; namely, the Amazon, the Orinoco, and the Essequebo.

Romantic and poetical as are the sublimities of nature, they are duly appreciated by the Indians. Their traditions and songs bear constant allusion to this magnificent scenery. In their dances they sing of "Roraima, the red-rocked, wrapped in clouds, the ever fertile source of streams;" and in consequence of the darkness which frequently prevails when thick clouds hover about its summit, it is likewise called Night Mountain; "of Roraima, the red-rocked, I sing, where with daybreak the night still prevails."

These mountain ranges are inhabited by various tribes of Indians, who live chiefly by hunting; and enclosed between the same rocky regions, the rest of the face of the country is marked by a few, but grand features—such as wide-spread savannahs, illimitable forests, undulating plains, and gigantic rivers.

There are several kinds of savannahs. Some are merely large tracts of swampy land, covered with tall rank grasses, the abode of reptiles and aquatic birds; but some of them are also well adapted for grazing. A second variety are more inland, of greater extent—extending to about 14,400 square miles—mountains surrounded, but also marshy, covered with grasses and a few stunted trees, traversed by tortuous streams whose course may often be traced afar off by an irregular row of trees, and with here and there tufts of trees like verdant isles in the plain.

Upon these savannahs is the celebrated lake Arnuch, whose waters during the season of inundation are said to flow eastward and westward, and which, according to Schomburgk, was once the bed of an inland lake, which, by one of those catastrophes of which even later times give us examples, broke its barrier, forcing for its waters a path to the Atlantic. "May we not," inquires the same learned and enlightened explorer, "connect with the former existence of this inland sea the fable of the Lake Parima and the El Dorado? Thousands of years may have elapsed; generations may have been buried and returned to dust; nations who once wandered on its banks may be extinct, and even no more in name; still the tradition of the Lake Parima and the El Dorado survived these changes of time; transmitted from father to son, its fame was carried across the Atlantic, and kindled the romantic fire of the chivalrous Raleigh."

A third description of savannahs are of varying extent, but are marked by an entire absence of hills or irregularities of any kind; hence the term llanos, or plains, which has been applied to them by some. According to Humboldt, these savannahs, improperly called by some prairies, are true steppes (llanos and pampas of South America). They present a rich covering of verdure during the rainy season, but in the months of drought the earth assumes the appearance of a desert. The turf becomes reduced to powder, the earth gapes in huge cracks. The crocodiles and great serpents lie in a dormant state in the dried mud, until the return of rains and the rise of the waters in the great rivers, which flooding the vast expanse of level surface awake them from their slumbers. These sterile savannahs are the deserts of the American continent.

[To be continued.]

POSTMISTRESSES.

There are in the United States eighty-one women holding the office of postmaster (?) thirty-one of whom are in Pennsylvania. Some of these are important offices. An officer of the Department informed us a short time ago, that the Government had never yet had a defaulting Postmistress. They have always been faithful to their trust.

From the Discipline of Life.

"*I will lead them in the paths they have not known.*"
—ISAIAH xlii. 16.

How few who, from their youthful day,
Look on to what their life may be;
Painting the visions of the way
In colors soft, and bright, and free;
How few, who to such paths have brought
The hopes and dreams of early thought!
For God, through ways they have not known,
Will lead His own.

The eager hearts, the souls of fire,
Who pant to toil for God and man;
And view with eyes of keen desire
The upland way of toil and pain;
Almost with scorn they think of rest,
Of holy calm, of tranquil breast.
But God, through ways they have not known,
Will lead His own.

A lowlier task on them is laid,—
With love to make the labor light;
And there their beauty they must shed
On quiet homes and lost to sight.
Changed are their visions high and fair,
Yet, calm and still, they labor there;
For, God, through ways they have not known,
Will lead His own.

The gentle heart that thinks with pain
It scarce can lowliest tasks fulfil;
And, if it dared its life to scan,
Would ask but pathway low and still:
Often such lowly heart is brought
To act with power beyond its thought:
For God, through ways they have not known,
Will lead His own.

And they, the bright, who long to prove,
In joyous path, in cloudless lot,
How fresh from earth their grateful love
Can spring without a stain or spot,—
Often such youthful heart is given
The path of grief to walk to heaven:
For God, through ways they have not known,
Will lead His own.

What matter what the path shall be?
The end is clear and bright to view;
We know that we a strength shall see,
Whate'er the day may bring to do.
We see the end, the house of God,
But not the path to that abode:
For God, through ways they have not known,
Will lead His own.

THE NEGLECTED CALL.

When the fields were white with harvest, and the laborers were few,
Heard I thus a voice within me, "here is work for thee to do;
Come thou up and help the reapers, I will show thee now the way,
Come and help them bear the burden and the toiling of the day;"
"For a more convenient season," thus I answered, "will I wait,"
And the voice, reproving, murmured, "hasten, ere it be too late."

Yet I heeded not the utterance, listening to lo! here, lo! there—
I lost sight of all the reapers in whose work I would not share;
Followed after strange devices—bowed my heart to gods of stone,
Till like Ephraim joined to idols, God well nigh left me alone;
But the angel of His patience followed on my erring track,
Setting here and there a landmark, wherewithal to guide me back.

Onward yet I went, and onward, till there met me on the way,
A poor prodigal returning, who like me had gone astray;
And his faith was strong and earnest, that a father's house would be
Safest shelter from temptation, for such sinful ones us he;
"Read the lesson," said the angel, "take the warning and repent,"
But the wily tempter queries, "ere thy substance be unspent?

"Hast thou need to toil and labor? are thou fitted for the work?
Many a hidden stone to bruise thee, in the harvest field doth lurk;
There are others called beside thee, and perchance the voice may be
But thy own delusive fancy, which thou hearest calling thee
There is time enough before thee, all thy footsteps to retrace;
Then I yielded to the tempter, and the angel veiled her face.

Pleasure beckoned in the distance, and her syren song was sweet,
"Through a thornless path of flowers, gently will I guide thy feet;
Youth is as a rapid river, gliding noiselessly away,
Earth is but a pleasant garden; cull its flowers whilst thou may;
Press the juice from purple clusters, fill life's chalice with the wine,
Taste the fairest fruits which tempt thee, all its richest fruits are thine."

Ah! the path was smooth and easy—but a snare was set therein,
And the feet were oft entangled in the fearful mesh of sin,
And the canker worm was hidden in the rose-leaf folded up,
And the sparkling wine of pleasure was a fatal Circean cup;
All its fruits were Dead Sea apples, tempting only to the sight;
Fair, yet filled with dust and ashes—beautiful, but touched with blight.

"Oh! my father," cried I, inly, "Thou hast striven, I have willed,
Now the mission of the angel of Thy patience is fulfilled;
I have tasted earthly pleasures, yet my soul is craving food,
Let the summons Thou hast given to Thy harvest be renewed;
I am ready now to labor—wilt thou call me once again?
I will join thy willing reapers as they gather up the grain."
But the still, small voice within me, earnest in its truth, and deep,
Answered my awakened conscience, "As thou sowest thou shalt reap;"
God is just, and retribution follows each neglected call;
Thou hast thy appointed duty taught thee by the Lord of all;
Thou wert chosen, but another filled the place assigned thee,
Henceforth in my field of labor thou mayest but a gleaner be.

"But a work is still before thee—see thou linger not again,
Separate the chaff thou gleanest, beat it from among the grain,
Follow after these my reapers, let thine eyes be on the field,
Gather up the precious handfuls their abundant wheat sheaves yield;
Go not hence to glean, but tarry from the morning until night,
Be thou faithful; thou may'st yet find favor in thy Master's sight.

H. Lloyd.

THE PAPER DIFFICULTY.

(Concluded from page 32.)

Having brought his process to a satisfactory point, he lodged a specification, and applied for letters-patent in July last. In the verbose and formal language of the Patent-office, his invention is 'for a method of treating all kinds of paper whereon any printing, &c., has been printed or impressed, so that the same may be completely removed, discharged, or obliterated, from the paper; and so that it may be either re-used in sheets, or be reconverted and worked up again into its primitive pulp by the ordinary methods, and be again manufactured into and used as paper.'

Thus much, then, for the projects for re-employing old printed paper. They are, it will be perceived, in the same condition as many other projects—not yet openly described, but kept private until the inventors ascertain whether they can obtain any profitable results from them.

While individual inventors have been thus engaged, the government has not been altogether idle in the matter. In the early part of the present year, the Treasury drew the attention of the Board of Trade to the scarcity of the materials for paper. It was urged that the supply of rags had lessened and the price increased, and that it was incumbent to inquire whether any other material could be substituted. To aid in this inquiry, it was suggested that the Foreign Office should transmit circulars to all British consuls

abroad, requesting them to collect such information as might be within their reach, bearing on this point. The secretary to the Treasury said: 'In doing this, it would have to be borne in mind, that the great essential of such an article must be its cheapness, to cover the high freights now prevailing, and which, it may be anticipated, will prevail for some time. As regards the nature of the article, my lords are informed, that with the exception of jute, canvas, and gunney-bagging, every description of vegetable fibre is now capable of being bleached, and is available for fine paper. Reeds and rushes, the inner bark of many trees, and several kinds of vegetable fibre in warm or tropical climates, are substances likely to be of service, especially where they could be imported as dunnage among the cargo, or in compressed bales; but quantity and steadiness of supply are essential. As regards price, my lords understand that if the article could be laid down so as to cost from 2d. to 2½d. per pound, without reckoning the cost of preparation, it would be sufficiently low to answer the purpose in view.'

To this communication, a reply was sent some time afterwards by Dr. Lyon Playfair, on the part of the Board of Trade. Dr. Playfair mentioned many curious facts in connection with the scarcity of paper-making material. The strikes and lock-outs at Preston and elsewhere had been found to affect the supply, by lessening the quantity of cotton worked up at the mills, and consequently lessening the amount of waste resulting from the working. Another fact is, that the railway companies use now so much cotton-waste in oiling and wiping their machinery, that this again lessens the quantity available for the paper-maker. A third point is, that the Americans, having no paper-duty or stamp-duty to pay, can afford to give more for rags than our own paper-makers can; and they buy rags in London and Liverpool for the American market, thereby further lessening our store. Dr. Playfair points out that the cause of failure in most other attempts to provide paper-making material, has usually been one of these three—that the expense of preparing the fibre is too great; that the loss of weight in preparing is too great; or that the material cannot be well bleached. He further states that, having consulted with the chief paper-manufacturers, he finds that any new fibrous material must, to be serviceable, be obtainable at a lower price than that named by the Treasury—not exceeding one penny or three halfpence per pound.

It is not improbable that British consuls are at this time collecting information in foreign countries respecting fibrous materials available for paper, and that we shall learn more on the matter by and by.

About Easter last, Dr. Forbes Royle read before the Society of Arts a valuable paper on the fibrous substances of India. He entered into a minute examination of the various plants of this kind: where they grow; to what extent they are abundant; from what port they might be shipped; at what price they could be obtained; to what purposes they are already applied; to what other purposes they might probably be applicable. From the discussion which followed the reading of this paper, it appears that naturalists have had their attention strongly directed to this subject for some time past. There has been even talk of a company for making paper from West India plants.

The inventors are looking out sharply for new processes, to be rendered available as soon as the botanists and naturalists have done their part of the work. We meet with sanguine descriptions on all sides of us. The *Long Island Vindicator* describes a recent invention for utilising a plant which grows abundantly in poor lands, and which can be brought into a state of pulp for one-sixth of a cent per pound; while another invention can make this pulp into paper at four cents per pound. Then there is the invention by M. Vivien, of Paris, whereby the leaves of ordinary trees are gathered, compressed into cakes, steeped in limewater or alkaline solution, washed clean, ground to pulp, and made into paper. Then, again, there is MM. Hartmann and Schlesinger's wood-pulp process, which is, to say the least of it, curious and interesting. A tree is cut into blocks or logs; each block is pressed heavily against a grindstone; the grindstone is made to rotate two hundred times per minute; and the wood, wetted and ground at once, is rubbed off in the state of a very fine pulp. This wood-pulp, mixed with rag pulp in ratios varying from 10 to 90 per cent., produces paper of various kinds. The goodness of the paper, and the price at which it can be sold, will of course determine the fate of this as well as other new projects in paper-making.

The reader will now be in a position to know something concerning the nature and extent of the Paper Difficulty, and to welcome any improvements bearing on the subject.—*Chambers' Journal*.

MATHEMATICAL CURIOSITY.

The properties of the figure 9 are peculiarly curious, and capable of being used in a variety of tricks. Not to mention the fact that the fundamental rules of arithmetic are proved by the 9, there are, among others, the following curiosities connected with the figure:

Add together as many nines as you please, and the figures indicating the amount, when added together, will be 9 or 9 repeated. The same is true in multiplying any number of times—the sums of the figures in the product will be 9 or a number of nines. For instance:

Twice 9 are 18—8 and 1 are 9.

Three times 9 are 27—7 and 2 are 9.

Four times 9 are 36—6 and 3 are 9.

And so on, till we come to 11 times 9 are 99; here we have two nines, or 18, but 1 and 8 are 9.

Twelve times 9 are 108—1 and 0 and 8 are 9.

Another curiosity is exhibited in these different products of the 9, when multiplied by the digits, as follows, the products being 18, 27, 36, 45, &c.; reverse these, and we have the remaining products 54, 63, 72, 81.

The nine digits, 1, 2, 3, 4, 5, 6, 7, 8, 9, when added, amount to 4 times 9; or, instead of adding, multiply the middle figure by the last, and the amount will be the mysterious nines, or 45, and 4 and 5 are 9.

Once more. Let the digits as written be

123456789
987654321

1111111110

and we have 9 ones, and of course 9 once more.

Or let the upper series of numbers be abstracted from the under :—

987654321
123456789

864197532

And in the figures of the difference, once more we have the 5 nines, or 45, or 9.

We will now multiply the same figures by 9 :

123456789
9

1111111101

and we have 9 ones again, or 9.

A correspondent of a Cincinnati paper, remarking upon these singularities, says :—

"One of these properties is of importance to all book-keepers and accountants to know, and which I have never seen published. I accidentally found it out, and the discovery to me (though it may have been well known to others before) has often been of essential service in settling complicated accounts. It is this :—The difference between any transposed number is always a multiple of 9; for instance, suppose an accountant or book-keeper cannot prove or balance his accounts—there is a difference between his debts and credits, which he cannot account for after careful and repeated addings. Let him, then, see if this difference can be divided by 9 without any remainder. If it can, he may be assured that his error most probably lies in his having somewhere transposed figures; that is to say, he has put down 92 for 29, 83 for 38, &c., with any other transposition. The difference of any such transposition is always a multiple of 9. The knowledge of this will at once direct attention to the true source of error, and save the labor of adding up often long columns of figures. The difference between 92 and 29 is 63, or 7 times 9; and so on between any transposed numbers."
—*National Magazine.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is steady, with little inquiry for export. Sales of standard brands for export at $9 75; sales for home consumption at $9 75 a $10 00 for good brands; extra at $10 25 a $11 00. Last sales of Rye Flour at $6 25 per barrel, and Corn meal at $4 25.

Grain.—Wheat is still scarce. Sales of prime red Wheat at $2 40, and of Southern and Pennsylvania white within the range of $2 45 a $2 50. Rye is in demand at $1 25 per bushel. Corn is steady; sales of Southern yellow at 95 a 96c, partly in store. Sales of Oats at 57 a 58c.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer Session of this Institution on the first Second day of Fifth month next. The course of instruction will be extensive and thorough. A series of Lectures will be delivered by the Teacher on various scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology, by a Medical Practitioner.

Terms per session of five months, Sixty Dollars.

No extras, except for the Latin and French Languages, which will be Five Dollars each.

For reference and further particulars address the Principal, London Grove P. O., Chester Co., Pa.

3d mo. 31, 1855—6t. BENJ. SWAYNE.

ERCILDOUN BOARDING SCHOOL FOR GIRLS. The Summer Session of this School will commence on the 7th of Fifth month next. It is situated near the village of Ercildoun, three miles south-west of Coatesville, on the Philadelphia and Columbia Railroad, from which place pupils are conveyed free of charge.

The branches comprising a thorough English education are taught. Scientific Lectures are delivered during the term, illustrated by appropriate apparatus. Terms $50.00 per session of twenty weeks. Drawing $5.00 extra. All communications should be addressed to the Principal, Ercildoun P. O., Chester Co., Pa. SMEDLEY DARLINGTON,

3d mo. 24—6t. Principal.

GREEN LAWN BOARDING SCHOOL, FOR GIRLS.—This School is handsomely situated in Unionville, Chester county, Pennsylvania.

The Summer Session will commence on the First day of Fifth month next, and continue twenty weeks. The Course of Instruction embraces all the usual branches of a solid English Education; also Drawing, and the French Language. No extra charge except for the French, which will be Five Dollars per term.

Terms for Boarding, Washing and Tuition, $50 per Session. One half payable in advance, the remainder at the close of the term.

Boys from seven to ten years of age will also be received, and especial care be taken to preserve the health and guard the morals of those placed in charge of the Principal.

Daily access may be had to the school by means of Public Stages from Wilmington, West Chester, and Cochranville.

For Circulars, address,

EDITH B. CHALFANT, Principal.

Green Lawn, B. S., Unionville Post Office.

3d mo. 17—2m. pd.

R. A. & J. J. WILLIAMS & CO., LUMBER MERCHANTS, Broad above Green St., have constantly on hand a well selected stock of seasoned lumber.

Reed A. Williams,
Joseph J. Williams,
Franklin Shoemaker.

11th mo. 16—6m.

FRIENDS' INTELLIGENCER.

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From Wm. Penn's Works.

"*A letter to Joanna Eleonora Malane, the noble young woman at Frankfort.*"

Harlingen, 11th of the 7th mo., 1677.

DEAR FRIEND J. E. M.:—My dear and tender love, which God hath raised in my heart by his living Word to all mankind, (but more especially unto those in whom He hath begotten an holy hunger and thirst after him,) saluteth thee: and amongst those of that place where thou livest, the remembrance of thee, with thy companions, is most particularly and eminently at this time brought before me. And the sense of your open-heartedness, simplicity and sincere love to the testimony of Jesus, that by us was delivered unto you, hath deeply engaged my heart towards you, and often raised in my soul heavenly breathings to the God of my life, that he would keep you in the daily sense of that divine life, which then affected you. For this know, it was the life in yourselves, that so sweetly visited you by the ministry of life through us.

Wherefore love the Divine Life and Light in yourselves. Be retired and still; let that holy seed move in all heavenly things before you move; for no one receiveth anything (that truly profiteth) but what he receiveth from above. Thus said John to his disciples. Now that that stirreth in your hearts, draweth you out of the world, slayeth you to all the vainglory and pleasure, and empty worships that are in it; this is from above, the heavenly seed of God, pure and incorruptible, that has come down from heaven to make you heavenly; that in heavenly places you may dwell and witness, with the saints of old, this heavenly treasure in earthen vessels. Oh stay your minds upon the appearance of Jesus in you, in whose light ye shall see light! It will make of you a weighty considering spirit, more and more; that you may see how the mystery of iniquity hath wrought, and how mankind is corrupted in all things, and what part you yet have, that belongeth not to the Paradise of God, that you may lay it all down at the feet of Jesus, and follow him, who is going up and down, doing good to all that believe in his name. So possess your souls in the sensible feeling of his daily visits, shinings and breathings upon your spirits; and wait diligently, and watch circumspectly, lest the enemy surprise you, or your Lord come unawares upon you, and you be unprepared to receive his sweet and precious visitations. That so those holy beginnings, which thou art a witness of with thy companions, may not be lost, or as if they had never been; but that you may, from day to day feel the growth of his Light, Life, Power and Kingdom in your souls, that you may be able to say, the kingdom of God is come, yea, it is given to the saints.

And what I say unto one, I say unto all that received our testimony in that city, to whom thou mayest give, if thou pleasest, the remembrance of my dear love, who travail in the spirit for their redemption, that they may be brought into the glorious liberty of the sons of God. The Lord Jesus Christ, the Prince of Peace, dwell among you, keep your hearts steadfast in his holy light, without wavering, all the days of your appointed time, until your great and last change shall come; when He will receive his own sheep into his own everlasting kingdom, from the power of the foxes and the wolves and all the devouring beasts and birds of prey. When he will wipe away all tears from their eyes, and sighing and sorrowing shall be no more! And when it shall be said, There is no more death, no more night, no more time.

. . . . . .

This ariseth in my heart to thee—give not thy bread to dogs, spend not thy portion. Feed not the serpent, neither hearken to him. Abide with Jesus, and he will abide with thee, that thou mayest grow in wisdom and in righteousness, through the cross that crucifieth thee to the world, and the world to thee. So in the love which overcometh the world, that is divine, and from above, and leadeth all thither that receive it into their hearts, I take my leave of thee, with thy companions, and all the rest of that city known to us, remaining thy faithful friend, and the Lord's day-laborer. WM. PENN.

EARLY PIETY.—NO. XLII.

Sarah Beckwith, daughter of Marmaduke Beckwith, of Audborough, near Masham in Yorkshire, was from a child sober and grave in her deportment, not addicted to light and needless words, but behaved herself as one who was watchful lest she should offend the Lord, or be an evil example to others. She was obedient to her parents, and tenderly affectionate to others, sincerely devoted to serve the Lord, and seek his kingdom, and the righteousness thereof. She loved retirement, and when her business was over, would walk alone in the fields and other places, where she sought the Lord, and would sing praises unto Him, when she thought nobody saw or heard her.

In her sickness she was much troubled with shortness of breath, and often prayed to the Lord, to enable her to praise Him whilst she lived.

About five days before her decease, having some ease, she desired to be raised up in her bed, and spoke largely of the tender dealings of God with her, desiring those who were young to prize their time, not knowing how few their days might be; "For," said she, "many are the temptations of the enemy, especially to youth, presenting length of days, and persuading them that it is soon enough to trouble themselves with such a concern, for so he would have persuaded me; and many ways was I tempted, which caused such exercises, that I was brought nigh to despair. I sought the Lord night and day. No one heard me but the Lord alone, who heard my call, and afterwards gave me some comfortable assurance of my salvation; but the enemy hath been very busy, and has sorely hurried me, since I began with this illness." Afterwards she prayed, "O Lord, give me full assurance of my salvation, before I depart hence." O Lord, let not my distemper overcome my senses, till I come to a full enjoyment! I pray thee, let not my desires cease, till thou answerest the desire of my heart; and let nothing quench thy love." And the Lord answered her cries, and caused her cup to overflow, so that she sung heavenly praises to the God of her salvation.

She also gave tender advice to her sisters, and desired them to love and fear the Lord above all, and keep in the truth; saying, "O! press after it, to feel the working of it in your own hearts; and when you are in it, keep in it, and under the government of it. Heed not to deck yourselves, but be meek and low. None ought to pride themselves in any endowment, either beauty, or any other thing; because it is not theirs, but the Lord's who gave it them, and can take it away when he pleaseth: saying what is all now to me?" She also spoke of the condition of some who were grown careless, and were got into liberty. "Such," said she, "are ill examples to those that are coming up." She said there were many who professed truth, but knew little what truth is. "It does not consist only in coming to meetings, and wearing plain apparel and the like, unless they come to feel the operation of truth in their own hearts; for all such outward appearances will stand in no stead, without the love of God be inwardly felt and enjoyed. It is an easy thing to come to meetings; and some are ready to think that doing so, and behaving themselves soberly, is sufficient; but the Lord seeth at all times, and he will have no such mockery. I bless God, I have not been guilty of seeming what I was not."

Her love was great to faithful friends and she much desired their company, and wonderfully prized the love and mercies of God, saying, "It is not for my deserts, for I had nothing to engage the Lord with, but it is his free love to me." She said there was man's righteousness, and the righteousness of God; but man's righteousness must be rent off, and man covered with the righteousness of Christ Jesus, who said, "I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause them that love me to inherit substance." Speaking of the way of truth she said, it was a strait and narrow way, and not to be kept in, without a daily watch; and further said, "But although a strait way, yet it is a pleasant path and delightsome. Oh! here is peace in abundance. It is so sweet, I could delight always to enjoy it, and to live therein; gold is not worthy to compare with it." She thus continued, being taken up with heavenly thoughts, saying, "Lord, give me fully to drink of the well of water that is within the gate, for thou hast raised my heart, and I am overcome with thy love. O! Lord, open thou the windows of heaven, and pour of thy blessings into my soul, until there be not room to receive, that I may praise and bless thy name."

Her end drawing nearer, she prayed the Lord to give her an easy passage; and taking leave of her sister Hannah, she said if she was worse, some should call her. Taking her by the hand, she said, "Dear sister thou hast been near and dear to me, and careful of me: the Lord requite thee, and be near to thee when thou comest to lie on a dying bed." Near morning, her distemper growing upon her, she said, "I am as sensible as any of you, and I am well content to die. I have no doubt of my salvation;" with many more good expressions, which could not be perfectly understood, her voice being low; but she was sensible to the last, saying within a very little time of drawing her last breath, "Lord, take me away;" and presently after, she gently and comfortably passed out of this world, to live for ever in a world which hath no end.

She departed this life the 24th of the 9th mo. 1691.

From D'Israeli.

ORIGIN OF THE MATERIALS OF WRITING.

I have collected from the literary history of France the present curious article.

The most ancient mode of writing was on cinders, on bricks, and on tables of stone; afterwards on plates of various materials, on ivory, and on similar articles.

In the book of Job, mention is made of the custom of writing on stone, and on sheets of lead. It was on tables of stone that Moses received the law written by God himself. The Gauls in the time of Cæsar, wrote on tables; but of what they were composed is not known. This manner of writing we still retain, in respect to inscriptions, epitaphs, and such memorials as we are desirous should reach posterity.

These early inventions, led to the discovery of tablets of wood; and as cedar is incorruptible because of its bitterness, they chose this wood for their most important writings. From this custom arises the celebrated expressions of the ancients, when they meant to give the highest eulogium of an excellent work, *et cedro digna loouari;* that it was worthy to be put on cedar. These tablets were made of the trunks of trees; the use of them still exists, but in general they are made of other material than wood. The same reason which led to prefer the cedar to other trees induced to write on wax, which is incorruptible from its nature. Men generally used it to write their testaments, in order the better to preserve them. Thus Juvenal says, *Ceras implere capaces.*

Saint Isadore of Seville testifies, that the Greeks and Tuscans were the first who used wax to write on. They wrote with an iron bodkin, as they did on the other substances we have noticed. But the Romans having forbidden the use of this instrument, they substituted a stylus made of the bone of a bird, or other animal; so that their writings resemble engravings. They also employed reeds cut in the form of pens.

In the progress of time, the art of writing consisted in painting with different kinds of ink. This novel mode of writing occasioned them to invent other materials proper to receive their writing—they now chose the thin peels of certain trees, plants, and skins of animals, which were prepared for this purpose. The first place where they began to prepare these skins was Pergamos, Asia. This is the origin of the Latin name, from whence we have derived that of parchment. These skins are, however, better known amongst the authors of the purest Latin, under the name of *membrana.* They were so called because of the membranes of the animals, of which they were composed. The ancients had parchments of three different colors, white, yellow and purple. At Rome, white parchment was disliked, because it was more subject to be soiled than the others, and dazzled the eye. They generally wrote in letters of gold and silver, on purple parchment. This custom continued in the early ages of the church; and there are yet extant written copies of the evangelists of this kind: of which specimens are preserved in the British Museum.

The Egyptians on their side employed for writing the bark or pith of a plant called *papyrus.* Formerly there grew great quantities of it on the sides of the Nile. It is this plant which has given the name to our paper, although it is composed of linen or rags. The Chinese make their paper with silk. The use of paper is of great antiquity. It is what the ancient Latinists call *sharta* or *charta.* The honor of this invention is due to the town of Memphis in Egypt. Before the use of parchment and paper passed to the Romans, they contrived to use the thin peel which was found on certain trees, between the wood of these trees and their bark. This second skin they called *liber,* from whence they have derived the names of library and librarian in the European languages, and the French their *libre* for book. Anciently, instead of folding this bark, this parchment and paper, as we fold ours, they rolled it according as they wrote on it; and the Latin names which they gave these rolls, is passed into our languages, as well as the others. We say a volume or volumes, although our books are composed of pages cut, and bound together.

The ancients were still more curious than ourselves in having their books richly ornamented. Besides the tint of purple with which they tinged their vellum, and the liquid gold which they employed for their ink, they were very solicitous to enrich with precious stones the covers of their books. In the early ages of the church, they painted on the outside commonly a dying Christ.

The following additional information, taken from Casley's catalogue of the MSS. in the King's library, is not less curious.

"Varra says, that plain leaves (or mallow leaves) were at first used for writing on; from whence the word began and continued to signify the leaf of a book, as well as of a tree or plant.

"That the ancients wrote or engraved on brass is manifest from several instances; the laws of the twelve tables, and other monuments, were kept in the capitol, engraved on brass. The Romans and the Lacedemonians wrote like the Jews on tables. There is a small fragment of writing on bark, near one thousand years old, in the Cottonian Library; and there are still remaining a few old books in libraries abroad, said to be written on the Egyptian papyrus.

"The art of making paper of cotton, was discovered in the XIth century. The invention of making paper of linen rags could not be long after."

Selected.

REVIEW OF THE CHURCH.

In a review of the state of the Church we are brought to this conclusion :—In some places the spirit of controversy has consumed the spirit of piety—in others, the spirit of worldliness has gained a mournful pre-eminence, and thousands are led captive by it. Where is the remedy for the declension and desolations that are manifest ?

Individual duty, or individual faithfulness to known duty, we believe would do more to rectify the evils complained of, than any other means that could be resorted to. The voice of rebuke or censure requires but a small part of the moral energy necessary to quench only one of the minor evil passions of one's own heart. We may boldly point out the abominations that surround us, while we have not the moral courage to strike an energetic blow at the sinful principle within us. It is said with truth, to be much easier to make an assault upon other men's sins, than boldly contend with our own, and patiently go forward with their demolition.

Now, disciple of Christ, we would not discourage any concern thou mayest feel for the general welfare of the Church. We care not how broad are thy sympathies, we can rejoice in the strength and depth of thy emotions of interest in the welfare of Zion. But we caution thee not to be drawn by any object whatever, even Zion's welfare, from the spiritual care and regulation of thy own heart. While thou mournest over desolation elsewhere, see to it that *thy own* soul is not a moral waste. Let not care for the Church consume those energies which the culture of thy own heart demands. Zion's present weakness and tarnished honor is owing more, than to any other cause, to the neglect of personal holiness. Thy zeal for Zion has no good foundation, is not a spiritual reality, if it be not based on a *well kept heart*—if it does not originate in a soul prepared for communion with God, and animated by the holy principles of the gospel. This then is the bearing of our remarks. Let the present state of the church arouse to individual duties and responsibilities—awaken the anxiety in each member, that *one vineyard*, at least, shall be *well kept*. If tares have started and are luxuriant in every other field, let there be at least *one* from which they shall be expelled, even to the last of their number. If the soldiers of Zion have not become a mighty multitude, let there be *one* soldier of the cross firm and true, and be that honor *thine*.

A little girl about seven years old was asked by an atheist how large she supposed her God to be: to which she replied with admirable readiness, "He is so great, the heavens cannot contain him, and yet so kindly condescending as to dwell in my little heart."

From the New Monthly Magazine.

GUIANA.

Continued from page 45.

"Far different to the barren savannahs," Dr. Dalton remarks, "are the magnificent forests which present to the eye an unfading garment of green, varying in tint from the darkest to the lightest hue. Here are to be seen majestic trees, larger and statelier than the oak; here entwine in voluptuous negligence numerous pliant vines, interlacing and encircling the larger trees, and named by the colonists bush-robes (lianes.) Here flourish the varieties of the broad-leaved palms, the numerous native fruit trees, and a host of others possessing medicinal and other valuable properties, whilst minute mosses, innumerable lichens, and a variety of ferns and parasitic plants crowd together in social luxuriance; orchideous plants in amazing numbers, perched on the gigantic and forked branches of tress, seeking only for a resting-place, appear to inhale from the air alone (though so densely crowded by inhabitants) the pabulum which supports their capricious and singular existence.

The whole earth is life, the very air is life, and the foot of man can scarcely tread upon an inch of ground in this magazine of Nature's wonders without crushing some graceful plant or beauteous flower, so densely is it inhabited, so united, peaceful, and thriving are its denizens. The very beams of the bright sun are excluded from these secret haunts. Its rays glance only on the fanciful and glistening leaves, which form a veil or mantle to the treasures they conceal. How true and beautiful again is the language of Humboldt; not alone are trees, and shrubs, and plants glorying in existence, but the forest, still and silent as the grave, is yet a city for the reception of all things living, save man: "Yet amid this apparent silence, should one listen attentively, he hears a stifled sound, a continued murmur, a hum of insects that fill the lower strata of the air. Nothing is more adapted to excite in man a sentiment of the extent and power of organic life.

"Myriads of insects crawl on the ground, and flutter round the plants scorched by the sun's heat. A confused noise issues from every bush, from the decayed trunks of trees, the fissures of the rocks, and from the ground, which is undermined by lizards, millepedes, and blind worms. It is a voice proclaiming to us that all nature breathes, that, under a thousand differents forms, life is diffused in the cracked and dusty soil as in the bosom of its waters, and in the air that circulates around us."

Timber trees in every variety, fruit trees in astonishing profusion, medicinal plants of singular efficacy, shrubs and flower plants in inexhaustible numbers, are found within these fruitful forests, in whose branches nestle a world of birds. The shrill scream of the parrot at morn-

ing and evening rends the air, while plaintive and slow strains may be heard at times from the maam and the powie. The rich plumage of the numerous bird tribes, and their peculiar and varied notes, form a marked contrast to the mute but grand assemblage of living plants. The magnitude and grandeur of these vast forests are almost incredible, save to eye-witnesses. The Indian, the melancholy lord of the soil, alone appreciates their gorgeous beauty and soothing solitudes.

Next to the boundless forests come the magnificent rivers of Guiana; with their noble expanse of waters, their beautiful wooded islands, their picturesque cataracts, their lonely but romantic scenery, and their secluded creeks, the resort of savage barbarism.

But it is not in the neighborhood of the coasts, nor near the banks of the rivers, although even there the luxuriance of the foliage and breadth of water are very striking, that the most remarkable scenes and objects which are met with in the interior of British Guiana present themselves to notice. The traveller must pass by the maritime portion, and leave behind him the interminable forests; he must ascend the rivers, and surmount the numerous rapids and cataracts; he must quit the equable but enervating temperature of the low lands, and ascend the granite mountains and sandstone heights, in order to appreciate all the grandeur and beauty of the scenery; and to trace with awe, wonder, and admiration, the pisturesque objects which stud the wooded plains and wandering streams.

According to Sir Robert Schomburgk, the greatest geological wonder of Guiana is the Ataraipu, or Devil's Rock. This singular rock is wooded for about 350 feet, above which rises a mass of granite devoid of all vegetation, in a pyramidal form, for about 550 feet more. At another spot, a remarkable basaltic column, fashioned by Nature, and called by the Indians Puré-piapa, or the Felled Tree, occupies the summit of a small hillock, about 50 feet high.

A portion of another group of columnar basalts, which also terminates on the summit in one abrupt pillar, about 50 feet in height, has been assimilated by the Indians to the Maroca—a large rattle made of the fruit of the calabash-tree, filled with pebbles, feathers, stone and snake-teeth, and which is the indispensable instrument of the Piatrary, Piai-man, or Indian sorcerer, during his conjurations. Another group of columnar trap-rocks has been called the guava-tree stump. The Indians have a very primitive tradition of a good spirit turning everything to stone which he touched; hence every rock which is of more than ordinary size, or fantastically shaped by nature, is compared to some bird, animal, or tree, petrified by the powerful Makunaima.

Granite rocks, well known for the fantastic shapes which they assume in various countries, and for their peculiar decomposition into globular masses and rocking stones, present the same peculiarities here as elsewhere, and to a rather remarkable extent. Piles of granite are met with on the Essequebo, rising to a height of 140 to 160 feet. One pile consists of three huge blocks, resting one above the other. Another of a pyramidal shape attains nearly to the height of 200 feet. These "giants of the hill," as Mr. Waterton has termed them in his "Wandering," are both of them inaccessible.

It is in this neighborhood that the rude and fanciful hieroglyphics, called "picture-writing" by the Indians, are met with. The figures represented are of the most varied and singular description—rude outlines of birds, animals, men and women, and even large vessels with masts. Characters have also been met with which have been supposed to bear a remote resemblance to the Hebrew.

Sir R. Schomburgk remarks, in his "Illustrated Views of British Guiana," in reference to those rude sculptures:

"A mystery, not yet solved, hangs over these sculptured rocks; whatever may be their origin, the subject is one of high interest, and demands the full investigation of the antiquarian and historian. I have myself traced these inscriptions through seven hundred miles of longitude, and five hundred of latitude, or scattered here and there over an extent of three hundred and fifty thousand square miles. I have copied many of them, and although they do not denote an advanced state of civilization, in my opinion they have a higher origin and signification than that generally ascribed to them; namely, the idle tracings of hunting nations. It is remarkable that the situation of those which I have seen was generally near cataracts and rapids. The Indian races of the present day can give no account of their origin; some ascribe them to the good spirit, others to their forefathers; and the Taruma Indians, on the river Cuyuwine, a tributary of the Upper Essequebo, gave me, in answer to the question, Who had made the figures which I saw sculptured on some of the blocks of greenstone in that river? 'that women had made them long time ago!'"

It might be remarked upon this that cataracts are just the places where hard rocks, such as granite and greenstone, are met with, adapted for lasting sculptures; the natural beauties of the spot, to which the Indian is never insensible, and the neighborhood of water, would have constituted further temptations to the lingering hunter to practise there his rude and elementary art.

The Indians of Guiana are of a reddish brown color, and somewhat glossy, not unlike new and clean copper. They are as grave and austere as Arabs, exhibiting much dignity in their walk

and bearing, and an imperturbable calmness and self-possession. Strange that such noble attributes should most distinguish man in his savage state! They are divided into tribes, having different names, habits, language, and even moral and physical qualities, although apparently descending from the same parent stock, which is Mongolian in its character. After an intercourse of three hundred years with the white man, the modes and habits of the native have undergone little or no change. With the exception of the efforts made by a few zealous missionaries, no attempt has been made to civilize and improve him; while the intrusion of Europeans into the territories which once belonged to his fore-fathers rapidly threatens to extinguish the last remnants of his race.

The tribe called Macusi has the credit, if any, of preparing the famous wourali or urari poison, the various ingredients of which he obtains from the depths of the forests. The principal, according to Dr. Dalton, is the wourali vine, which grows wild. Having procured a sufficient quantity of this, he next seeks a bitter root, and one or two bulbous plants, which contain a green and glutinous juice. These being all tied together, he searches for two species of venomous ants: one large and black, the "muneery," about an inch long, and found in nests near to aromatic shrubs; the other a small red one, found under the leaves of several kinds of shrubs. Providing himself now with some strong Indian pepper, and the pounded fangs of the "cabarri" and conna-couchi snakes, the manufacturer of poison proceeds to his deadly task in a manner which reminds us of the proceedings of witches, as chronicled by poets and romancers:

"He scrapes the wourali vine and bitter root into thin shavings, and puts them into a kind of colander, made of leaves; this he holds over an earthen pot, and pours water on the shavings; the liquor which comes through has the appearance of coffee. When a sufficient quantity has been procured, the shavings are thrown aside. He then bruises the bulbous stalks, and squeezes a proportionate quantity of their juice through his hands into the pot. Lastly, the snakes' fangs, ants, and pepper are bruised, and thrown into it. It is placed then on a slow fire, and as it boils, more of the juice of the wourali is added, according as it may be found necessary, and the scum is taken off with a leaf; it remains on the fire till reduced to a thick syrup, of a deep brown color. As soon as it has arrived at this state, a few arrows are poisoned with it to try its strength."

The manner in which the strength of the poison is tested is said to be by wounding trees, and if the leaves fall off or die within three days they consider the poison sufficiently virulent, but not otherwise!

When a man is to be killed, his enemy follows his path for days, and even weeks, till a favorable opportunity presents itself of shooting him in the back. He then drags the corpse aside and buries it in a shallow grave. The third night he goes to the grave, and presses a pointed stick through the corpse. If on withdrawing the stick he finds blood on the end of it, he tastes the blood, in order to ward off any evil effects that might follow from the murder. Hence also, if the wounded man is able to reach his home, he charges his relations to bury him in some place where his body cannot be found, and leaves it to them to avenge his death.

[To be continued]

Dr. Payson, when racked with pain, and near to death, exclaimed, "Oh, what a blessed thing it is to lose one's will. Since I have lost my will, I have found happiness. There can be no such thing as disappointment to me, for I have no *desires* but that God's will may be accomplished."

John Newton, in his old age, when his sight had become so dim as to be unable to read, hearing this Scripture repeated, "By the grace of God I am what I am," paused for some moments, and then uttered this affecting soliloquy: "I am not what I *ought* to be. Ah! how imperfect and deficient! I am not what I *wish* to be. I abhor that which is evil, and I would cleave to that which is good. I am not what I *hope* to be. Soon, soon, I shall put off mortality, and with mortality, all sin and imperfection. Though I am not what I *ought* to be, what I *wish* to be, and what I *hope* to be, yet I can truly say I am not what I once was, a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, "*By the grace of God I am what I am.*"

"I was once called," says Mr. Jay, "to attend the dying bed of a young female. In answer to my inquiries, she replied, 'I have little to relate as to my experience. I have been much tried and tempted; but this is my sheet anchor: He hath said, 'Him that cometh unto me, I will in no wise cast out.' I know I come to him, and *I expect he will be as good as his word.* Poor and unworthy as I am, he will not trifle with me nor deceive me. It would be beneath his greatness as well as goodness."

Pleasure, however harmless in itself, may become mischievous by endearing us to a state which we know to be transient and probationary, and withdrawing our thoughts from that of which every hour brings us nearer to the beginning, and of which no length of time will bring us to the end. Mortification is not virtuous in itself, nor has any other use, but as it disengages us from the allurements of sense. In the state of future perfection, to which we all aspire, there will be pleasure without danger, and security without restraint. DR. JOHNSON.

OCCUPATION, ITS UTILITY, POLICY, AND NECESSITY.

"I would not waste my spring of youth
In idle dalliance. I would plant rich seeds
To blossom in my manhood, and bear fruit
When I am old."

Over-indulgent parents frequently unfit their children, as well for the struggles as for the vicissitudes of life, and by making them idlers, subject them to a thousand temptations—temptations which, under other circumstances, they would resist or defy, but which, with nothing to do, and a disposition to be social, are almost irresistible. There is indeed nothing more essential than regular occupation. It at once trains, schools and engages the mind, influences and controls the character, employs the time, arrests the attention, elevates the moral nature, and gives the individual a stake in society and its movements. It is, indeed, a law of nature that man should be employed. The youth who commences a career of idleness, and wastes the early years of his manhood in the empty pursuits of fashion, the frivolous gaieties of the vapid and unmeaning, or worse—who may be constantly seen reeling from one hotel to another, and indulging in every description of excess, will in the great majority of cases, not only die prematurely, but with a sullied name and a darkened character. The sons of the rich are especially liable to falter and fall in this way. The poor man is compelled by the force of necessity, to send his children into the world to wrestle for themselves, and common sense as well as ordinary experience teaches him, that in order to do so with any chance of success, they must be duly fitted and qualified, by the acquisition of some trade, calling, or profession. It is, we are aware, difficult at times to choose, but almost any regular employment is better than none. Pride too, false pride, is sometimes a sad *ignus fatuus*, and at once bewilders and misleads. How many parents who have grown rich by the pursuit of some mechanical or manufacturing business, turn with horror, from the contemplation of a like pursuit for their sons, and often too, when those sons do not possess half the intelligence, the energy and perseverance of their fathers. At this moment, how many young men are wasting the best years of their lives in professional positions for which they are totally unfitted, but which, in very shame, they must adhere to, for false pride will not permit them to take a step in another direction. Better, they think, to starve as a lawyer or a doctor, than to flourish or prosper as a mechanic or a storekeeper. But, we repeat, any regular occupation is far better than none. According to the official report of the officers of one of our Penitentiaries, of forty-eight prisoners received during a single year under twenty-five years of age, very few had been taught any regular or useful business. The consequence was, that Idleness and Temptation followed them step by step, until, in the end, these were joined by Crime, and with truly fearful consequences. The responsibility of parents and guardians in this particular, can scarcely be alluded to in terms too strong. The father who sends his son into the world without any trade, calling or profession, commits not only a fearful error, but a crime. He subjects him to a fiery ordeal without the necessary preparation.

It is indeed the experience of the most thoughtful observers, that while idleness is the fruitful parent of crime, the cases are rare in which individuals who have been properly trained in youth, who have been taught some useful calling or practical occupation, have been consigned, through the agencies of the law, to all the pains and penalties of Penitentiary discipline. It should be remembered, moreover, that all are liable to be overtaken by vicissitude and misfortune. But even under such circumstances, the man who has at his finger-ends the means of obtaining an honorable livelihood, not only feels a sense of independence, but is able at once to take a creditable position among his fellow-creatures, and to battle manfully for future prosperity. But without means, without friends, and with habits of idleness, his situation must indeed be deplorable. The true policy is, in the first place, to discover the inclination and the ability as far as possible, and then to adapt them to some useful and creditable employment.

Pennsylvania Inquirer.

INDIAN MUMMIES.

Geo. C. Bates writes to the Detroit *Advertiser*, that the great mystery among the Savans of the world—to wit: by whatever process of art or skill in science the mummies found in the Pyramids of Egypt have been preserved, and in which modern skill has exhausted all its resources in fruitless efforts to analyze, is known on the shores of the Pacific, among the wandering races of the Chinooks and the Flatheads. These rude savages understand and practice this art with as much success as attended the efforts of the ancient Egyptians. Mr. Bates says:

At the famous depository for the farmers of California, on Montgomery street, there are two specimens which are well calculated to arouse the attention of the reflecting, and show how intimate, after all, are the relations of the past and the future. The former of those is a Flathead mummy, found in his canoe on the shores of Puget Sound, in a perfect state of preservation. Those who have seen the Egyptian mummy, would be utterly astonished at the exact similitude, save in the conformation of the subject. The forehead of the skull has been evidently depressed by outward mechanical appliances, but in all else, it is the mummy of a Pyramid, in

a perfect state of preservation. The eye balls are still round under the lid; the veins injected with some preserving liquid, the bowels, stomach and liver dried up, but not decayed, all perfectly preserved. The very blanket that entwines him, made of some threads of bark and saturated with a pitchy substance, is entire. The inner canoe in which he was found was entirely decayed, and the outer one was entirely gone, yet the body was evidently just as it was prepared by the embalmer; and, although now exposed to the open air, it shows no sign of decomposition. It would seem as if prepared for all coming time. Where these wanderers of the desert learned this art, is a query over which the wise may ponder; and those who are skilled in such things will find food for thought in the strange specimen picked up near the disputed boundary of our western frontier.—*North American and Gazette.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 14, 1855.

An editorial article in the New York Tribune, of 2d inst., refers to a debate which occurred at Madrid, on the 8th of last month, among the representatives of the Spanish Government, founded on a communication from the Captain General of the Island of Cuba. The efforts which have been made by citizens of the United States to get possession of the Island, and the fact that a few of its inhabitants favor the measure, has aroused the fears of the authorities of Cuba, and caused a feeling of general dissatisfaction.

When these facts were communicated to the home government at Madrid, the minister of Finance called attention to the fact, that all the conspirators who had been arrested were notorious supporters of slavery. Proceeding from this point, the minister, says the Tribune, took occasion to declare "that *without in any degree affecting vested rights of property, and without refusing to make compensation by a suitable indemnity, the Spanish Government was firmly resolved to put an end to that barbarous institution, which all civilized nations condemn, and which he did not hesitate to term a pest and disgrace to humanity.*"

This declaration was received with acclamation, and one of the members proposed a vote of support and thanks to the Spanish cabinet, *which was carried unanimously.* We shall look with great interest to the future deliberations of the Spanish government on this interesting question, and should the abolition of slavery be accomplished in the Island of Cuba, the United States and Brazil will be the only slave-holding countries in Christendom.*

We publish in this number "A farewell to Music," by A. Opie, which was kindly sent us by a correspondent; and although it has appeared in the Intelligencer some years ago, it may be new to many of our present readers, and we deem it a very suitable appendage to the testimonies on that subject.

We have a number of obituaries on hand which will appear. Our friends must not consure us if they find them considerably curtailed. The affectionate feelings of near friends may lead into an extension of circumstances and character, very just and true, but occupying more space than our limits will allow us to appropriate in that way. Memorials of deceased friends issued from Monthly Meetings will be inserted, and we would accept it as a kindness to be furnished with such documents. We would suggest the propriety of sending us early notices of such deaths as occur amongst us, giving the Monthly Meeting of which the individual was a member. Also, marriages when performed by the consent of Monthly Meetings will be inserted free of charge.

Died,—On Sixth day, Third mo. 2d, Sarah Wright, a member of Philadelphia Monthly Meeting, held at Cherry Street.

Died,—At his residence near Millville, Columbia Co. Pa., on the 13th of 3d mo. last, Charles Evans, in the 56th year of his age, an esteemed member of Murray Monthly Meeting, held at Fishing Creek.

——, On 2nd of 4th month, Rachel C. Wainwright, in the 75th year of her age.

——, At his residence in Philadelphia, on 25th day of Third mo. Joshua Lippincott, in the 80th year of his age, a member of Green Street Monthly Meeting.

——, In Dublin, Wayne Co. Ia, 10th mo. 1st, 1854, Sarah Engle, aged 72.

She was many years an esteemed minister of the Society of Friends, and we believe an humble follower of her Lord and Master.

Her public communications seemed to flow from the pure spring of the Gospel, encouraging, exhorting and consoling, sparing in reproof, but simply endeavoring to raise the witness for truth in the life thereof, frequently by touching appeals calculated to bring home to every heart the excellency of the truth and the beauty of that religion which she professed.

A complication of trials were her share in her

* Since the above was in type, information has been received which throws a doubt on the correctness of this information.

pilgrimage through time, and in her last illness much suffering; yet her mind appeared always sweet and precious in the life of truth. We confidently trust she has been gathered as a shock of corn in its season, and rests an inhabitant of that land where trials cannot come. R. H. W.

Died,—On the 5th inst., at her late residence in Frederic Co., Va., Mary R., wife of Daniel Walker, aged 36 years, formerly of Chester Co., Pa.

——. Near Dublin, Wayne Co. Ia. 9th mo. 2nd, 1854, John Morris, aged 54 years.

Truly it may be said of him that he was one of the excellent of the earth. Hospitality, kindness and unassuming meekness shone conspicuously and were sweetly blended in his character; as a good steward over what he possessed, he was ever ready to administer help to the needy and distressed.

As a standard-bearer among us his example was bright. He was an elder—and we feel there has been taken from our midst, one whom we regarded as a brother, a friend, and a neighbor, whose worthy heart seemed to diffuse goodness around him. We trust he is now numbered with the spirits of the just made perfect.

How little do happy hearts in the enjoyment of health suspect that death is near, but so it was in his case. A few days after the father was carried to the grave, a tender and affectionate mother and a lovely daughter were summoned from earth, only a few hours intervening between the time of their departure. A few more days and another daughter followed. We trust that all is well with them. In remembrance of the sad scene the heart is filled with sympathetic tenderness, while the solemn warning is presented, "Prepare to meet thy God."

A few Testimonies concerning Music, extracted from the Writings and official records of the Society of Friends, from the year 1658 *to the year* 1850.

(Concluded from page 41.)

The following passages are extracted from John Rutty's Treatise on Christian Discipline:

1746.

"This people entirely disuse and condemn as *unlawful*, vain sports, and what are called "pastimes," a term surely reproachful in the mouth of a Christian, inconsistent with the profession he bears, and bespeaking him senseless of the term of this life, being rather too short than too long for the accomplishment of the great work of preparing his soul for a better country. Many of them seem to be the genuine inventions of the policy of Satan, to stifle the voice of God's witness in the souls of men, and divert them from a due attention to its holy calls." "The following recreations have been *always* held by this people to be of this sort, viz., Gaming, Dancing, *Music-meetings*, the use of songs tending to debauch the mind, frequenting playhouses, horse-races, &c." The Yearly Meeting of 1739, having enumerated divers of the practices above mentioned, "declared them to be nurseries of debauchery and wickedness, the burthen and grief of the sober part of other societies, as well as our own, wholly unbecoming a people under the Christian profession, contrary to the tenor of the doctrines of the gospel and the examples of the best men in the earliest ages of the church." pp. 91, 92.

After this declaration the Yearly Meeting proceeds as follows, to wit: "We do exhort all parents of children and masters of families, to watch over their children and servants, and not only as much as in them lies, to restrain them from taking such *undue liberties*, but to inculcate in them an early aversion to *such practices*, by endeavoring to raise in them a sense of that inexpressible comfort and delight which attends the exercise of true religion and virtue, the relish and taste of which *real pleasure*, will bring them to see the vanity and emptiness of what men falsely call so; and that the *sports* and *diversions* by them used, are but the inventions of degenerate and corrupt minds, who, being ignorant of that solid satisfaction of soul which is of an enduring nature, vainly attempt to supply the want of it by temporary and fading pleasures, the end of which is anxiety and sorrow." pp. 93, 94.

From Sophia Hume's "Exhortation, &c."

1747.

Sophia Hume was a valuable minister in the Society of Friends, and author of several excellent works on religious subjects, one entitled, "an Exhortation to the Inhabitants of the Province of South Carolina." She is affectionately mentioned by Catharine Phillips in her Journal, they having been fellow-travellers on a religious visit to Holland in the year 1757. The following remarks on the subject of music, are extracted from the aforementioned work dated at Charlestown, in South Carolina, First month 30th, 1747.

"Music was a science I formerly greatly delighted in, and spent much time both in the theory, as well as the practical part, but when religion began to take place in my heart, I found *music* stood in my way. I considered it only as an amusement, which detained me from more solid and useful thoughts and reflections. In short, it became so burthensome to me, that I could not perform any of my airy lessons, which had been usual as well as pleasing to me. And on further consideration it appears to me to be a merely *sensual* and *not an intellectual pleasure*, as some would fondly assert, therefore I quitted the study as well as practice of it." On this subject she quotes the sentiments of the Archbishop of Cambray: "As for music, it is well known that the ancients believed nothing more pernicious to a well regulated state, than to suffer an effeminate melody to be introduced into it. It enervates men, and renders their souls soft and voluptuous." "Plato severely rejects all the soft airs of the Asiatic music, and with much greater reason Christians ought to have an

aversion for those poisoned allurements." pp. 99, 100.

From John Gough's "History, &c."
1790.

John Gough, in his history of the people called Quakers, has inserted a "Dissertation on the Discipline exercised amongst that people." It contains a comprehensive account of the testimonies of Friends, with an interesting view of the grounds and importance of these testimonies to the welfare of society and the world at large. On the subject of "Sports and Diversions" he says:

A people honestly directing their researches after *pure religion*, and the first principles of Christianity, could not be long in discerning the inconsistency of vain sports and diversions, such as theatrical exhibitions, horse-racing, dancing, MUSICAL ENTERTAINMENTS, cards, dice and other species of gaming, with the precepts and spirit of the gospel, to which they are *diametrically opposite* in their *root* and *origin*, *nature* and *tendency;* being not the genuine growth of Christianity, but a branch of the corrupt root of Gentilism, adopted by professed Christians to their hurt. This people, in their search after primitive Christianity, recurring to the example and precepts of Christ and his apostles, could not reconcile *these* diversions to *their* practice." "For these and other reasons they thought it their duty to disuse vain sports themselves, bear their testimony against them, and make it a point of communion and an object of discipline, that their members should refrain the attendance thereof, or be *dealt with as transgressors.* Vol. 2, p. 177.

Extracts from Thomas Clarkson's "Portraiture of Quakerism."
1806.

"The Quakers have struck out of the general list of amusements, such only as, by being likely to *endanger their morality*, would be likely to interrupt the usefulness and happiness of their lives." "Dancing and the diversions of the field have been proscribed. *Music*, *novels*, the *theatre*, and all games of *chance* of every description, have been forbidden. "Portraiture." vol. 1, p. 37.

George Fox, he says, "laid a stress upon many things which the world considered to be of little moment, but which his followers thought to be entirely worthy of his spiritual calling. He forbade all the modes and gestures which are used as tokens of obeisance, or flattery, or honor among men. He insisted on the necessity of plain speech or language. He declaimed against *all sorts of music.*" p. 15. "He and his followers were of opinion that *music* could not be admitted in a system of pure Christianity. The modern Quakers have not differed from their predecessors on this subject, and therefore *music* is understood to be prohibited throughout the Society at the present day." 59. "Music does not appear to the Quakers to be the foundation of any solid comfort in life. It can give us no solid encouragement, nor hope, nor prospects. It can afford no anchorage ground, which shall hold the mind in a storm. It does not appear to be productive of elevated thoughts, such thoughts as raise the mind to sublime and spiritual things. The most melodious sounds that human instruments can make are from the earth, earthly.—But nothing can rise higher than its own origin. All true elevation can only come from the divine source." pp. 66, 67.

"The Quakers believe that *music*, in its present state, has an immediate tendency to lead into the company of the world." "It leads to the making up of festive parties. It leads, for its own gratification, to the various places of public resort. Now this tendency of leading into public is considered by the Quakers as a tendency *big with the dissolution of the Society.*" pp. 76, 77.

Extracts from the Minutes of Baltimore Yearly Meeting.
1850.

"The ancient testimony of our religious society in relation to music, was feelingly revived in this meeting. This testimony, as well as others which have distinguished us as a people, had its origin in a very early period of its history. Like them, it was the fruit, not of speculation or fallacious human reasonings, but of the clear manifestations of the Lord's will, the indubitable impress of the divine mind on the understandings of our devoted and faithful predecessors. They saw as we now see, that the fascinating excitement of music has a direct tendency to draw away our attention from the holy inspeaking language of divine wisdom to the soul, to drown the gentle voice of truth, which, in unutterable mercy, is afforded for our direction and safety through the trials and temptations of this probationary state. Looking to the holy Head and pattern of the Christian church, and to his early followers, we find no precept or example to sanction that waste of time and dissipation of mind, which attend the use of music, and other vain amusements."

The testimony of our Society on this subject, was first raised when the sun of the Gospel day shone upon it in meridian brightness; when what are now by some called "little things," were seen in *that* light, to be greatly destructive of true peace and enjoyment. Experience abundantly confirms their views. The watchman on our walls have remarked that children who have been indulged in music, generally manifest, when they grow up, opposition to others of our testimonies, and that there appears no way more direct to lead them out of the Society than such indulgence.

THE THIRTY THOUSAND.

History is a fathomless ocean, and perhaps we shall never attain to more than a topography of its surface. Still, in plunging into its more recondite depths, we sometimes light upon a coral grove of enchanting wonders, and occasionally find ourselves in the grasp of monsters more terrible than those which frightened glad life out of the soul of Schiller's diver. All historians have hung their tales upon the names of a few prominent individuals, while the fates of the masses flowed in deep and rapid currents unseen, far beneath or beyond their ken. Perhaps they must always continue to do so, and the masses will always figure in history as incidents, and thus one chapter after another of the great history of humanity, is gradually disclosed. We read of Wallenstein and Gustavus Adolphus, of Marlborough and Prince Eugene, Turenne and Conde, and Frederick the Great, and waste but few thoughts on the populations from which their troops were levied, the citizens upon whom they were quartered, the villagers whom they plundered, the beggars left after they had burned down a city, the houseless and unemployed who remained after their strategy had paralyzed the trade and industry of kingdoms and provinces.

But after a time another range of great names attracts attention. We read of a Raleigh, a Penn, a Franklin, a Washington, a Jefferson, an Adams, a Governeur Morris, a De Kalb, a Steuben, a Jackson, a Gallatin, a Clay, a Webster, and a Calhoun. In looking back into the origin and parentage of such men as these, we find those very masses which the historians of Europe ignored, and we find in their sufferings and struggles the necessary prelude to the great actions which constitute their individual renown; sufferings and struggles as worthy of recital as those of Orgetorix and Ariovistus, Hengist and Horsa, Herman, Marbod, Clovis, or any of the wanderers who founded the nations of European history; scenes so striking and singular that it becomes almost inconceivable how they could so long have remained unnoticed and undescribed.

An instance of this is the migrating of the thirty thousand. In 1708 the government of Queen Anne issued a proclamation inviting Germans to settle in Pennsylvania. Never was a seed thrown on more fertile soil. Since the beginning of the Thirty Years' War, the potentates of that country had been assiduously engaged in impoverishing their subjects. The peace of Westphalia had legalized the three religions in the persons of the princes and authorities, but had left each prince free to compel the conformity of all his particular subjects. Thus persecution, instead of being ended, was systematized. Thus the number of persons ruined by war was swelled by those exiled for conscience sake. Besides, the princes organized bureaucracies for the express purpose of bleeding the people to the utmost of their endurance. With the revenue thus obtained, they waged the French wars in the west, the Swedish and Turkish wars in the east, the wars of the Spanish and Austrian succession, and the Seven Years' war, in such endless continuity, that at last the farmer expected as a matter of course, to have his crop ruined every other season by a passing army, and no occupation came to be considered as desirable but that which subsists on the destruction of persons and property. In times of peace this latter class were in their turn thrown out of employment, when one half of them generally turned highwaymen, and the other half *gens d'arms*. In 1688 and 1693, the troops of Louis XIV. had avowed the purpose of converting the banks of the Rhine into a desert, which was to serve as a fortification to his dominions; while the fugitive Huguenots joined their numbers to those of the expatriated Germans. All this swelled the ranks of those who desired to emigrate to those western wilds, where Indians were the only highwaymen, and a tomahawk and a war-whoop the only badges of oppression. Seven thousand men already inhabited Pennsylvania, and a large proportion of them were of German descent.

Thus it happened that no less than 32,468 Germans found their way down the Rhine and to London, and encamped in huts on Blackheath in the spring of 1709. The English government, who had counted on two or three ship-loads, were thunderstruck! They feared for their own supremacy in the colonies, and, besides, were actually without the necessary number of ships for the transportation. The English clergy suspected a design against the Episcopal Church, and the people regarded the intruders as Papists, though all except a few were Protestants. The delay soon ended in a famine, and the poor outcasts went begging through the streets of London. They were expelled even from this miserable refuge, and subjected to brutal violence in their own camp. Winter approached, and the extremity of distress threatened to reduce even German subjects to lawlessness.

At last parliament interposed, and insisted on the removal of these outcasts. The Catholics, 3584 in number, the particular detestation of the people, were carried back into Holland and the Hanse Towns. About 1600 were destined to cultivate the Scilly Isles, and 2000 were taken to Sunderland to work in the mines. But the former were forcibly expelled by the other islanders, and the latter could not support the privations of their new life, and the brutality of the other inhabitants, and both parties were ultimately reshipped to Germany. Four thousand were carried to county Limerick, Ireland, and colonized the neighborhood of Arbela and Adair, near Rath Keale, where their descendants are still designated Palatines. Of the remaining

2100, one half must have perished in England or on the sea, or obtained settlements in the United States. Some, perhaps, went to America, subsequently, and on their own account.

About ten thousand were transported to America by the government, in the summer of 1710, and distributed among the various provinces. More than half of them fell into the hands of Governor Hunter of New York, and encamped near that city on the 13th of June. Some of them found employment there as artisans or shopkeepers, others came to Germantown, in Pennsylvania, and the remainder were carried up the Hudson, beyond the Highlands, where they founded Palatinetown, Eastcamp, German Flats, Tharebush, Ancram and Rhinebeck. But the exactions of Governor Hunter and of Livingston, the patroons of the lands, who had singled out these exiles as their particular prey, forced two thousand of them to remove once more to Albany, Helleberg, Beaverdam, Schenectady and other places. Others, comprising about 150 families, went to the Mohawks to obtain a confirmation of a gift of lands made them at Blackheath, by some Indian chiefs who had come to London. This was obtained, and they removed to the Schoharie in 1714, where they were quite successful, until some real or alleged prior purchasers of their grounds, probably acting in concert with the governor, again molested them. A few of them made good their rights; some went to the Mohawk, and founded Canajoharie, Little Falls, Palatine Town and Stony Arabia; but the majority left the State of New York in 1723, declaring that they had not suffered so much to be again made serfs of in America.

Governor Keith, of Pennsylvania, (who was accused of having designed the erection of an independent State in the interior, to be inhabited by Germans and Irish!) invited them to seek a refuge in Pennsylvania. They reached the head waters of the Susquehannah, where they built canoes, and thus drifted down the river, with their families and herds, to the mouth of the Swatara, which they ascended till they came to Tulpehocken.

For a time the Indians complained bitterly of this intrusion. "I have grown old," said Sassoonac at the State House in Philadelphia, "and am aroused to see the Whites settle upon lands for which the Indians have never been paid. My children will wonder when they see that all their father's lands have been taken away, and they have received nothing for them, and that the whites build their cabins near to them, and they have no lands left to live upon." But Thomas Penn purchased the lands, which were afterwards bought by the Germans.

Then at last their troubles ended, and they became rich and prosperous. Conrad Weiser, the most celebrated of their number, describes them as "strongly obstinate; but this is the only censure ever passed upon them. They took a warm part in the struggles for political and civil liberty, and have become so much identified with their fellow citizens, that perhaps the very account of their particular origin is unknown to the majority of their number.—*Evening Bulletin.*

THE CHOCTAW INDIANS.

This tribe, says the Washington Star, is one of the most civilized of the Aborigines. They are in the immediate neighborhood of the great States that lie on the west side of the Mississippi, occupying that extensive tract of country which, in parallelogram form, lies immediately west of and adjoining the State of Arkansas, between the Canadian, a tributary of the Arkansas river, on the north, Red river on the south, and having the State of Texas on the west.

Their population which is already 35,000, is rapidly increasing. Although their landed property is held, according to the Indian custom, as a community or tribal right, yet they are cultivators of the soil, having reduced and holding in severalty their farms and tracts, which they cultivate, and from which they derive their subsistence. The chase is abandoned, and they are gradually advancing in civilization, and in those pursuits which, under the wise management of our government, is elevating them in a social point of view.

They have a regularly organized Assembly, consisting of four senatorial districts, to which there is one representative to every thousand people. The Senate are elected for two years; the House of Representatives annually. They meet once a year at Doaksville to legislate for the tribe. The executive consists of a Chief for each district, elected quadrennially, and these Chiefs assemble at the same time the Legislature does, and form a kind of executive council, the signatures of two of them being necessary to give effect to an act of Assembly. They have eight principal schools, consisting of from fifty to one hundred pupils each. The language is reduced to a written form, and elementary works in it have been published.

They are a peaceful people, possess among them men of ability, are under religious precept, and exercise a decided influence for good upon the wild tribes that roam around them.

There is a tradition in the tribe that there were three brothers, named Choctaw, Chickasaw, and Muscogee, who came from the far West, each giving his name to a nation—the first two, to wit: the Choctaw and Chickasaw, are now blended, speaking the same language. The Muscogees are now known as the Creeks. From the Creeks sprang the Seminoles, or Wanderers, a tribe whose acts of violence it required years to suppress in Florida.

AMELIA OPIE'S FAREWELL TO MUSIC.

I have loved thee, O Music, have tasted thy powers,
And have praised thy sweet song that has robbed me of hours;
I have said thou wouldst lull every feeling of strife,
And counted thee one of the blessings of life.
I have thought that thy anthems of holy delight,
Brought the dawnings of day 'mid the shadows of night;
That the spirit oppressed with unspeakable grief,
Could at least find one refuge, one certain relief.
Ah! thou lily white wand, and thou rose-bedecked thorn,
Thou betrayest the heart, and thou leav'st it to mourn,
For thou hast not one comfort, one boon to bestow;
From thy high mountain's anthems what deep meanings flow.
Then I'll leave thee, I'll shun thee, I'll bid thee farewell,
Nor shall reason or conscience henceforward rebel;
Thou shalt rob me no more of sweet silence or rest,
For I've proved thee a trap, a seducer at best.
Yes, thou spirit of darkness transformed into light,
Thou voluptuous form clad in raiment of white,
It is thine when our passions seemed conquered and fled,
But to raise up and cherish the evils we dread.
Then go thou where vice haunts the thoughtless and gay,
Where the midnight of folly sends reason away,
Where the mind draws its sorrows, its pleasures from thence,
And the heart pants alone for the raptures of sense.
But O, enter thou not where Devotion has trod,
To beguile the poor soul from its duty to God:
For the well-springs of life, and the bread of the day,
It is thine not to give but to barter away.
Then may each son of folly, each daughter of care,
Hear the whispers that bids them reflect and beware;
And e'er sin shall seduce them from peace and from rest,
Fly the arrow whose point would envenom their breast—
For whilst sin, open sin, leads its thousands astray,
Tens of thousands are borne by false pleasure away;
Let the Christian in heart, then, redeemed and set free,
Never dare to return, O vain Music, to thee.

Selected for Friends' Intelligencer.

MY TIMES ARE IN THY HANDS.

Father, I *know* that all my life
Is portioned out for me,
And the changes that are sure to come
I do not fear to see,
But, I ask thee for a present mind,
Intent on pleasing thee.

I ask thee for a thankful love
Through constant watching, wise;
To meet the glad with joyful smiles
And wipe the weeping eyes,
And a heart at *leisure from itself*,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know,
I would be dealt with as a child,
And guided *where* to go.

Wherever in the world I am
In whatsoe'er a state,
I have a fellowship with hearts
To keep and cultivate,
And a work of holy love to *do*
For the Lord, on whom I wait.

I ask thee for the *daily strength*
To none that ask denied,
And a mind to blend with outward life,
While keeping at thy side.
Content to fill a little space
If thou be glorified.

There are briars besetting *every* path,
That call for patient care,
There is a crook in every lot
And a need for earnest prayer,
But a lowly heart that waits on Thee
Is happy everywhere.

Every editor in the country should subserve the cause of beauty—Nature's glorious beauty; by re-publishing, (with editorial calling of attention, if possible,) the following extract from a paper read by Dr. Hawks before the Geographical Society, on the *Importance of Forest Trees*, and the necessity of immediate and common concert of action in their preservation. The whole paper is most curious and instructive, but a single passage of it appealing directly to the farmer's and land-owner's interest, we will copy here, with the sincere hope that every newspaper which can send it to a farmer's eye, will copy it also.—*Home Journal.*

SPARE YOUR TREES! Civilization uses a vast amount of wood, although for many purposes it is being fast superseded; but *it is not the necessary use of wood that is sweeping away the forests of the United States, so much as its wanton destruction.* We should look to the *consequences* of this. Palestine, once well-wooded and cultivated like a garden, is now a desert—the haunt of Bedouins; Greece, in her palmy days the land of laurel forests, is now a desolate waste; Persia and Babylon, the cradles of civilization, are now covered beneath the sand of deserts, produced by the eradication of their forests. It is comparatively easy to eradicate the forests of the North, as they are of a gregarious order—one class succeeding another; but the tropical forests, composed of innumerable varieties, growing together in the most democratic union and equality, are never eradicated. Even in Hindostan all its many millions of population have never been able to conquer the phœnix-life of its tropical vegetation. Forests act as regulators, preserving snow and rain from melting and evaporation, and producing a regularity in the flow of the rivers draining them. When they disappear, thunder-storms become less frequent and heavier, the snow melts in the first warm days of spring, causing freshets, and in the fall the rivers dry up and cease to be navigable. These freshets and droughts also produce the malaria which is the scourge of Western bottom-lands. Forests, although they are at first an obstacle to civilization, soon become necessary to its continuance. Our rivers, not having their sources above the snow line, are dependent on forests for their supply of water, and it is essential that they should be preserved."

From "The Leisure Hour."

INSECT CURIOSITIES.

(Concluded from page 38.)

The "cricket on the hearth" is the sentimental and poetical favorite of a good many people who are not obliged to be his near neighbors, while he is the nuisance and plague of a very numerous class whose fireside comforts, when they have any, are on the kitchen floor. Whether we look upon him as a pet or a plague, we are certainly not in the habit of attributing to him anything like sagacity or forethought. We see him and his tribe by hundreds, walking by night, along with silly cock-roaches, into a dish of stale beer, to drink and drown ingloriously—or jumping head-long into a basin of scalding tea, to perish in a boiling bath—or grubbing about in the ashes beneath the fire, at the risk of being crushed by a hot cinder. But the cricket is not altogether a fool. Sitting the other day by the kitchen fire, to dry ourselves after a sudden shower, we noticed a cricket popping up his head from a crack in the hearth-stone. We thought perhaps he might be hungry, and dropped a few small crumbs near his hole. Our shadow startled him, and he disappeared for an instant. In a moment or two, however, he came boldly forth, walked to the largest crumb, seized it and carried it to his hiding place, returning immediately, until he had fetched them all. We tried him again with larger pieces—several much larger than himself. Most of these he carried off with perfect ease: but mark the perfection of his instinct; the hole in the stone from which he emerged was barely large enough to admit of his passage; when he carried small pieces of bread he ran rapidly down the hole head-foremost; but with larger pieces, he invariably got into the hole backwards, pulling the bread after him, evidently to avoid the possibility of blocking up the hole, and thus preventing his own escape in case of alarm. At last there remained one piece too large for him to remove. He now called a companion to assist; the two together dragged it to the mouth of the hole, where they ensconced themselves safely, and then, with bodies half protruded, set to work to reduce the mass to admissible dimensions, a task which it took them twenty minutes to accomplish ere the last crumb was safely housed.

The destructive insect called by gardeners "the American blight," but known by naturalists as the aphis, must be familiar to every owner of a garden or an orchard. Were it not for its mortal enemy, the larva of the coccinella (lady-bird, or lady-cow,) its destructive ravages would be infinitely greater than they are. The aphides cluster round the tender shoots of fruit-trees, and thick as sheep in a fold, are incapable of flight. Among them comes the coccinella like a wolf, and slaughters them by hundreds. But the most curious fact in connexion with these aphides is the relation existing between them and the ants. Goedaert, an old naturalist, affirms that these insects are the progeny of the ants, an error still prevalent among the lower classes. There is no doubt that a warm attachment exists between the ants and the aphides: but, on the part of the former at least, it is of an interested character—a pure example of "cupboard love." The aphides secrete a sugared fluid, and it is this of which the ants are fond. The ant ascends the trees, says Linnæus, *that it may milk its cows, the aphides;* and its proceedings amongst its cattle, which may be easily watched by any attentive observer, have been thus graphically described:—"The aphides, when no ants attend them, waste the sweet fluid which they produce, and, by a certain jerk of the body, which takes place at regular intervals, they ejaculate it to a distance; but when the ants are at hand, watching the moment when the aphides emit their fluid, they seize and suck it down immediately. This, however, is the least of their talents, for they absolutely possess the art of making them yield it at pleasure; or, in other words, of milking them. On this occasion their antennæ are their fingers; with these they pat the abdomen of the aphis on each side alternately, moving them very briskly, till a little drop of the honeyed fluid appears, which the ant immediately takes into its mouth and swallows. But this is not the most singular part of the history. Ants make a *property* of these cows, for the possession of which they contend with great earnestness, and use every means to keep them to themselves. Sometimes they seem to claim a right to the aphides that inhabit the branches of a tree or the stalks of a plant; and if stranger-ants attempt to share their treasure with them, they endeavor to drive them away, and may be seen running about in a great bustle, and exhibiting every symptom of inquietude and anger. Sometimes, to rescue them from their rivals, they take their aphides in their mouths: they generally keep guard around them; and when the branch is conveniently situated, have recourse to an expedient still more effectual to keep off interlopers. They inclose it in a tube of earth and other materials, and thus confine them in a kind of paddock near their nest, and sometimes communicating with it. One species common in our meadows, the yellow ant (*formica flava,*) which is not fond of roaming from home, and likes to have all its conveniences within reach, usually collects in its nest a large herd of a kind of aphis that derives its nutriment from the roots of grass and other plants (*aphis radicum.*) These it transports from the neighboring roots, probably by subterranean galleries excavated for the purpose, leading from the nest in all directions; and thus, without going out, it has always at hand a copious supply of food." The aphides share the care and solicitude of the ants equally

with their own offspring, the latter taking every care of their eggs, and tending them as assiduously in all respects as a farmer would his young lambs or his cattle.

What a vast and inconceivable amount of living enjoyment is comprised in the insect world! Of the number of these minute creatures, the mind fails to grasp the most remote idea. It has been proved by a celebrated naturalist, that a single aphis in its short life may be the parent of a progeny more than fifty times as numerous as the whole number of the human inhabitants of the globe. There are other tribes of equal fecundity; but this marvellous fruitfulness is counterbalanced by swarms of deadly enemies, to whose ravages all in their turn have to submit, and by the sweeping gusts of autumn and winter, which prostrate countless legions at a breath. There is something melancholy in the contemplation of the prodigious havoc committed upon the insect races by the first cold blasts of autumn, and the sight of the once happy swarms reduced to a state of half-animate helplessness. In October, 1850, in walking from the sea-wall at Harwich as far as the Breakwater, we found the margin of the sea for near a mile in length covered with myriads of crane-flies, vulgarly known as father-long-legs. A strong cold wind was blowing from the German ocean, the effects of which had already crippled the whole host so effectually that they were unable to move out of the way, and numbers perished at every step we took. It was impossible to set down the foot without crushing them by dozens. In some sheltered nooks, under the seats, or in crevices in the bank, they had crowded so densely for warmth and refuge, and their long legs had become so entangled together, that thousands might have been lifted in a mass. Thus they continued for several days, until a change of wind carried them out to sea, where in all likelihood they formed an acceptable meal to a shoal of whiting then affording employment to the fishermen of the place. Again, in the early days of September of last year, while making holiday at Southend, we observed a similar phenomenon in connexion with the coccinellæ, or "lady-birds." Innumerable swarms of these pretty little creatures, apparently in a state of stupified inactivity, were clustered about the stones and stakes of the shore, and the wooden piles of the long pier, thousands being submerged by every breaker that fell upon the beach, and the host perishing by millions at the rise of the tide. It would appear to be a law of nature that the survivors of the internecine slaughter which all summer long is going on between the insect tribes, should be devoured in their turn when the combat is over.

Still vast numbers, of the domestic insects especially, contrive to brave the rigours of winter. The common house-fly sets up his winter quarters in a cranny between the bricks of the kitchen chimney; and we have seen him sally forth before now, lured by the smell of extra sweets and aroused by the warmth of extra roasting, to claim his share of the Christmas pudding. The flesh-fly, too, no favorite with housekeepers, hybernates in huge battalions. We chanced some winters back to have occasion to disturb a set of folding shutters to a parlor window, which had been long unused. We were startled by observing that the plastered wall of the recess for the reception of the shutters was in appearance painted jet-black. On taking a candle, however, to examine more distinctly, we made the unwelcome discovery that the whole area of six feet in length by eighteen inches in width was one compact colony of flesh-flies in a dormant state, clinging layer upon layer three deep. Fortunately they were all palsied or petrified with cold, and were easily swept into a washing-basin, which they more than filled, and not one of them ever woke to buzz again. The window of the room had been left open till sunset every day during summer and autumn, for the sake of ventilation, for many years, and it is more than probable that this convenient nook had long been a favorite wintering-place for flesh-flies. The corresponding recess on the other side of the window did not contain a single one.

THE HIMALAYAS.

Bayard Taylor is wandering among the Himalaya Mountains. He finds strange things, and sees strange sights in that far-off and singular land, and his letters are read with great interest. We copy the part of his letter giving a description of the first view of the vast chain of the highest muntains in the world:—

"It was about eight in the morning; an atmosphere of crystal, and not a cloud in the sky. Yet something white and shining glimmered through the loose foliage of some trees on my righthand. My heart came into my mouth with the sudden bound it gave, when, after plunging through the trees like one mad, tumbling into a ditch on the other side, and scrambling up a great pile of dirt, I saw the Himalayas before me! Unobscured by a single cloud or a speck of vapor there stood revealed the whole mountain region, from the low range of the Siwalik Hills, about twenty miles distant, to the loftiest pinnacle of eternal snow, which look down upon China and Thibet. The highest range, though much more than a hundred miles distant, as the crow flies, rose as far into the sky as the Alps at forty miles, and with every glacier and chasm, and spire of untrodden snow as clearly defined. Their true magnitude, therefore, was not fully apparent, because the eye refused to credit the intervening distance. But the exquisite loveliness of the shadows painted by the morning on

those enormous wastes of snow, and the bold yet beautiful outlines of the topmost cones, soaring to a region of perpetual silence and death, far surpassed any distant view of the Alps, or any other mountain chain, I ever saw. As seen from Boorkhee, the Himalayas present the appearance of three distinct ranges. The first, the Siwalik Hills, are not more than two thousand feet in height; the second, or Sub-Himalayas, rise to eight or nine thousand, while the loftiest peaks of the snowy range, visible from this point, are twenty-five thousand feet above the sea. Far in the northwest was the Chore, an isolated peak, which is almost precisely the height of Mount Blanc, but seemed a very pigmy in comparison.—*N. Y. Tribune.*

A CORNELIA DIGGING FOR HER JEWELS.

The Maine papers give an account of a woman and her four daughters, in Franklin county, Maine, who shoveled snow three feet deep from a path nineteen rods long to enable her daughters to reach a school-house, the first ever erected in the district, in which the husband and father of this family had resided twenty-one years. He didn't think the labor worth the reward, but his wife did.—*North American and Gazzette.*

It is an interesting fact that the very first use to which the discovery of the art of printing was applied was the production of the Bible, at Mentz, between the years 1450 and 1456. Gottenburg, was the inventor of the art, and Faust, a goldsmith, furnished the necessary funds. The work contained 1282 pages.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is steady, with little inquiry for export. Last sales of standard brands for at $9 87 a 10 00; for home consumption at $10 25 a $10 50 for good brands; extra at $10 75 a $11 00. Sales of Rye Flour at $6 75 per barrel. Pennsylvania Corn meal at $4 50, and Brandywine at $5 75.

Grain.—Wheat is still scarce. Sales of prime red Wheat at $2 50, and of Southern and Pennsylvania white within the range of $2 60 a $2 65. Rye is in demand at $1 35 a 1 37 per bushel. Corn is steady; sales of Southern yellow at 98c, afloat, and 96c in store. Sales of Oats at 60 a 61c.

Cattle Market.—The offerings of Beef Cattle continue small—1200 head only having been offered the past week; 350 head of these were taken to New York; the balance were mostly disposed of at $11 a $13 per hundred lbs. Cows are in fair demand at former prices; Calves are selling at $6 a $8 each. The receipts of Hogs continue small; 800 head have been offered, and mostly sold to the city butchers at $7 a $8 per 100 lbs. Sheep and Lambs continue in fair demand; sales of 1200 head at $2 50 a $6.50, according to quality.

WANTED,—By a Friend in Illinois, a Friend School Teacher. For particulars, address, postpaid, J. M. W. Barclay, P. O. Whiteside Co., Ill., or enquire of Wm. W. Moore, 100 S. Fifth St., Philada.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Summer Session of this School will commence on Second day the 21st of Fifth month next. The usual branches of a thorough English education are taught. Terms, $60 per session of Twenty weeks. For further information address the Principal, Spring House P. O., Montgomery Co., Pa.

DANIEL FOULKE, *Principal.*
HUGH FOULKE, Jr., *Teacher.*

4th mo. 14—6t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer Session of this Institution on the first Second day of Fifth month next. The course of instruction will be extensive and thorough. A series of Lectures will be delivered by the Teacher on various scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology, by a Medical Practitioner.

Terms per session of five months, Sixty Dollars.

No extras, except for the Latin and French Languages, which will be Five Dollars each.

For reference and further particulars address the Principal, London Grove P. O., Chester Co., Pa.

3d mo. 31, 1855—6t. BENJ. SWAYNE.

ERCILDOUN BOARDING SCHOOL FOR GIRLS. The Summer Session of this School will commence on the 7th of Fifth month next. It is situated near the village of Ercildoun, three miles south-west of Coatesville, on the Philadelphia and Columbia Railroad, from which place pupils are conveyed free of charge.

The branches comprising a thorough English education are taught. Scientific Lectures are delivered during the term, illustrated by appropriate apparatus. Terms $50.00 per session of twenty weeks. Drawing $5.00 extra. All communications should be addressed to the Principal, Ercildoun P. O., Chester Co., Pa. SMEDLEY DARLINGTON,

3d mo. 24—6t. Principal.

GREEN LAWN BOARDING SCHOOL, FOR GIRLS.—This School is handsomely situated in Unionville, Chester county, Pennsylvania.

The Summer Session will commence on the First day of Fifth month next, and continue twenty weeks. The Course of Instruction embraces all the usual branches of a solid English Education; also Drawing, and the French Language. No extra charge except for the French, which will be Five Dollars per term.

Terms for Boarding, Washing and Tuition, $50 per Session. One half payable in advance, the remainder at the close of the term.

Boys from seven to ten years of age will also be received, and especial care be taken to preserve the health and guard the morals of those placed in charge of the Principal.

Daily access may be had to the school by means of Public Stages from Wilmington, West Chester, and Cochranville.

For Circulars, address,

EDITH B. CHALFANT, Principal.
Green Lawn, B. S., Unionville Post Office.

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11th mo. 16—6m.

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FRIENDS' INTELLIGENCER.

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EBENEZER SLOCOMB.

Ebenezer Slocomb, who departed this life at his house in Jamestown, on Conanicut Island, the 14th of 2d mo., 1715, in the 64th year of his age, was born in Portsmouth, on Rhode Island, and had his education among those called Baptists.

Being a man of great stature, and strong of body he was given to those recreations that were in those days accounted civil; but about the twentieth year of his age, it pleased God to send his faithful servant George Fox into those parts, and he was willing to go to hear him preach, which he did. But being in that nature which understood not the things of the spirit of God, he came to this conclusion in his mind, never to hear any of the Quakers again, boasting in himself that the Baptists were nearer the rule of the Scripture than they.

Thus he went on for some time, until God, who brings down the high from their seats, and scatters the proud in the imaginations of their own hearts, was thus pleased to manifest himself to him. He, with two more of his company, were passing by a barn, where there was a meeting, at which was that eminent gospel minister, John Burnyeat, of Cumberland, of the nation of England; and he being preaching as they were passing by, they all went to the outside, to hear two or three words, to talk of as they went on their way. It so pleased God, that at that instant John Burnyeat was treating of that saying of John the Baptist, where, speaking of Christ, he said, "He shall baptize you with the Holy Ghost, and with fire;" which Ebenezer did not remember he had ever read, although he thought he knew more Scripture than any of the Quakers. He was willing to lean against the doorpost to hear further, although his companions jogged him to be gone. Yet he stayed, until through the powerful preaching of the gospel he was reached to the heart, and made in his own soul to confess, that all his Scripture knowledge and high notions of water baptism, had left him short of the new birth, and the baptism of Christ by the one spirit, into the church which is his body. Yet he did not give up in obedience for some time, until the fire of God began to kindle in his own soul against the root of the corrupt tree, and every branch thereof; for he found that saying of the prophet fulfilled, that "There is no peace to the wicked."

About this time, being with his newly-married wife at a merry making, where they were pitching the bar, they persuaded him to pitch with them, but he refused, being sensible the Lord had appeared to him, to redeem him out of such vain delights. But they at last set his wife to work; and she, through much entreaty, prevailed with him to pitch once. And although he outdid all the company, to their rejoicing who set him to work, yet the Lord who requires obedience according to the understanding given, set his folly in shunning the cross so powerfully before him, that for a time he thought the day of his visitation was over. Yet he who in judgment remembers mercy, after some time was graciously pleased to show him that he might come out of condemnation, by obeying the law of the spirit of life, which now through Christ was made manifest in his mortal body, to reprove sin in the flesh; to which he gave up in faithfulness.

The Lord was near to him, both to comfort him in his exercise, and also to give him sound wisdom, and a divine understanding in the mysteries of his kingdom. After a few years he called him into the work of the ministry, in which he approved himself a laborer who needed not to be ashamed; for he rightly divided the word of truth, being sound in doctrine, and his speech very often ministered grace to the hearers, and was sealed by the spirit of God to many of his auditors, to the turning them home to Christ, the great minister and mediator of the new covenant which God hath made with his people in this latter age of the world.

He was also made an overseer of the church in these parts, by the great Bishop of souls and Shepherd of the sheep; in which he acquitted himself like a true servant of Christ, being a pattern to the flock in his conversation and Christian humility; as also in his apparel and furniture.

He travelled much in the work of the ministry for the space of thirty-six years, both in the colonies of New England, and also several times to Long Island, East and West Jersey and Pennsylvania, and in his latter years to Maryland, about 500 miles from his habitation, in which travels several were convinced of the everlasting truth, through his ministry; also the convinced were built up in the most holy faith, which gives victory over all the works of the flesh.

He was also very serviceable in meetings of business where he came, that the professors of truth might, in all their conversation, be brought to walk in the same, having an excellent gift in the service of the church.

In the latter part of the year 1714, he travelled to Boston, Lynn, Salem, Hampton and Dover, taking his leave of Friends, saying he never expected to see them again; for he had a sense that his time in this world was near to a period; and he was also in this journey very serviceable in preaching the gospel of Christ with power, and with an audible voice, and in giving good counsel to Friends. When he was at home, he always delighted in the company of Friends who stood zealous for a right godly discipline and good order in the Church, which the Lord hath measurably established among Friends, that so the honest, though weak, might be preserved, and all disorderly walkers who would not be reclaimed might be testified against, as professors who are gone from our holy communion; in which good work this friend was one of the first rank in those American parts of the world.

As on one hand he always accounted the disorderly walkers, under profession of truth, his enemies, and they often found from him a stroke of sound judgment, so on the other hand he was a tender nursing father to the honest hearted and young scholars in Christ's school. He ruled not with severity over any, because they were younger than he; but always delighted to see young men come up in a part of the good order established amongst this people. And if at any time they were too zealous to be borne by the old and loose professors of truth, he would commend their zeal, but gently instruct them to use wisdom in their management; in which good work the Lord greatly blessed his labor to his people.

He would also give way very much to those newly called into the work of the ministry, if they kept to sound words and doctrines which are according to godliness, ministering from the ability which God giveth.

Thus he with much sweetness continued a faithful elder until the sixty-third year of his age, when he was taken ill with the jaundice, and other distempers setting in together, he continued very weak all the winter, very often expressing his willingness to submit to the will of God, either in life or death. He was often concerned in the time of his sickness for his children, that they might walk in the way that is strait and narrow, and leads to eternal bliss; telling them he had done his duty in teaching and instructing them, as much as in him lay, and letting them know his earnest desire that they should keep in the unity of Friends; and that it would prove their utter ruin if they went from it.

He would in his sickness very often be talking of his desire that Friends might be kept in love and unity; and so continued at times in a divine sense of God's goodness and in sweet peace. At one time, several Friends being present, he gave to each of them suitable counsel; and soon after said to his near friend and kinsman, Jacob Mott, then present, with whom he had very often travelled to preach the gospel, "I desire thee to remember my dear love to all Friends in New England;" and further said he had done his day's work, having peace with God, and unity with his people. And then like a composed Christian, who had fought the good fight of faith, he took leave of his family one by one; and after some time departed very quietly, and doubtless is entered into that rest which is prepared for the people of God.—*Piety Promoted.*

EARLY PIETY.—NO. XLIV.

Barbara Bevan, daughter of John Bevan, of Trevrygg in Wales, was an honest, sober, virtuous young woman, zealous for the holy name and truth of God, and greatly desired and travailed for the exaltation and spreading thereof, laboring that all might come to love and live therein, and order their lives and conversations by it, which she came to know and experience in her own heart, by the divine power of God. Though she was before soberly educated by her parents, and when she was but six years of age diligently kept to Friends' meetings, and was dutiful to her parents, loving to her relations and neighbors, and for her orderly behaviour in meetings, well beloved by the faithful who were acquainted with her; yet as she grew up, the enemy labored very often to draw her mind to delight in vain objects, and at times prevailed, to her great grief and exercise of mind.

But it pleased the Lord to visit her with sickness of body, when about sixteen years of age, and to show her state and condition to her, and let her see, as she afterwards declared, that the form of truth, and the profession of it only, would not satisfy without possession; and that she had great need of a Saviour; and that the pleasures and delights here below, were but as dross and dung in comparison to God's salvation and life-giving presence; and that there was but one way to obtain it, and that is, as she said, by giving up in obedience to the Lord, that he might work and operate in her heart,

who had many times begat desires and breathings in her soul after him.

She came to receive a dispensation of the gospel about the sixteenth year of her age, and travelled in the work of the ministry, and was concerned to visit Friends in West Jersey, and some parts of East Jersey, and her service she zealously performed, being concerned for the honor of God, and her labor was acceptable and well received.

She afterwards returned with her father into Wales; and though she was weak in body, in the year 1704 she travelled in North and South Wales, about six hundred miles, and her service and labor of love were well received, and effectual to many.

She was sound in doctrine, and the savour of life attended her declaration, and she was a good pattern and example in her conversation amongst those she conversed with; and at monthly meetings she exhorted Friends to be faithful in their testimony against tithes, and to keep clear of the world's spirit, and the fashion thereof.

After she sickened, she had some meetings in the family where she was, and earnestly exhorted them to beware of an easy state, and lukewarm condition; and admonished them to wait often upon the Lord, that they might get something in store against a trying time.

She was sensible her time here was not to be long, and declared she was not afraid to die. Seeing some of her relations weep, she said, "Why weep ye on such an occasion?" The day before she departed, she spoke in like manner to her father, mother, and relations then about her, "I love you all, and have a love to the family."

She had an easy passage, and departed this life the 26th of the 11th mo. 1705, aged about 23 years; a minister about 7 years.

Oh thou travelling pilgrim, whoever thou art, keep moving forward, however slow thy progress may be. The ladder which Jacob saw, the top of which reached up to Heaven, must be gradually ascended; but every round thou gainest, thou must endeavor to keep with firmness; even in thy deepest trials, thou must not let go thy hold. Be assured thy God will not leave thee, if thou art constant in thy love to Him, and provest it by meekness and patience under suffering. But carefully guard against murmuring or complaining, even when thou mayest feel as if stripped to the root, and left (in thy own apprehension) destitute of every sensible feeling of Divine good. Do not enter into impertinent queries, *why* it is thus with thee, but in holy patience possess thy soul in quietness and in humble confidence, wherein is thy strength, until He is pleased to arise for thy deliverance and enlargement as with healing in his wings, who remains to be over all God blessed forever.

7 *mo.* 3*d* 1789. HUGH JUDGE.

Extract of a letter from Richard Shackleton to John Thorp.

BALLITORE, 3d mo. 24, 1788.

"I trust that He who sitteth in the heavens looks graciously down, and beholds with approbation the well meant efforts of a remnant in the cause of Christ, and the promotion and spreading of his reign and government on the earth. So that I wish there may not be in any a heart of unbelief, nor a dwelling too much on the view of the gloomy side of things; but rather that there may be a steady looking to Him who is omnipotent, and an exercising and cultivating each the particular gift allotted, according to the present ability, and in the will and time of the great Giver.

I am desirous for thee, my dear friend, that thou mayest look upward, from whence hath come and will come thy help. May way be made for thee to exercise the gift which I believe thou hast received, to the honor of the holy head and to the edification of the body, in as diffuse a manner as the Master willeth and the Church needeth. For my part, I think it is awful to be entrusted with supernatural talents, given for the edification of others. If ever so usefully occupied, what is the trustee but an unprofitable servant? But if the occupation and improvement, even of the one pound, be neglected, displeasure is incurred, and loss and shame follow. I wish us to be watchful and careful, that we fall not into temptation of any kind: but that our hands may be free and skilful to build the Lord's house, our feet unfettered and ready to run on his errands, and our hearts replete with the joyful answer of "well done good and faithful servant." R. S.

R. S. to S. R. Grubb.

"I have been writing to some of the *great folk*, and despatched my yearly epistle to thy mother. I now turn to one of the *little ones*, whom I am glad to be enabled to salute with renewed affection; and to whom I would with all willingness hand more than a cup of cold water, in the name of a disciple if I had it to give. We are very emphatically called *Friends;* and friends we should be to one another, not sparing friendly advice and reproof, and taking a willing oversight of one another as keepers of one another, and so profitably conjoined in harmonious labor. If then we should not withhold reproof and correction in proper season, why should we withhold encouragement, and the expression of strengthening unity? If I have any thing to write to thee at this time, my dear Friend, it is in this line—the line of encouragement to hold on thy way. Continue in the littleness of self,

and thou wilt continue to witness an enlargement in the service of thy great Master. And be not weary of well doing: consider whose cause it is which thou art engaged in, of infinite importance and consequence, and how much depends on every one who is sent on any expedition, or who has any part to maintain, faithfully and firmly discharging their duty. To give way in a little is to weaken in the general: but every one doing his own part, the whole is strengthened, and the work completely and uniformly carried on. * * *

Farewell, my beloved friend, mayest thou take deeper and deeper root in humility, and in the experience of the divine life, for thy own preservation and nourishment; the more thou advances in religious stature, and spreadest wide thy fruit bearing branches. Remember me affectionately to thy honest husband. I am glad that thou art joined to one who will encourage, make way for, and help thee in every respect. The whole plantation at Suir Island, trees, saplings and underwood, have all my warm wishes for their growth and prosperity." R. S.

For Friends' Intelligencer.

"Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong, that useth his neighbor's service without wages, and giveth him not for his work." Now if the prophet was thus authorized to pronounce a wo upon a part of the injustice connected with slavery in this country, what would he have declared due to the whole? Slavery is not only using a neighbor's service without wages, but it deprives him of his liberty, it robs him of himself, it makes of him merchandize, as if he were a beast of burthen.

We have been told with confidence that the slave is so ignorant and degraded, that liberty to him would be an injury, and to his master ruin. And moreover, that abolition is a matter between master and slave only, and that all interference of others tends to increase the suffering of the latter, and prolong his bondage. No declarations, however, can be more erroneous; but, being by so many received as truth, without investigation, they give encouragement for the continued reiteration of these and other kindred sentiments. The object, no doubt, has been, and still is, to shield the system from all enquiry.—Mark the opposition in Congress to the reception of any petitions upon the subject. Session after session has passed away, and little is done for the bondman's liberty; but much to strengthen and perpetuate his bonds, by opening to the system additional states and territories.

The rights of the slave have been treated as of little or no account, and as though he were "not a man and a brother." Any petition from him, to such a body, for relief, would be deemed intrusive, if not an insult; although this is admitted to be the right of the humblest individual. Alas! instead of bearing testimony against this, and similar injustice, how many have given their silent approval. Who of us, were we to have but one year's experience, in the school of slavery, such as that of Solomon Northup's, would not feel an interest in the subject before unknown? Certainly, it deserves a far more serious consideration than it has received. The legality and long continuance of slavery undoubtedly has a powerful tendency to blunt the perceptions to its enormity,—and the nearer we are in contact with it, the greater is this influence; hence, the holder of the slave views the system and its evils with less disfavor than others farther removed from it.

Would it not be well, before adopting the slaveholder's declaration, "that we have nothing to do with the abolition of slavery, to ascertain whether, by the purchase of its products, we are not doing much for its support—and if so, are we not in duty bound as far as practicable to withhold such support? This is a point of attack which is made of too small account, and is one which is calculated to reach the system in its most vital part. To rob the slave of his labor, to get his services without giving him compensation, are the objects for which he was first made a slave, and they are those for which he is still kept a slave. The master having no moral right to sell such products, we have none to purchase them, and a refusal to do so, would be the removal of the inducement for holding him in bondage.

Now if a slaveholding custom tends to render the master insensible to the cruelty and injustice of the system, it would be irrational to suppose that the custom of participating with him in the use of slave products has not also a tendency to produce insensibility to its injustice, and to the fact that it is a direct and powerful aid in support of slavery.

Might not the slave query whether it would not be more honorable and consistent, either to abandon this direct support of slavery, or openly join with the master in advocating the rightfulness of the system?

Inasmuch as the first claim to holding a fellow man in bondage was based upon fraud and force, it follows that all after claims are sustained only by the same principle; and to say that the master has a valid claim to the slave's labor, but none in the slave, would be a palpable contradiction. Again, to assert that the claim to these products, by the master, is unjust, but if transferred to us become good and valid, is not less a contradiction. It is such a self-evident truth that the consumer of slave labor products forms a link in the chain by which the slave is bound, second only in importance to his immediate possessor, that it would be humiliating to attempt its proof by argument.

It certainly is matter of surprise, that those who are professedly and really opposed to slavery should have overlooked the justice and propriety of leaving the products of the slave's labor upon the master's hands, until he should be brought to see the necessity of restoring it to its rightful owner.

Why should not all protestations against slavery be backed by nonparticipancy? This would not only be an important means of removing the inducement to slaveholding; but would evince sincerity, and be to the master an irresistible testimony against the system, that would find a lodgement in his conscience.

But there is a brighter prospect, and it is with feelings of encouragement that we can advert to the fact, that there is so large an increase of nonparticipants in slave labor products, and so much provision making for the introduction of those of paid labor. These will increase, and find their way into the market, in proportion to the increased demand for them. By refusing this kind of aid to slavery, efficiency would be given to all the efforts for its extinction.

Although some may delay faithfully to bear their share in the maintainance of this righteous testimony, and thus retard for a time the abolition of this unjust system, those who are faithful will secure to themselves a peace of mind far outbalancing any advantage which a participation in unrighteous gains can bestow. D. I.

Quaker-Hill, 20th of 3d mo., 1855.

THE SPIRIT OF LOVE.

"Charity (or love) never faileth."—1 Corinthians, xiii. 8.

Beyond all question, it is the unalterable constitution of nature that there is efficacy, divine, unspeakable efficacy, in love. The exhibition of kindness has the power to bring even the irrational animals into subjection. Show kindness to a dog, and he will remember it; he will be grateful; he will infallibly return love for love. Show kindness to a lion, and you can lead him by the mane; you can thrust your head into his mouth; you can melt the untamed ferocity of his heart into an affection stronger than death. In all of God's vast, unbounded creation, there is not a living and sentient being, from the least to the largest, not one, not even the outcast and degraded serpent, that is insensible to acts of kindness. If love, such as our blessed Saviour manifested, could be introduced into the world, and exert its appropriate dominion, it would restore a state of things far more cheering, far brighter than the fabulous age of gold; it would annihilate every sting; it would pluck every poisonous tooth; it would hush every discordant voice. Even the inanimate creation is not insensible to this divine influence. The bud and flower and fruit put forth most abundantly and beautifully, where the hand of kindness is extended for their culture. And if this blessed influence should extend itself over the earth, a moral Garden of Eden would exist in every land: instead of the thorn and brier would spring up the fir-tree and the myrtle; the dearest would blossom, and the solitary place be made glad.—*Upham.*

ON THE IMPROVEMENT OF TIME.

To make a proper use of that short and uncertain portion of time allotted us for our mortal pilgrimage is a proof of wisdom; to use it with economy, and dispose of it with care, discovers prudence and discretion. Let, therefore, no part of your time escape, without making it subservient to the wise purposes for which it was given; it is an inestimable treasure. You will find a constant employment of your time conduducive to health and happiness: and not only a sure guard against the encroachments of vice, but the best *recipe* for contentment. Seek employment; languor and *ennui* shall be unknown; avoid idleness; banish sloth; vigor and cheerfulness will be your enlivening companions: admit not guilt to your hearts, and terror shall not interrupt your slumbers. Follow the footsteps of virtue; walk steadily in her paths, she will conduct you through pleasant and flowery paths to the temple of Peace: she will guard you from the wily snares of vice, and heal the wounds of sorrow and disappointment which time may inflict.

By being constantly and usefully employed, the destroyer of mortal happiness will have but few opportunities of making his attacks, and by regularly filling up your precious moments, you will be less exposed to danger. Venture not, then, to waste an hour, lest the next should not be yours to squander. Hazard not a single day in guilty or improper pursuits, lest the day which follows should bring you an awful summons to the tomb, a summons to which youth and age are equally liable; reading improves the mind, and you cannot better employ a portion of your leisure time than in the pursuit of knowledge. By observing a regular habit of reading, a love of it will soon be acquired. It will prove an unceasing amusement, and a pleasant resource in the hours of sorrow and discontent, an unfailing antidote against languor and indolence. Much caution is however necessary in the choice of books; it is among them, as among human characters, many would prove dangerous and pernicious advisors; they tend to mislead the imagination, and give rise to a thousand erroneous opinions and ridiculous expectations.

I would not, however, wish to deprive you of the pleasures of society, or of rational amusement: but let your companions be select, let them be such as you can love for their good qualities, and whose virtues you are desirous to emulate; let your amusements be such as will

tend, not to corrupt and vitiate, but to correct and amend the heart.

Finally, I would earnestly request you never to neglect employing a portion of your time in addressing your Heavenly Father, in paying Him that tribute of prayer and praise which is so justly his due, as "the author of every good and perfect gift," as our Creator, Preserver, and Redeemer, "in whom we live, and move, and have our being," and without whose blessing none of our undertakings will prosper.

Thus by employing the time given you in the service of virtue, you will pass your days with comfort to yourself and those around you, and by persevering to the end, shall at length obtain "a crown of glory that fadeth not away.".

BONHOTE.

THE CHRISTIAN'S LIGHT.

The Christian is called a "light." In order to act with effect on others, he must walk in the Spirit, and thus become the image of goodness; he must be so akin to God and so filled with his dispositions, that he shall seem to surround himself with hallowed atmosphere. It is folly to endeavor to make ourselves shine before we are luminous. If the sun without his beams should talk to the planets, and argue with them till the final day, it would not make them shine; there must be light in the sun itself, and then they will shine of course. And this, my brethren, is what God intends for you all. It is the great idea of his gospel, and the work of his Spirit, to make you "lights in the world." His greatest joy is to give you character, to beautify your example, to exalt your principles, and make you each the depository of his own almighty grace. But in order to this, something is necessary on your part—a full surrender of your mind to duty and to God, and a perpetual desire for this spiritual intimacy: having this, having a participation thus of the goodness of God, you will as naturally communicate good as the sun communicates his beams.—*Bushnell.*

THE SPIRIT HELPETH OUR INFIRMITIES.

For all distractions in sacred duties, the remedy lies with the Spirit himself. We can shut to the door; but he can shut the heart, and lock out the world and all its phantoms. We can open the Bible and look at the promises; but he can open heaven, and show each promise in its glorious fulfilment. We can lift our eyes towards the hills; but he can show us "Him who is invisible," and can enable our souls to rest on him with the sweetest security for the fulfilment of all that he has spoken. We can task ourselves to stated times of devotion, and resolve that we shall spend a given space in prayer; but he can so enlarge the heart—he can make the spirit so strong in the Lord and in the power of his might—he can fill the mind with such longings after angelic purity, such delight in heavenly things, such vehement aspirations after God—he can introduce within us those yearnings and groanings which cannot be uttered; so that hours and minutes shall not be counted, and the untiring soul continue instant in prayer."—*Hamilton.*

BUSINESS.

Without employment, it is impossible for us to be happy for any considerable length of time. It is a law of our being, that we must have something to do. Acting by this law, and pursuing a regular method, we denominate such actions as business, whether the motive be pleasure, gain, or from a sense of duty to others. If then we must have business in order to make our earthly condition happy, is it not well for us to inquire whether the pleasure of our business is to be lasting—whether the impressions we derive from it are of such a character as will furnish us with strength and joy for the great spiritual race which we are running. We certainly will gain strength for our spiritual being by any business which we may engage in. We are either exercising for virtue or vice. We are surely growing stronger in one or the other. But the strength of virtue only will terminate in joy. Is then my business leading me to the practice of virtue? Do I realize that God's kingdom is coming? that my business is facilitating the growth of righteousness in the world? If I can really believe that mankind are better for my business, then I can confidently expect that instead of its being a hindrance to my growth in holiness—it will be a means of assisting me in my progress, as it will unfold and develop the faculties which are to live forever.

Such then being the truth, let us all cherish business habits—but first see to it that these habits have their roots deeply imbedded in virtue, so that they may be ornaments, such as will induce men to take knowledge of us that we have been with Jesus.

The term then of being a "business man" will be an honorable one—and the other title, "an idle man," will be a pitiful one.

F. P. E.

REVERENCE DUE TO GOD.

If the young man forgets his God, the old one will seldom find him in old age; if in the pride and flush of health, we omit to call on the name of him from whom we possess the vigor of life, in the hour of sickness what comfort can we have in approaching his Divine Majesty? And if in the full enjoyment of every species of worldly prosperity, we neglect to pause in the midst of our enjoyments to acknowledge the giver of all good gifts, with what heart can we in the hour of adversity fly for protection to Divine Goodness?

THE HERMIT, A FABLE.

A pious hermit, who lived in the solitude of the forest, far from the noise of men, was once wandering through the woods in search of a few wild fruits and berries to make up his frugal meal. He heard a moaning in the grass, and looking down saw a fox, both of whose fore legs were broken, writhing like a snake on the ground, and apparently starving. The good hermit was about to seek some food for the helpless creature, when an eagle appeared, soaring high overhead, and suddenly let fall a fowl from its talons directly at the feet of the fox. The starving animal seized greedily on the prize, and soon made a hearty meal on it. "Ah," exclaimed the pious enthusiast, "this is the finger of God. Why did I distrust his providential care, and wander over hill and dale to seek for daily food? He who brought food to the mouth of this helpless animal, will surely never forget his servant. Henceforth I will take no more thought for my body's sustenance, but trust to his goodness, and devote all my time to meditation." True to his resolution, he returned to his cell, and neither plucked the fruits that hung on the trees around, nor went down to the brook to quench his thirst. Three whole days he lived thus, and was wasting away to a shadow, in the vain hope of a direct interference of Heaven. On the evening of the third day just as he sunk into slumber, thunder rolled through the cave, he saw a form of angelic beauty, and heard a sweet but solemn voice that spoke thus: "Mortal, how feeble is thy understanding! Couldst thou thus misinterpret the lesson contained in the eagle's conduct? Thou art not lame and helpless as was the fox, but art strong and active, like the eagle that gave him food. Him thou wert to imitate, in going about and doing good to others; for know that idleness, even if accompanied by constant prayer, is odious in the sight of the Almighty.—*New York Mirror.*

WHO ARE YOUR COMPANIONS.

"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

It is said to be a property of the tree-frog that it acquires the color of whatever it adheres to, for a short time. Thus when found on growing corn, it is commonly of a very dark green. If found on the white oak it has the color peculiar to that tree. Just so it is with men. Tell me whom you choose and prefer as companions, and I certainly can tell who you are. Do you love the society of the vulgar? Then you are already debased in your sentiments. Do you seek to be with the profane? In your hearts you are like them. Are jesters and buffoons your choicest friends? He who laughs at folly is himself a fool, and probably a very stupid one, too. Do you love and seek the society of the wise and good? Is this your habit? Would you rather take the lowest seat among such than the highest among others? Then you have already learned to be wise and good. You may not have made much progress, but even a good beginning is not to be despised. Hold on your way, and seek to be a companion of all that fear God. So you shall be wise for yourself, and wise for eternity.

FALSE COLORING GIVEN TO WAR.

On every side of me I see causes at work which go to spread a most delusive coloring over war, and to remove its shocking barbaraties to the back ground of our contemplation altogether. I see it in the poetry which lends the magic of its numbers to the narrative of blood, and transports its many admirers, as by its images, and its figures, and its nodding plumes of chivalry, it throws its treachorous embellishments over a scene of legalized slaughter. I see it in the music which represents the progress of the battle; and then, after being inspired by the trumpet-notes of preparation, the whole beauty and tenderness of a drawing room are seen to bend over the sentimental entertainment; nor do I hear the utterance of a single sigh to interrupt the death tones of the thickening contest, and moans of the wounded men, as they fade away upon the ear, and sink into lifeless silence.

All, all, goes to prove what strange and half-sighted creatures we are. Were it not so, war could never have been seen in any other aspect, than that of unmingled hatefulness; and I can look to nothing but to the progress of Christian sentiment upon earth, to arrest the strong current of the popular and prevailing partiality for war. Then only will an imperious sense of duty lay the check of principle on all the subordinate tastes and faculties of our nature. Then will glory be reduced to its right estimate, and the wakeful benevolence of the gospel, chasing away every spell, will be turned by the treachery of no delusion whatever from its simple but sublime enterprises for the good of the species. Then the reign of Truth and quietness will be ushered into the world, and war—cruel, atrocious, unrelenting war—will be stripped of its many and its bewildering fascinations. CHALMERS.

If you have great talents, industry will improve them: if moderate abilities, industry will supply their deficiencies. Nothing is denied to well-directed labor; nothing is ever to be attained without it. Remember, a man's genius is always in the beginning of life as much unknown to himself as to others—and it is only after frequent trials, attended with success, that he dares think himself equal to the undertakings in which those who have succeeded, have fixed the admiration of mankind.

He who seduously attends, pointedly asks, calmly speaks, coolly answers, and ceases when

he has no more to say, is in possession of some of the best requisites of man.—[*Lavater.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 28, 1855.

We publish, in our present number, a communication from a Virginia correspondent, on the interesting subject of Vegetable Physiology. The author appears to have observed and reflected considerably on the subject upon which he writes; but does he not permit himself to indulge too freely in speculation, and to advance hypotheses unsupported by proof? With the kindest feelings we would suggest to him, whether it is a sufficient argument against the opinion so universally entertained by Physiologists, that "all matters taken up by the roots are carried upwards to the leaves," that this would be "a roundabout way of obtaining an end, and not in accordance with the simplicity we usually see in nature's operations"? If he will examine the human system, which is admitted to be the most perfect of all organized structures, he will find there the same "roundabout way of obtaining an end." The parts of the food adapted to the support of the body, are taken up by the lacteals, and conveyed, through the thoracic duct and the subclavean vein, to the heart, thence to the lungs, where most important modifications are effected, and then back again to the heart, before any portion is, or can be, employed to nourish the system. The great preparatory object to be performed in the leaves, the author of the communication referred to seems not to have considered; viz: the *organization* of the substances that are to constitute the growth of the plant. Till these materials get to the leaves, they are *inorganic;* here, by that mysterious power, the vital principle, and the agency of the solar rays, they are *organised*, and adapted to the growth and purposes of the plant. Electricity may, and no doubt does, perform important functions in the vegetable economy, but we would suggest again, whether, because "Electricity is known to be able to separate oxygen from its combinations," it is any *proof* that "it should be the principal means of the decomposition of carbonic acid in the plant"? especially when all experience and observation have shown, that this decomposition is never known to be effected without sunlight. Decompositions by electricity, so far as known, never take place except when the electric equilibrium has been previously disturbed. The means by which this disturbance is effected, our author does not pretend to suggest; so far from it indeed, that by showing that the leaves and sap are good conductors of electricity he leads us to infer that a state of equilibrium is maintained, and hence so far as is known, there is no power for electrical decomposition.

In what part the vessels through which the sap ascends or descends, are situated, is a matter of little importance. But that the materials do ascend to the leaves, before they are assimilated by the plant, analogy and all chemical principles, unite with Physiologists, in maintaining. The experiment our author gives, intended to controvert the opinion of Physiologists that plants take in the food from the soil "at the points of the rootlets alone," is by no means conclusive. The water may permeate the woody matter of the root, and yet not enter the sap vessels, of which there is, indeed, good reason to believe that it never does. We do not wish, by any means, to be critical of the essay of our friend, for whom we entertain high respect and esteem; but, in publishing his communication, we wish that our younger readers may not be misled in their researches into this interesting department of Natural Science.

It may be remarked in addition, that the mechanical power by which the sap moves in the plant, is partly due to the winds, their action in bending and moving the plants having an effect to urge on the sap in its course, similar to that produced by the exercise of the muscles in the animal system, in promoting the movement of the blood in the veins.

"Better is the day of one's death than the day of one's birth.

DIED.—On the 19th inst., in the 59th year of his age, in the city of New York, Dr. WILLIAM SEAMAN. His remains were interred at Jericho, on the 23d of 4th mo. 1855.

That equanimity of mind, and quiet composure of spirit, which so beautifully adorned his pathway through life, remained with him to the last. He bore with christian fortitude and meekness, his complicated, painful diseases; evincing that he knew that his redeemer lived, and because He lived, he should live also. His mental faculties continued clear, and addressing himself, shortly before his departure, to his beloved companion, he said, "We shall soon meet in heaven,—all is peace within," causing the feeling to arise among those surrounding his bed side, "Oh that I may die the death of the righteous, and that my last

end may be like unto his." It may be emphatically said of him, that few were more beloved in life, nor more keenly regretted in death. "Man goeth to his long home, and the mourners go about the streets." M.

——, On the 21st of 3d mo. last, ANNA PANCOAST, wife of Aaron Pancoast, an Elder of Woodbury Monthly Meeting.

——, On 16th inst., at the residence of her son, in Harrisonville, N. J., LYDIA DUELL, in the 81st year of her age, an elder of Pilesgrove Monthly Meeting.

——, On the 20th of Second month, at the residence of her son-in-law, Nathan Lippincott, MARTHA BOROUGH, an elder of Haddonfield Monthly Meeting, in the 83d year of her age.

FRIENDS' SCHOOL HOUSE IN CAMDEN.

A Teacher might find encouragement by opening a School for small children. Apply to Wm. Folwell, near Cooper's Creek.

ADAMANT is a substance so extremely hard as to be able to polish the diamond. It is considered to bear the same relation to diamond, which emery does to corundum. A few years ago, M. Dufresney exhibited before the Paris Academy of Sciences, a few pieces of adamant which were met with in the same alluvial formation whence Brazilian diamonds are usually procured. The largest piece obtained weighed about 66 grains. Its edges were rounded by long continued friction, and it presented a slightly brownish, dull black color. When viewed with a microscope, it appeared riddled with small cavities, which separated very small irregular laminæ, slightly transparent and iri-descent. It cut glass readily, and scratched quartz and topaz. On analysis, it was found that this adamant contains 96.8 to 90.8 per cent. of pure carbon; the small remainder consisting of vegetable ash.

THE London *Athenæum* reports very favorably the result of experiments in England, testing our countryman, Dr. Smith's, invention for the use of furnace cinders. Dr. Smith professes to produce from the scoriæ cast aside from the blast furnaces, a variety of articles in daily use, such as square tiles, paving flags, and bottles, the last of which are much stronger, and the annealment more complete than in the common glass bottles, from which in appearance they are scarcely to be distinguished. The scoriæ are thrown into a mould before they have time to cool. If it should turn out to be possible to put the furnace cinders to such uses, the invention will be of great importance to all proprietors of blast furnaces.

THE dahlia is a native of the marshes of Peru, and was named after Dahl, the famous Swedish botanist. It is not more than thirty years since its introduction into Europe.

For Friends' Intelligencer.

THE WEATHER.

The heated temperature of *Fifth day* the 19th inst., is worthy of note; the thermometer at 9, 12 and 3 o'clock respectively standing at 64, 75, 83 degrees.

The writer has made a careful examination of his daily record as far back as 1839, inclusive, and can find nothing to equal it *so early in the season.* The nearest approach to it was on the 18th of 1846, when the therm. at 9, 12 and 3 o'clock respectively, stood at 62, 74, 82 degrees, averaging a temperature of 72.66, while on the 19th of the *present year* the average reached 74 degrees!

If we extend the comparison a week or ten days later, we find several to exceed it, particularly 4th mo. 26, 1842, the 29th of 1853, and the 27th of 1854; while at 3 o'clock P. M. on the 21st of 1846 it reached 87 degrees!

Philadelphia, 4th mo. 28, 1855. J. M. E.

For Friends' Intelligencer.

In the Intelligencer of 3d mo. 10th, No. 51. is an article by a "Virginia farmer, on Youman's philosophy of the growth of Vegetables," and also some editorial observations on that article. The study of vegetable physiology is an interesting study, and the growth of vegetables, their powers of assimilation and appropriating to their own use the various salts and gases within their reach, and thus building up a structure designed for the support of the animal creation, is one among the many evidences we have of divine goodness, in making this earth the fit abode of man.

Many of the laws that govern the operations of nature, are difficult to be understood, and can only be ascertained by carefully observing these operations, and noting their effects. This is particularly the case with vegetable physiology, and there is not yet a uniform agreement among writers on that science. Formerly it was too much the practice for philosophers to adopt a theory and then search for facts to support it, instead of basing their theory on facts first ascertained. But since the inductive philosophy has been adopted, the progress made in ascertaining the laws that govern nature has been much more rapid. Writers often assume as facts, what other writers have asserted, without themselves carefully examining whether their assertions could be fully sustained, and in this way errors no doubt have been perpetuated. It is far easier to take plausible things upon trust, than to go through a close examination ourselves.

It may seem presumptuous in an humble individual to come in conflict with philosophers, and call in question the soundness of their theories, but as all persons have an equal right to the use of their eyes, and may be equal ob-

servers of facts, we may all assist each other in coming to right conclusions. One objection to the theory of most vegetable physiologists, is the assertion, that the sap of a tree ascends in one set of vessels in the sap wood, and descends in another set just beneath the bark, and thus distributes materials for growth. This supposes that all matters taken up by the sap from the roots are carried upward to the leaves, and there meeting with the carbonic acid imbibed by them, are acted upon by sun light and there prepared, and then distributed throughout the plant for assimilation and growth. This seems to be a round-about way of obtaining an end, and is not in accordance with the simplicity we usually see in nature's operations. This also appears to be the editor's opinion, for he says that the "saline materials needed for the growth of plants are absorbed in a state of solution," and "are transported to the leaves, where the superfluous water, which was the vehicle for their transportation, is evaporated;" they must then by some process be returned, to form the structure of the plant.

The experiments of chemists have pretty clearly proven that "Carbon, Hydrogen, Oxygen and Nitrogen, of which all plants are principally composed, are all gases." Combustion and decomposition separate these gases, and return them again to the air, and the saline particles obtained from the inorganic matters of the earth remain as ashes. Water holding mineral matter in solution, and perhaps a small portion of gas, (as all these gases have a strong affinity for water,) is taken up by the roots and carried through the pores of the plant, and the excess of water is evaporated by the leaves; but I see no reason, why all these matters should be carried to the leaves, before they can be prepared to become a part of the plant. Indeed I think I have seen reasons to the contrary; and why may not these matters be deposited as the sap advances upward? can they not be elaborated in their passage as completely as if they were in the leaf. It is pretty well ascertained, that carbonic acid gas is absorbed during the day, that its oxygen is given off, and its carbon reserved in building up the plant. And experiments with electricity pretty clearly show that that powerful agent plays quite an important part in the growth of vegetables. Electricity is known to be able to separate oxygen from its combinations, then why may it not be the principle means of the decomposition of carbonic acid gas in the plant? Every point of a leaf is a conductor of electricity from the atmosphere, and the water of the sap is also a good conductor as well as an absorbent of the gases. Here the gases and electricity meet and perform their functions without the necessity of the matters in the sap being taken to the leaves. Some writers have asserted that the young woody matter is deposited by the return sap, but where is the evidence of its downward progress, or of the necessity for it. I have frequently barked oak trees for tanning purposes, before the leaf buds were opened, and the sap certainly was then ascending, or the bark could not have been taken off; no leaves were then on the trees to cause the return of the sap as supposed, and the sap even then had a milky appearance, showing itself ready to commence the deposition of woody matter. And later in the season, say about the summer solstice, I have seen apple trees stript entirely of their bark from their lower limbs to their roots, and the young woody matter then was of a firm jelly like appearance, and on exposure to the air, the outer part of it would turn green and form bark, and the inner portion would form wood, and the tree would suffer no apparent injury.

It has been a matter of conjecture with some, as to where the mechanical power resides, sufficient to force the sap upward from the roots to the extreme branches. Every 32 feet in height would require a power equal to one atmosphere, or 15 lbs., to the square inch. A very considerable power must be exerted, to cause the bark to enlarge so as to make room for the reception of new wood. But it is measurably, if not entirely deposited in conformity with mechanical laws. On the convex side of a bend where an equal thickness of young wood would cause an elongation of the bark, which would take a much greater force to effeet, there the thickness of the new layer is lessened, while on the concave side of the same bend the new layer is much thicker, as here no elongation of the bark is needed. Another beautiful effect of this law is, that as a tree enlarges it becomes much more strait than when young. Whether the living organism of of the plant itself, exerts this power, or whether it only keeps all parts of the plant in a proper condition for capillary attraction to exert its own powers, is a question not very easily decided, though we know that the latter power can be made to shew a very considerable force. It is said that in quarrying mill-stones in Germany, where great nicety is required, holes are drilled along a line where it is wished to make a rent, then seasoned hard wood wedges are driven in the holes very tightly, when water is applied to the wedges, and by the force of capillary attraction in the pores of the wood enlarging the wedges, until the rock is split open. Some writers believe that the sap enters the roots at the point of the rootlets alone, but this does not appear reasonable, because the bark of the large roots is very porous itself, and no doubt water can enter, wherever it comes in contact with them. This may be proven by taking a piece of a root and drying it completely, then covering both ends with gum or some substance impervious to water, and inserting the root in

moist earth; in a short time it will become saturated with water.

That the pores of the wood are not continuous tubes is evident, from the fact of the passage of the sap laterally across them. If a notch is cut through the bark and sap wood of a tree, young wood will be deposited both above and below, as well as at the sides of the cut, thus shewing an effort to head the wound.

Fruit growers have sometimes resorted to this plan, to induce early fruitfulness in a particular branch. With a sharp knife they make two incisions around a limb through the bark, about a quarter of an inch apart, and then remove the bark carefully from between them. The effect of this is, to retard circulation and promote the formation of fruit buds instead of leaf buds. The branch will enlarge above the incision more than below it, and this has been considered a strong argument in favor of the downward flow of sap, by its advocates. They contend for the upward flow of sap through the pores of the sap wood, and the downward flow immediately beneath the bark, after the sap has been elaborated in the leaves. But if we admit the introduction of carbonic acid gas through the leaves, its decomposition by light and electricity, the giving off of its oxygen, and the retention of its carbon, as is generally admited now by physiologists, we have all the circumstances necessary to account for the phenomena, without supposing a downward flow of sap. The larger portion of sap lies between the bark and the wood; and as water has a strong affinity for carbonic acid gas, absorbing of its own accord its own volume of gas, and may by pressure be made to hold many times its volume; the acid passes through the water, (which it may do without interfering with the upward flow of sap,) and meeting with an interruption at the point of incision in the bark, it deposites a part of its carbon above, that otherwise would have been conveyed lower down the branch. It is difficult to account for a power sufficient to cause a downward flow of sap. We can hardly conceive of a power in the living organism itself capable of performing it, and capillary attraction cannot do it, for that would apply an equal force beneath the bark, with that in the pores of the wood, which is acknowledged to be upward.

It is a well known fact, that where trees are growing thickly together, the smaller and weaker ones will die out. This has been supposed to be caused by want of light. But this does not seem to meet the case, for trees growing more separately even in equally shady situations do not suffer thus by shade. A more philosophical reason appears to be that the overtopping branches are in a situation to, and actually do obtain more of the carbonic acid gas and electricity of the atmosphere, than those branches beneath them, and thus rob them of their share. A valuable ecomomical result is thus obtained, the trees grow taller, are deprived of their lower branches, and thus become much more fit for building purposes. Trees growing singly are not thus affected, and many kinds that in forests are tall, with but little foliage, will, if planted singly on lawns make beautiful shade trees.

The sap of many plants while growing contain sugar, and in forest trees it appears to be elaborated during winter, while the circulation is suspended, for on the first appearance of warm days, even when the nights are frosty and the ground still partly frozen, the sap is put in motion, and then it makes the most sugar. The sap of almost all kinds of trees may be made to produce sugar, but some much more largely than others, as the sugar maple. When the flow of sap rises freely from the roots, the sugar is carried upward, and no doubt is the source from which the honey of flowers is secreted, as the flowers of many kinds of trees are greatly resorted to by bees and other insects.

How simple, yet how varied, how complicate yet how perfect, how wonderful the operations of nature, even in the small as well as the most magnificent; how well calculated to improve the rightly enquiring mind, in contemplating such an adaptation of means to ends, so much design and fitness, that nothing short of divine power and goodness could have produced them. Then if we find this world so well adapted to our present state and condition, and so well calculated to produce happiness if rightly improved, can we for a moment doubt that the same power will be equally exerted in preparing for our future existence, if we humbly and faithfully endeavor to perform our duty in this life by following the leadings of His spirit? YARDLEY TAYLOR.

Loudon County, Va., 4th mo. 1855.

A BEAUTIFUL ASTRONOMICAL SIGHT.

The occultation of Venus was witnessed last evening by crowds of astonished people. The evening was hazy, and the Moon and Venus were slightly veiled by a gauze of cloud. Slowly they approached, like timid lovers, and when the State House Bell struck 8, they were very close to each other. The total obscuration of the planet Venus did not take place until about 15 minutes later, when the Moon completely intervened, and the star that has called forth so much of poetry and admiration—the chief voice in the chorus of the creation—was lost to our view. The telescope man—a character of Chesnut street—did a grand business, and persons totally unacquainted with astronomy, went on their way marvelling at the miracle of the creation. Had the evening been clear, the sight would have been much more attractive.—*North American, 4th mo., 19th.*

A father was asked how he meant to educate his daughters, and answered, "I mean to bind

them apprentices to their mother." The reply is beautiful.

From Chambers' Journal.

SCIENCE AND ART.

A meeting has been held at Manchester, to form an association for the prevention of boiler explosions—a public recognition of the fact that such explosions are preventible. Let the employers of steam look to it! In some of the large factories, too, a smoke consuming method has been adopted; namely, a double furnace, so constructed that all the smoke and vapors arising from the first fire are entirely consumed in passing through the second. The same method has been successfully tried in France. We may add, that a stove for heating or cooking, to burn tallow, has been manufactured for Price's Patent Candle Company, with a view to its introduction into the Crimea.

Something is being done at Bristol, in the way of a new mode of propulsion for steamers. Float-boards, which have a vertical and horizontal motion, are fitted inside a chamber in the stern of the vessel, where there is scarcely a possibility of their being injured, and kept in motion by machinery, of which an endless railway forms part. Mr. Tucker, of the same city, proposes a safety "poop" for ships, to be made of iron, and attached in such a way as to be readily detached in a case of emergency, when it would become a life-raft—the doors serving as rudders—large enough to save all on board, and to be towed by the boats. Another success has been achieved for steam-navigation in the building of the Tachtalia, a steamer with four paddles, for traffic on the Danube. Of forty horse-power, and large enough to carry a considerable number of passengers, this vessel draws but 12½ inches of water, and will thus be able to pass the dreaded shallows of the Iron Gate at all seasons.

Lieutenant Maury, of the Observatory at Washington, has drawn up a plan for the safer navigation of the Atlantic, in which two routes are recommended, the principle being that adopted by coachmen on land, passing an approaching vehicle on a given side. He leaves sailing-ships undisturbed, as the prevalent winds compel them to take widely different routes in going to and returning from America. But for steamers from England, he suggests a route running sixty miles to the south of Cape Race, shaving Sable Island, and so on to Sandy Hook. Returning to England, to make up for the offing of Cape Clear, which would be to follow the line one hundred miles south of the homeward-bound route. Should the scheme come to be generally recognized and acted upon, the chances of collision will be materially lessened.

It may be noted here, that a work is now going on, sanctioned by the Neapolitan government in 1852, as important in some respects as the drainage of the Lake of Haarlem. About half-way between Rome and Naples, in a basin of the Apennines, lies a large expanse of water, known as Lake Fucino. The soil around it is extremely fertile, but liable to be flooded—the differences of level varying, according to season, from twenty to forty feet. Besides swamp and drowned land, there are the ruins of three ancient cities somewhere beneath the waves; and antiquarians, not less than agriculturists, are watching for the result of the scheme for the drainage of the lake. The works are taken in hand by a company who are to have them completed in eight years, when 33,000 acres of the most fersile land in Italy will be laid dry, and the whole of a large district ameliorated. The undertaking was first talked about in the days of Julius Cæsar; next Claudius attempted it, and employed 30,000 men for eleven years in driving a tunnel through the mountains, which answered its purpose for a time, but subsequently became choked by neglect. This tunnel is now to be greatly enlarged, and provided with sluices to regulate the flow of the water. Is the carrying out of such a work in Italy to be regarded as a symptom of returning vigor?

The Society of Arts has another addition to its industrial pathology, in the form of a Report, signed by competent authorities, on trades injurious to the eyes. We cannot do more than glance at the contents of this important document, in which, among causes of injury, overwork is stated to be highly fatal, while work within proper limits is beneficial. Flickering lights are injurious; the light should fall on the work, not on the eye, hence the utility of shades and screens. Dress-makers should avoid sewing black by candle-light; the consequent strain on the sight being more hurtful than is supposed. Shoe-binders and boot-closers suffer from the same cause. Smoking a short pipe is also injurious to the eye. The Report mentions further, that in some factories an eye-douche has been fitted for the use of the operatives. It consists of a cistern, at some distance above the floor, filled with water, a pipe, descending from it with the lower end, to which a tap is fitted, bent upwards. Any one wishing to refresh his eye, or cleanse it from dust, holds the organ over the orifice of the tube, turns the tap, the water springs up as from a fountain, and the operation is effectually performed.

Another subject which has occupied the attention of the Society, is peat-charcoal—its value and utility. Mr. Longmaid read a paper thereupon, and converted saw-dust into charcoal before the eyes of the members. He dwelt on the fact that English iron, being smelted with coal, is not convertible into steel of so good a quality as is the iron we get from Sweden, which is smelted with charcoal: hence our large importations of Swedish iron. But although we have no

inexhaustible forests to char, we have the bogs of Ireland, 3,000,000 acres, in some places thirty feet thick, containing more than 6,000,000,000 tons; the value of which, when converted into peat-charcoal, would be enormous. There is a company already at work on the Bog of Allen, who produce about 1000 tons of charcoal a year; but measures must be taken on a much larger scale before this useful substance will be available, as it might be, for commercial, agricultural, and sanitary purposes. Apropos of these last: it is satisfactory to know that ten tons of peat-charcoal have been sent out for the use of the hospital at Scutari.

A TRIBUTE TO THE MEMORY OF CAROLINE E. HALSTED.

We weep not, dear Caroline, we mourn not for thee,
The fetters are loosened, thy spirit is free;
In the shadow of Death, thy confidence stayed,
As on pinions of love, it pass'd through the shade.

'Tis affection that weeps, as we view the lone place,
Thy seat is left vacant, thy footsteps we trace.
But we would not detain thee in suff'ring and pain,
Though great is our loss, 'tis thy infinite gain.

Oh! blest is thy lot, so early to bloom
And ripen, with joys transcending the tomb,
Where seraphs and angels in rapures unite
At the throne of the Lamb with the purest delight.

For thy spirit is ransom'd, all happy and pure,
Thy trials are over, thy peace is secure,
We calmly resign thee, dear loved one, to rest
In the bosom of Him who so richly hath blest.

With love so unbounded, his goodness displayed,
Thy firmness supported, no terrors dismayed,
Through "the Valley" he led thee, thy Saviour and king,
In triumph, with angels, his praises to sing.

HANNAH C. GREENE.

4th mo. 1855.

GENTLE WORDS.

"A young rose in summer time
Is beautiful to me,
And glorious are the many stars,
That glimmer o'er the sea:
But gentle words and loving hearts,
And hands to clasp my own,
Are better than the fairest flowers,
Or stars that ever shone.

The sun may warm the grass to life,
The dew, the drooping flower,
And eyes grow bright and watch the light
Of Autumn's opening hour;
But words that breathe of tenderness,
And smiles we know are true,
Are warmer than the summer time
And brighter than the dew.

It is not much the world can give
With all its subtle art,
And gold and gems are not the things
To satisfy the heart;
But oh! if those who cluster round
The altar and the hearth,
Have gentle words and loving smiles
How beautiful is earth."

Chambers' Edinburgh Journal.

From the Leisure Hour.

ELECTROTYPE PROCESSES.

We are now standing in the splendid galleries which constitute the show-rooms of the Messrs. Elkington and Mason, in Newhall-street. They are of ample extent, and furnished with such a brilliant array of beautiful and gorgeous productions as renders any attempt at description of necessity a failure. The surpassing merit of some of their designs is already familiar to the visitors of the Great Exhibition, who will remember the large vase representing the triumph of Science and Industry, and which is appropriately adorned with the statues of Newton, Watt, Shakspeare, and Bacon. This unique production is now before us; and around us on all sides are numberless specimens of everything that can be wrought in silver, and gold, from the rich epergnes and costly table-services of the aristocracy, down to a plain salt-spoon or knife-rest, and all so accurately and exquisitely finished by the electrotype process as to be utterly undistinguishable from the workmanship of the silversmith and jeweller. In addition to works of this description, there are also massive bronze statues and groups of figures, the details of which it may be seen, on close inspection, are made out with the greatest exactness, although there is no trace of the tool of the sculptor. Many of these are grand in design; some are reproductions of the works of the Greek sculptors—others of modern masters. Not the least interesting to us are a numerous collection of articles in bronze, combining artistic talent with domestic usefulness, such as inkstands disguised as fruit, rustic figures and animals, which may serve the double purpose of paper-weights and chimney-ornaments, charming little busts of celebrated men, etc. etc. Again, we have the whole stock of the jeweller's shop so far as it is worn on the person—ladies' neck-chains, gentlemen's watch-guards, brequet-chains, bracelets, brooches, necklaces, everything, in short, with which the goldsmith in Cheapside allures the taste or assails the vanity of the weaker, and, for the matter of that, of the stronger sex too. All these beautiful things around us are manufactured—so far, that is, as relates to all we can see of them, which is but their outer surfaces—by the agency of electricity. We must endeavour, as we walk through the factory, to render the process intelligible.

The reader is doubtless aware that the mode of manufacturing plated goods, as practised at Sheffield and elsewhere, is by spreading plates of silver upon one or both sides of plates of copper or brass, and then moulding or working the plates thus combined into the forms of the articles desired—afterwards coating the edges with solid silver. In the electro process, on the contrary, the article, whatever it may be, is finished to the required shape, with all its ornaments, however profuse, and when complete in form, is

silvered or gilt by the scientific application of electricity.

The art of electrotyping owes its origin to the accidental discovery of certain natural phonomena. It was found by an experimenter, who, in making trial of Daniell's constant battery, had used as one of the liquids a solution of sulphate of copper, that the electric current decomposed the sulphate, and that the copper was deposited in a thin metallic film upon the inner surface of the vessel. This discovery naturally made a considerable noise at the time, and thoughtful heads soon set to work to turn it to a useful and therefore profitable purpose. It was found that the copper deposit brought away a perfect impression of the surface to which it was attached, and that it could be made by very simple means, to attach itself to anything. This led to the multiplication of copper plates, and a consequent reduction in the price of copper-plate engravings, as any number could be struck off from electrotyped plates, and the expense of re-engraving, when one plate was worn out, was thus saved. It led also to a new style of engraving, known as Palmer's process, by which raised copper plates could be used, instead of wood engravings, in the common printing-press. It has been applied to various other mechanical and artistic purposes, among others to the copying of Daguerreotype pictures; but in no other branch of arts or manufacture has it been so extensively auailable as in the fabrication of plated goods, an art which, as far as execution is concerned, it has exalted to the level of that of the silversmith and jeweller. Let us now take a brief survey of the various operations going on in the workshops of this establishment.

The great majority of the articles here manufactured are first fashioned from plates of the pure white metal known as German silver, rolled in the mill to the reuuired thinness. Many of them consisting of vessels for domestic use, such as tea and coffee-pots, are partly formed by hand labor, the part which forms the vessel being cut from a flat plate of metal, which is soldered together at the sides. The metal having been softened by annealing in a furnace, the article is handed over to a workman, who, with a hammer of hard wood or horn, forcibly beats and bangs it into the proper shape; by means of continued thumping he can impart considerable rotundity to a plain cylinder, the malleable metal taking any shape, though not very readily, that he may chose to give to it. It is in this manner that the graceful forms of tea-pots are modelled in great variety, from the swelling stone-shaped pyramids to the flatly-compressed globes. Nothing more than the bare trunk of a vessel, however, can be thus formed. The spout, the handle, the ornaments, the bottom, the cover, etc., have all to be struck in dies, the expense of which, where such a variety of exqisite patterns are wrought, must make prodigious demands upon capital. Dies too, some of them of astonishing size, are necessary in the formation of the various pieces of a dinner-service, such as plates, tureens, salvers, etc. They are cut by a slow and laborious process, in heavy masses of steel, hardened to such a temper as to stand without injury the most violent usage. The manner of using them is as follows: the die from which an impression is to be taken is firmly fastened by means of four lateral screws to the centre of a solid bed, above which rises an engine not unlike the guillotine in shape and construction; it consists of two iron pillars, grooved down the centres of each, between which a heavy weight is made to slide up and down with unerring precision. The metal to receive the impression is placed upon the die; the descending weight, being armed with a piece of soft lead, is then raised by the action of the foot upon a stirrup, and suffered to fall, with a force depending upon the height to which it was raised, upon the surface of the die. If the die be very shallow, and the metal to be impressed very thin and pliable, one or two blows are sufficient for the purpose. We have now before us a handsome wreath of foliage, the impression of which is perfect, which we saw struck upon brass extremely thin, at one blow. But if the metal be of the average thickness of the articles manufactured, the blow must be repeated many times; and if the die be deeply cut the weight must be armed with a corresponding punch formed to fit the die. Further, any attempt to force the plate into a deep die at one blow would fracture the metal and render it useless. Much management is required in this process, which must be wrought gradually: the first two or three blows are comparatively light, and for them the weight is armed with a punch or "force" of soft lead; as the metal sinks deeper into the die, the "force" is changed for one of harder material, until the last and finishing strokes are given with the full power of the engine and with a punch or "force" of iron. This is not all: the repeated heavy blows harden the metal to such a degree that it is no longer malleable, and to obviate this it has to be annealed, it may be, several times during the process of stamping. The Messrs. Elkinton have a large apparatus, worked by steam, for stamping articles of a great size.

Supposing the several parts of an ornamental article to be modelled and stamped, they have now to be soldered together. By means of jets of gas, and blow-pipes inflated by the steam engine, a kind of solder much harder than that in general use, and not readily fusible, is here employed. By this means the spouts, handles, hinges, etc., of the different articles, are firmly united, the hollows beneath the raised surfaces of the ornamental portions being filled up with fused metal. The articles, now complete in form,

are next taken to the polishing room, where, by rotten-stone applied by brushes rapidly revolving at the ends of small spindles, they are brought to a surface perfectly smooth. Such of them as require to be engraved are now made over to the engravers, whom we see, with the usual implements, transferring elegant patterns to their surfaces. We may now consider the articles as ready for the plating-room.

The first thing that claims attention on entering the plating-room is the stupendous electro-magnetic machine, which, in the form of a huge wheel, stands close to the entrance. This is a contrivance for producing electricity by the aid of magnets, no less than sixty-four of which, each of some three feet in length, are so arranged as to present their poles within a short distance of a wheel spinning round at the rate of six hundred revolutions in a minute. The force of the electric current is in some sort indicated to the spectator by the rapid succession of varicolored sparks passing continually from the armature of the engine to the twisted strand of conducting wires, one end of which is immersed in the silvering trough or vat, which occupies the centre of the room. The force of this machine is said to be sufficient to deposit fifty ounces of silver in an hour; the silver is supplied by plates of the metal sunk at the bottom of the trough. As a substitute for the ordinary galvanic battery, the power of which requires to be continually renewed, this machine has been found entirely successful, it having continued for many months in operation without any material variation in power. We observe, however, that the process of silvering by the galvanic battery is going on in the same room in smaller vats. When the articles to be silvered are brought into this room, all that has to be done is to suspend them, so that they shall hang clear of the bottom and not touch each other, in one or other of the numerous vats where, under electric agency, the deposition of silver is going on. They have to remain there a certain length of time, proportioned to the thickness of the silver covering required; they may be either coated with a thin film or solidly encased in a suit of silver armour. One great advantage of this process is, that articles to be silvered may be first engraved, the deposition of silver going on with such unvarying thickness in every part, that the finest lines of the engraving tool, and even the characteristic marks of the engraver, are exactly reproduced upon the silver surface. Any attempt to silver a surface finely engraved by any other means, would infallibly deface or choke up the work of the artist. The operation of gilding is performed in precisely the same manner—though we witnessed a sort of legerdemain feat in this department of the works, the operator gilding the bowl of a spoon in less than two seconds by simply immersing it in a brown-colored liquid.

On emerging from the silvering vats, the articles are washed and dried, and conveyed to the polishing rooms, to be polished and burnished. The polishing is performed in various ways. Flat surfaces are hammered upon a glossy anvil by a heavy hammer, and finally polished by rubbing with the palm of the hand. Hollowed surfaces are subjected to the action of felt or leather rubbers, revolving rapidly in a kind of lathe. The parts to be burnished are rubbed to a dazzling lustre by burnishing tools of polished steel. After this, such fittings, as handles of crystal or ivory, as may be wanted are added, and a final coloring by the application of plate-powder qualifies them for the show-room or the market.

We must add one word explanatory of the manufacture of bronze figures by electrotype. To produce such a figure a model must first be formed; from this a mould is taken, the interior of which is rendered, by a slight coating of black-lead, or other means, susceptible of the deposit; it is then put into a vat containing a solution of copper, and the deposition commences. The solidity of the figure will of course depend upon the time it remains in the vat; and supposing it to remain a sufficient time, with an adequate supply of the sulphate of copper, it may become a solid mass as effectually as if filled with metal at the foundry.

Instead of the connected lists of marriages and deaths which we find in American journals, the German papers publish such and similar announcements separately, in the form of advertisements, and paid for accordingly. I give a few specimens of the various kinds of such announcements.

"Bethrothal Notice.

The Betrothal, which took place on the 12th of this month, of our eldest daughter Anna, with the Machine-factory-owner, Mr Hermann Paucksch, we have the honor hereby to announce very respectfully to all friends and relatives, in place of any more particular notice.

The Preacher and School-inspector, Schroeter, with his wife:

In place of any more particular notice recommend themselves as betrothed.

ANNA SCHROETER.
HERMANN PAUCKSCH."

" Notices of Deaths.

Yesterday evening softly fell asleep my warmly loved Grandmother, Henriett Chevallier, born Krack, in the arms of her true sister, the Frau Dorothea Meyer, born K ack She had left the 81st year of her life behind her. For silent sympathy for her loss, beg

ALBERT LAHDO,
DORO HEA MEYER."

"This noon, at half-past 1 o'clock, fell softly

asleep our dear little Paul. We thank God, who vouchshafed to us for two years the possession of this dear little child, and beg of our relatives and friends their silent sympathy."

Among the expressions for decease in these notices we see often, "slept softly away to a better life;" "slept over *to that side;*" "departed *thither,*" and the like. The notices are often couched in very significant and touching terms, though sometimes less happy. In cases of weddings, the married pair "reccommend themselves" in the news-papers in terms similar to the announcements of betrothal.—*North American.*

PHILADELPHIA MARKETS.

Flour and Meal.—The price of Flour shows a farther advance of about 25c. per barrel, since our last report, notwithstanding the decline in England, according to the last arrival. But we can see no substantial reason for this advance. We believe the supply in the country, allowing for all anticipated exportation, is amply sufficient, at a price much below that now demanded. The last sales were made at $10 a $10.25 for standard brands. Rye Flour $6.75, and Corn Meal $4.50 a 4.62.

Grain.—Wheat and other grain have also advanced. Sales of good red wheat have been made as high as $2.60, and white at 2.60. Rye has sold as high as 1.40; yellow Corn 1.05, and white 97 a 98. Oats are worth 60 a 62 for Delaware, and 65 a 68 for Pennsylvania.

Seeds.—Clover $6.25 a 6.50; Timothy 3.50 a 4; Flax 1.85.

Plaster.—$3.50 a 4 per ton, and scarce.

Guano is in brisk demand.

Hay and Straw.—Good Timothy is worth $1 05 a 1.25, and Straw $17 a 18 per ton.

Cattle Market.—The offerings of Beef Cattle the past week have been about 600 head. The former high prices were well maintained, and all offered were purchased by the city butchers within the range of $10.50 a 13 per 100 lbs., for inferior and prime qualities. Cows are in good demand at former prices; Calves are selling at 6c. per pound The receipts of Hogs have increased, 1000 head having arrived. They were mostly disposed of at $7 a 7.75 per 100 lbs., which is a decline. Sheep and lambs continue to meet a good inquiry at $3 a 8, as in quality.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Summer Session of this Institution will commence on the 7th of Fifth month, and continue twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the session. No extra charge.

For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. Office, Burlington Co., N. J.
4th mo. 21—3m.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Four h Term of this Institution will commence on the 21st of Fifth month next.

For particulars, address the Principal,
ALLEN FLITCRAFT,
Eldridge's Hill, Salem Co , N. J.
4th mo. 21—4t. pd.

WANTED,—By a Friend in Illinois, a Friend School Teacher. For particulars, address, postpaid, J. M. W. Barclay, P. O. Whiteside Co., Ill., or enquire of Wm. W. Moore, 100 S. Fifth St., Philada.

THE subscriber is desirous of a Friend Female Teacher in his family, to have the care of and instruct his chileren. Please to communicate with Richard T. Turner, Still Pond P. O., Kent County Maryland, or Wm. W. Moore, 100 South 5th st., Philadelphia.
4th mo. 28th, 1855—4t.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Summer Session of this School will commence on Second day the 21st of Fifth month next. The usual branches of a thorough English education are taught. Terms, $60 per session of Twenty weeks. For further information address the Principal, Spring House P. O., Montgomery Co., Pa.
DANIEL FOULKE, *Principal.*
HUGH FOULKE, Jr., *Teacher.*
4th mo. 14—6t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer Session of this Institution on the first Second day of Fifth month next. The course of instruction will be extensive and thorough. A series of Lectures will be delivered by the Teacher on various scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology, by a Medical Practitioner.

Terms per session of five months, Sixty Dollars.

No extras, except for the Latin and French Languages, which will be Five Dollars each.

For reference and further particulars address the Principal, London Grove P. O., Chester Co., Pa.
3d mo. 31, 1855—6t. BENJ. SWAYNE.

ERCILDOUN BOARDING SCHOOL FOR GIRLS. The Summer Session of this School will commence on the 7th of Fifth month next. It is situated near the village of Ercildoun, three miles south-west of Coatesville, on the Philadelphia and Columbia Railroad, from which place pupils are conveyed free of charge.

The branches comprising a thorough English education are taught. Scientific Lectures are delivered during the term, illustrated by appropriate apparatus. Terms $50.00 per session of twenty weeks. Drawing $5.00 extra. All communications should be addressed to the Principal, Ercildoun P. O., Chester Co., Pa. SMEDLEY DARLINGTON,
3d mo. 24—6t. Principal.

GREEN LAWN BOARDING SCHOOL, FOR GIRLS.—This School is handsomely situated in Unionville, Chester county, Pennsylvania.

The Summer Session will commence on the First day of Fifth month next, and continue twenty weeks. The Course of Instruction embraces all the usual branches of a solid English Education; also Drawing, and the French Language. No extra charge except for the French, which will be Five Dollars per term.

Terms for Boarding, Washing and Tuition, $50 per Session. One half payable in advance, the remainder at the close of the term.

Boys from seven to ten years of age will also be received, and especial care be taken to preserve the health and guard the morals of those placed in charge of the Principal.

Daily access may be had to the school by means of Public Stages from Wilmington, West Chester, and Cochranville.

For Circulars, address,
EDITH B. CHALFANT, Principal.
Green Lawn, B. S., Unionville Post Office.
3d mo. 17—2m. pd.

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FRIENDS' INTELLIGENCER.

VOL. XII. PHILADELPHIA, FIFTH MONTH 5, 1855. No. 7.

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SOME ACCOUNT OF THE LAST DAYS OF ABRAHAM SHACKLETON.

During the continuance of Abraham Shackleton's distemper, while it was in any way suitable for him, he struggled to get out, to sit with Friends in their religious meetings, waiting therein for a renewal of strength to his inward man; and when prevented by the progress of his disorder from attending meetings, he was visited in his own apartment by many Friends, to whom he was often drawn forth in sweet counsel, to the tendering of their spirits, under the influence of the precious sense and power which accompanied his words. Many were the seasonable opportunities of this sort, and many the weighty, sensible expressions that dropped from him, in the course of his painful, tedious illness, which reduced him to very great bodily weakness. His flesh, indeed, exceedingly decayed, but his spirit was constantly renewed and replenished with heavenly oil; so that his lamp burned bright to the last, and in holy confidence of a happy change, a little before his departure, he said to his relations about him: "I have no cause to grieve, neither would I have you." Yet he mentioned in true humility he had nothing to trust to but the mercies of the Almighty. His mind was often favored with inward joy; and one night, after much bodily pain, he was so filled with heavenly consolation, that with a melodious voice he said, "I am well, I feel no pain, I feel good. Oh, the elders! the elders! they should dig for the arising of the well of life, as with their staves in their hands. Spring up, O well, and I will sing unto thee." At another, in a manner similar to this, he uttered these words: "Those that are faithful to the end shall receive a crown, a crown that fadeth not away; but rebellion is as the sin of witchcraft." The night before his decease, a young man, about whom he had several times been anxiously concerned, being brought to his bed side, though his speech faltered, he spoke with the authority of truth on his spirit. To one of his own family, who was present, he addressed himself in a most affecting and encouraging exhortation, as if taking a last and solemn farewell. He departed this life in great peace the same day about noon, the 24th of 6th month, 1771, aged seventy-four years; and after a very large and solemn meeting, his remains were interred in Friends' burying ground, in Ballitore, 27th of the same. His son Richard Shackleton long felt and long lamented the loss of such a Father —such a friend; and that sorrow which he indulged in secret, in the chamber where he had seen him die, sometimes burst forth at his own table surrounded by his friends. The mantle of the departed worthy seemed to have descended on his son, who, deprived of his precepts and example, endeavored yet more closely to follow Him to whose service both had been dedicated. Long was the loss of this exemplary and venerable man felt, even by a wider circle than his own connections. On this occasion, one who had been a pupil, Edmund Burke, thus writes to his son R. S. "I had a true honor and affection for that excellent man. He was indeed a man of singular piety, rectitude and virtue, and with these qualities he had a native elegance of manners which nothing but genuine good nature and unaffected simplicity of heart can give, and which they will give infallibly, be the exterior forms what they may."

The following is an extract from the testimony concerning Abraham Shackleton, of Ballitore, Ireland, in 1774.

"Reverent, awful, solemn, and touching to the thoughtful beholder, was his deportment in religious meetings. His humble spirit deeply and patiently waited, (sometimes watched and waited long,) for the resurrection of divine life. When this was present he had all things; when this disappeared, all comfort seemed withdrawn. And as he seemed beyond most men to take little satisfaction in any thing but the precious truth itself, so we believe he was beyond most men favored with the overshadowing of it."

John Griffith met with him when travelling in Ireland, and writes in his Journal, "I met with my good friend Shackleton; of him I think it may be said, 'Behold an Israelite indeed, in whom there is no guile.' He was a great comfort and help to me; and though he did not ap-

pear publicly as a minister, yet he would drop tender advice at times, in families, in a very affecting manner. His whole conversation, looks and deportment, were so leavened and tempered with good, that I looked upon him as a preacher of righteousness, wherever he came."—*Memoirs of the Shackleton Family.*

EARLY PIETY.—NO. XLV.

William Kirton, son of Richard and Sarah Kirton, of West Town, in the parish of Kensington, near London, Middlesex, aged about twenty two years, was carefully educated in the Christian religion and holy profession thereof. He was from a child dutiful to his parents, and tenderly affectionate to them, and to his brothers and sisters. Being well inclined when he went to school, he gave his brothers and school-fellows good advice, and was exemplary in his solid, sedate and wise deportment, which was also tempered with much sweetness, so that he was well beloved both at school and in the family at home; and as he grew in years, he grew in grace.

He was afflicted before his sickness with much pain, which he bore with abundance of patience, and in his sickness he would often say, "It is a hard rough way that I tread; the Lord support me and keep me, that I may not step aside but be preserved to the end;" and often said, "Oh! when shall I go to rest on the other side, or beyond all pain and trouble? but Lord, let it be thy time, and be pleased to give me patience."

Afterwards, he said, "I am bound for heaven; I am for eternity."

Again, his brothers and sisters standing by, he said to them, "I beg of you be dutiful to our dear parents; you cannot do too much for them. If I were to live, I should think it my duty to serve them. And to thee, brother Benjamin, thy standing is on slippery places; have a care and live well, that thou mayest die well and come to me." He said often to his brother and sister, "Live every day as if it were your last day."

On the day he died, he said to his mother and aunt, "Sit close to me, and I will keep close to the Lord. Methinks I see the Lord coming to call me this day, or to send the angel of his presence, and I am ready to meet him."

Afterwards he said, "How gloriously the outward sun doth shine; so doth the sun of righteousness shine upon my soul this day."

Awhile after, he asked if it rained, and it was told him it did; then after a pause he said, "It is a mollifying day, the Lord mollify and tender all our hearts and spirits." Then after a time of stillness, he said to his aunt, "I have something to say, but my breath is very short;" and desired of the Lord to give him breath that he might speak, and in a little time he was answered, and the Lord opened his mouth in a wonderful manner to those that were about him. He particularly directed himself to the youth, and expressed a great concern that the young generation that were coming up, might remember their Creator in the days of their youth, &c., which, with the living presence of the Lord that was then felt, so tendered the hearts of all present, that there was scarcely a dry eye; but his excellent exhortation was not taken verbatim.

He concluded with a fervent prayer to the Lord, and fell asleep the 3d of the 9th mo. 1706. As he was well beloved and esteemed, he was accompanied to the grave by many friends and neighbors, he having said, "I do not care how much company is at my burial, for I believe the Lord will meet with them." And so the Lord was pleaed to appear in that solemnity, blessed be his holy name forever.

"Precious in the sight of the Lord is the death of his saints."

LETTER OF MARTHA ROUTH.

MANCHESTER, 6th mo. 27th, 1782.

WM. WINTER AND WIFE, dear Brother and Sister.

I expect you have before this time had the sorrowful intelligence communicated by cousin Gibbons respecting our dear nephew,—an event that yet deeply affects my heart—and, had not divine compassion been extended as a strong tower around my poor tabernacle, I think it scarcely could have sustained the shock,—the information being given by a secret intimation in my own mind, when nature was far spent, having sat several meetings which lasted near seven hours. But, before I proceed, I may first say, our friend Robert Valentine, from America, came here the seventh day before the permitted trial, and found his mind drawn to lodge with us, a favor we had no expectation of; he attended our meeting on First day, to the strength and comfort of the poor in spirit; he is advanced in years and rather feeble in body, but I think it may be truly said, he is strong in the Lord and in the power of His might. Had a heart tendering season in the evening under our roof, many Friends being present, in which he was led into fervent supplication for the youth present, as also for his children in a distant land, that they might continue to be the Lord's children. Next day we set out for Warrington, where we took a tender leave of our dear Tommy. We went sooner than usual, to atend the funeral of a friend from Hendal, who died on a journey of business, at Whitechurch, in Shropshire, and was brought here, so that many are the permitted events, though trying to us, in Divine wisdom, for the instruction of us that are yet left behind.

To return now to the former part of what I was going to mention, that a friend coming into our women's meeting with some papers for us to sign, said, he thought it would not be amiss just to mention that our friend Robert Valentine, who intended to proceed forward, was on further consideration most easy to return to Manchester. No sooner had he spoken than a very unusual

sadness, like a dart, struck through my whole frame, so that it was with difficulty I sat till the business was done, and then could not refrain from telling my aunt, that something had fallen out at Manchester since we left it yesterday, which is the cause of Robert's going back. She tried to put it from me, believing it was only a turn in his own mind, that he did not feel quite clear of us; but the intelligence in my own mind waxed louder and louder, that before we were out of the meeting place the voice said plainly—thy nephew is dead. I then told my aunt again (who seeing me very sorrowful,) said, my dear, do not afflict thyself so, but have faith and patience till inquiry can be made. I said, my dear aunt I do not afflict myself, but am distressed, and not without cause. I then looked inward to see if he was removed by any kind of accident in the warehouse, but the answer was no, he is sunk in deep water. I turned into a friend's house and sat in as much stillness as I could, but in great agony of spirit, which the friend perceiving, inquired if anything was amiss. I told her my nephew was dead and the way it had been permitted; she seemed much astonished, for she knew him well, but was willing to hope it was not so, and tried to comfort me, but I could receive none till another intimation was sounded in the ears of my soul—be not over much troubled, he is taken from the evil to come and is entered into rest and peace; nature then got some relief by tears, which was soon renewed by my dear husband coming in, who was informed of the event, and deeply affected therewith. We got home that evening in a carriage, and found the remains of our dear adopted son laid out, a fair corpse, except a little settling of blood in the face, being found with his face downward in what is called a whirlpool near the usual bathing; our before mentioned friend and many others that were standing around him, I trust felt such a time of solemnity as will not easily be forgotten; then dear Robert was drawn forth into testimony, in which he had to express (from divine authority)—"Sorrow not, my friends, for I feel an evidence that it is well with the young man." And oh! my dear brother and sister, what cause have we to be thankful that we feel that continuance of this evidence, and that it so bore up my mind when following him to meeting, that I did not drop one tear, but in the solemn sitting was, I trust, influenced with power from on high to bear an honest testimony on behalf of the deceased, in which I had to express I was not ashamed to acknowledge he had a strong will and an undaunted courage, which might be some apparent cause of his being now a corpse, and the permission of it might by some be stated an untimely end; but I durst not call it so, nor even say but with resignation, why is it thus permitted? for I had fully to believe in the ordering of unerring wisdom; he was taken from the evil to come, and is entered into everlasting rest, for which he was in a good degree prepared in being preserved in innocency of conduct and conversation, so that I never heard an unguarded expression drop from his lips; for though, as I before stated, he had a strong will and also an inclination to have followed others in some little imitations of dress, but I found it my duty to remove the first appearance of the little foxes; so that, I have cause to hope the tender vine was not hurt thereby. I felt an earnest engagement of mind, that all who had children or the care of youth might thus watch over them for good, and restrain them from hurtful things; the reflection of which afforded great peace at this time of deep trial. Thus much was called for from me; after which, several living testimonies were borne, as also under our roof in the evening, many of the youth being present whose hearts were greatly tendered. Our loss of him will be great, but as we have cause to believe his gain far greater—divine resignation to the Divine will.

MARTHA ROUTH.

For Friends' Intelligencer.

Being on a visit some time since to the family of the deceased friends herein named, I accidentally met with the following feeling tribute of William Cliffton, to the memory of his deceased wife Amy, whom he survived nearly nine years.

It was found amongst his papers after his decease; and some of us who knew the subject of it, can fully attest its truthfulness. Being much interested in it myself, and believing it would also interest some friends who may have travelled in that neighborhood in the service of truth, and mingled with her in social intercourse, even if but for a brief season, I have procured a copy.

J. M. E.

Departed this life on the 10th of the 5th month, 1839, in the 67th year of her age, my right well beloved wife Amy, after a long, distressing illness of the dropsy in the chest, which she endured with much patience. She was a choice companion, one of a thousand in my estimation, a precious gift to me, being one of the choice daughters of Zion, of whom it is said, "they are all glorious within, their clothing is of wrought gold."

7th mo. 3d.—When I call to remembrance thy care and diligence, dear Amy, in bringing up thy children in the way they should go, and thy love and care of the Lord's messengers when they called upon us, I have said in my heart, surely I am highly blessed with such an helpmate, far above many. But now this pleasant place seems lonely, but thy image seems before me as a comfort in my lonely walks; a blessing hast thou been to me, for thou wast a precious gift of my heavenly Father; blessed be his name, may I walk worthy of all the many favors I have re-

ceived. I crave thy help, most gracious Father, to work out my soul's salvation in thy holy fear; that my soul may breathe the pure air of Immanuel's better land. I crave thy favor on the bended knee of my prostrated soul, that thou wilt keep my head above the billows. O dear and holy Father, preserve us all in thy pure fear and counsel, now and ever; amen, saith my soul.

7th mo. 4th.—Trust in the Lord with all thine heart, who can alone give thee a well grounded hope of a happy eternity when the trials of time are over, O my poor soul; for blessed forever be his name, who causeth hope to spring in my heart, who raiseth my head in hope at times, that when these light afflictions, which are but for a moment in comparison of a never ending eternity, are over, all will be well, if wisely exercised thereby.

For Friends' Intelligencer.

"He has got past the *missing post*."

This was the significant expression of a young Friend, in relation to one who was very highly esteemed in our Society, and who *did* hold fast his integrity to the end, and gave the most consoling evidence that he had "not followed cunningly devised fables."

Most cheering and comforting is the view given in the Revelations, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." But *mark*, it is only to those who are *overcomers* that this promise is given, and so much frailty and imperfection attach to poor humanity, that the exhortation to "watch and pray continually," is most especially fitting to our condition, as is also that pertinent warning, "let him who thinketh he standeth, take heed lest he fall." Self exaltation, and thinking of ourselves "more highly than we ought to think," are irrelevant to the Christian character, in which gentleness, meekness, humility and charity conspicuously shine forth. Does he deserve the name of a Christian who is not clothed upon with these virtues? D.

RELIGION.

Whatever of excellence is wrought into the soul itself, belongs to both worlds. Real goodness does not attach itself merely to life; it points to another world. Political and professional fame cannot last forever, but a conscience void of offence before God and man, is an inheritance for eternity. Religion, therefore, is a necessary, and indispensable element in any human character. There is no *living* without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away, a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future, nothing but darkness, desolation and death. A man with no sense of religious duty is he whom the Scriptures describe—in so terse but terrific a manner—as "living without God in the world." Such a man is out of his proper being—out of the circle of all his happiness, and way, far away; from the purposes of his creation.

NAMES OF FLOWERS.

It is really surprising how little people know of the names of plants which they almost daily see; farmers and their wives, who have lived a long life in the fields, can tell you nothing on these matters. The men are even at fault among the trees on their own farms, if these are at all out of the common way; and as for the smaller native plants, they know less about them than their own oxen. Like the children, they sometimes pick a pretty flower to bring home, but they have no name for it. The women have some little acquaintance with herbs and simples, but even in such cases they frequently make strange mistakes; they also are attracted by the wild flowers; they gather them, perhaps, but they cannot name them. And yet this is a day when flower borders are seen before every door, and every young girl can chatter largely about "boquets," and the language of flowers.

It is true, the common names of our wild flowers are, at best, in a very unsatisfactory state. Some are miscalled after European plants of very different characters. Very many have one name here, another a few miles off, and others again have actually, as yet, no English names whatever. They are all found in botanical works under long, clumsy, Latin appellations, very little fitted for every day uses, just like the plants in our gardens, half of which are only known by long Latin polysyllables, which timid people are afraid to pronounce. But, annoying as this is in the gardens, it is still worse in the fields. What has a dead language to do on every day occasions with the living blossom of the hour? If these hard words were confined to science and big books, one would not quarrel with the roughest and most pompous of them all; but this is so far from being the case, that the evil is spreading over all the woods and meadows, until it actually perverts our common speech, and libels the helpless blossoms, turning them into so many "précieuses ridicules." Happy is it for the rose that she was named long ago; if she had chanced to live until our day, by some prairie stream or on some remote ocean island, she would most assuredly have been called something in Greek or Latin.

Before people were overflowing in science—at a time when there was some simplicity left in the world—the flowers received much better treatment in this way. Pretty, natural names were given them in olden times, as though they had been called over by some rural party, gone a

Maying, of a pleasant spring morning. Many of those old names were thoroughly homely and rustic, such as the ox-eye, crow-foot, cows-lip, butter-cup, pudding-grass, which grew in every meadow; then there was the hare-bell, which loved to hang its light blue bells about the haunts of the timid hare, the larkspur; the bind-weed, winding about shrubs and bushes; the honey-suckle, which every child has stolen many a time from the bees; spicy gilliflowers, a corruption of July-flowers, from the month in which they blossomed; daffadowndillies, a puzzle for etymologists; penny-royal; holly-hock, or holy-oak, as it was sometimes written; paigle, another name for cows-lip; primrose, from the early season when the flower blooms; carnation, or "coronation," from the custom of wearing them in wreaths. These last were also called sop-in-wine, from their being thrown into wine to improve its flavor, a custom which seems to have prevailed formerly in England; the old Greeks had a practice of the same kind, for the Abbé Bartholemi tells us they threw roses and violets into their wine-casks, for the purpose of flavoring their wines. May not this ancient custom prove the origin of the common French phrase—le bouquet du vin?

There were other names, given to the plants in these good old times, showing a touch of quaint humor—like Bouncing Bet, Ragged Robin, Bachelor's-button, snap-dragon, foxglove, monks-hood. Others bore names which showed there had been lovers in the fields—like sweet-Cicily, sweet-William, heart's-ease, pansies, true love. Even mere personal names, such as are so often given to-day, were far better managed then, as, far instance, Herb Robert, good King Henry, Marietta, Bartram, Angelica. Others, again, were imaginative or fanciful, as morning-glory, night-shade, flag, lose-strife, wake-robin, simpler's-joy, thrift, speed-well, traveller's-joy, snow-drops, winter's pale foundling, way-faring-tree, eye-bright, shepherd's-purse, pink meaning eye, marigold, lady's smock—from the white leaves of these flowers blooming in the grass, like bleaching linen; the wall flower, which loved the shade of feudal castles, and still clings faithfully to falling ruins; king's-spear, flower-gentle, goldilocks, yellow-golds, the flower de luce, flower of light, which great painters have placed in the hands of saintly personages in many a noble work of art; the sweet-daisy or day's-eye, the "eye of day," as Chaucer has called it.

After such names as these, ought we not to be thoroughly ashamed of appellations like Batschia, Schoberia, Buchnera, Goodyera, Brugmannsia, Heuchera, Scheuzeria, Schizanthus, and as many more to match as you please? Names remarkably well adapted to crocodiles, rattlesnakes and scorpions, but little suited, one would think, to the flowers of the field.—*Rural Hours.*

From the Boston Traveller.

EXTENSIVE QUARRY UNDER THE CITY OF JERUSALEM.

The letter from your Syrian correspondent published in last Thursday's Traveller, concerning the recent discoveries made in Sidon, reminds me that I have never seen any account of an extensive quarry under the city of Jerusalem, which, though not unknown, was, till last winter, unexplored. Perhaps a sketch of an excursion which I made to it last season, in company with some ten or twelve others, may not be uninteresting to your readers.

If they will examine a map of Jerusalem and vicinity, they will see a spot just within the walls, and near the Damascus Gate, called Jeremiah's Grotto. Whence it derives its name, or why it is appropriated to that prophet in particular, I know not, but to the most casual observer it presents the appearance of a deserted quarry. Between it and the walls of the city runs a road leading across the Valley of Jehoshaphat, and skirting the mount of Olives, till it falls in with the path from St. Stephen's Gate, when it crosses the mountain to Bethany and thence to Jericho.

It has long been more than suspected that a gallery of this quarry extended under the wall of the city itself, but nothing was positively known regarding it, as it has been kept carefully closed by the successive governors of Jerusalem. The mouth of the cavern was probably walled up, at least as early as the times of the Crusades, to prevent its falling into the hands of a besieging army; earth was then thrown up against this wall, so as effectually to conceal it from view, and it is only upon the closest scrutiny that the present entrance can be perceived.

Drs. Smith and Robertson, during their tour through Palestine, made an effort to effect an entrance, but in vain, and, so far as I know, all other attempts have been equally unsuccessful, until about a year ago, when the dog of an American gentleman, a resident of Jerusalem, attracted by the smell of some animal, scratched a hole just at the surface of the ground and suddenly disappeared; he soon came back, and his master attempted an exploration, but owing to the want of candles he was obliged to give up the attempt. He returned, however, with his sons and a servant just about sunset, and, allowing themselves to be locked out of the city, they succeeded, without attracting observation, in descending and making a survey of the whole extent. The report of this was soon bruited abroad, and before the authorities took any action in the matter it was visited by several parties, and by ours among the number.

The afternoon on which we proposed to explore the quarry, I returned to my hotel from a walk, and, changing my clothes, was soon equipped and ready for the rest of the party, when a wait-

er informed me that they had been gone some minutes. Fearful of missing the only opportunity I should have, I ran down into the street and hastened along in the direction of the gate, in perfect ignorance of the proper way, when fortunately I met the servant of the American Vice Consul, who had already served me as guide and showman, but always through the medium of an interpreter. Summoning to my aid almost the only Arabic words I knew, I shouted "Bab el Shem," or "The Damascus Gate." He understood me, and turning, set off as fast as his dignity, his large trowsers and his crooked sword, would permit him. As we turned out of the gate I saw the rest of the party standing at a little distance preparing for the descent, and immediately joined them.

There was a good deal of dispute among us, as to which of the Franks should have the honor of leading the party, but as we found all were anxious to see Dr. M., a tall and very pompous man, humble himself, the question was soon decided. An Arab servant was the pioneer, and you can hardly imagine our astonishment when we saw him lie flat on his face, and worm himself feet foremost into a hole, into which a man with his arms by his sides could not possibly have inserted his shoulders. Next came the doctor, who was dressed in a drab overcoat, cut in the height of the present fashion; turning the long skirts up over his back, he prostrated himself amid the shouts and laughter of the lookers-on. First there was a digging of the toes into the ground, and a pulling, then a pushing with the elbows. Slowly and with difficulty was the feat performed, and the agonized look of the poor man, as he took the last look of earth, was indescribably ludicrous.

My turn soon came, and it was certainly the most awkward position in which I ever found myself; but after a few minutes struggling and kicking, I was seized by the ankle, and my foot guided downward to a crevice in the wall, along the top of which I hnd been crawling. The passage was some ten feet in length, and from the top of the wall to the loam upon which we stood, was some six feet. At first all was utter darkness, but my eyes soon became accustomed to the obscurity, and lighting my candle, I was ready for a start by the time the last of the party had joined us.

For a few rods the descent was very rapid down a slope of rich loam, but soon we began to ascend over immense heaps of rubble and the chippings of hewn stone. The turnings were frequent, but not abrupt, the main direction being southeast. We took the precaution to fasten a clue at the entrance, which an Arab unwound as we advanced, and at every turn we stopped to examine the bearings of our compasses, so that our progress was slow. We labored on, however, now running against some of the huge pillars left for the support of the roof, and again stumbling over some massive block, which we could not see in the obscurity. We followed up the different galleries, and examined them all thoroughly, in hope of finding some other outlet, but were stopped in every direction by the solid rock.

Suddenly there was a cry of "take care, here's a precipice!" We all pressed forward to the spot to examine it, and found ourselves on the edge of a pit some ten or fifteen feet deep, and about a hundred feet across. The floor was of rock, smooth, but extremely uneven, the inequalities being caused by breaking off the blocks at the bottom, instead of cutting them away; the roof, too, presented a similar appearance. Near this, at the end of a long gallery, was a fountain supplied by water dropping from the roof. It was delightfully cool, but unpleasant to the taste, being strongly impregnated with lime.

Our advance was, in one or two places, obstructed by the heaps of broken stone, which reached so near the roof, that we were obliged to creep on our hands and knees. I could understand well what a grievous penance it must be, to walk with one's shoes full of peas, for crawling on cobble stones is near akin to it. At the end of the chambers was a crevice in the rock, through which one or two of us squeezed, and looking up, we thought we had discovered an old shaft, but on climbing thirty feet or more, we found that it was a natural fissure, and had no outlet above, as we hoped. Our disappointment was lessened, however, upon discovering that the sides of the fissure were covered with stalactites of a rose color, and we immediately availed ourselves of a hammer, produced by one of the party, to break off specimens, with which we filled our pockets.

But the most interesting portion was the extreme end of the last chamber. Here were blocks of stone but half quarried, and still attached by one side to the rock. The work of quarrying was apparently effected by an instrument resembling a pickaxe, with a broad chisel-shaped end, as the spaces between the blocks were not more than four inches wide, in which it would be impossible for a man to work with chisel and mallet. The spaces were many of them four feet deep, and ten feet in height, and the distance between them was about four feet. After being cut away at each side, and at the bottom, a lever was probably inserted, and the combined force of three or four men could easily pry the block away from the rock behind; the stone was extremely soft and pliable, nearly white, and very easily worked, but like the stone of Malta and Paris, hardening by exposure. The marks of the cutting instrument were as plain and well defined as if the workman had but just ceased from his labor.

Having thoroughly examined every nook and corner, we turned back toward the entrance, examining the ground as we went. Near a pillar in about the centre we found a quantity of bones, brought in by the jackals, the smell of which had first attracted the dog. We then looked along the surface of the wall which closed the entrance, but though the light streamed in at one or two cracks, there was no other hole large enough to admit even a dog, and satisfied that we had come in at the only possible entrance, we one after another climbed up, and worked our way out.

The sun was just setting, and blazing full in our faces nearly blinded us; as soon as we could see, there was an universal shout at the forlorn appearance each and all of us presented. It was impossible to tell the original color of hat, cap, clothes or hair, for we were covered from head to foot with lime dust, and looked like a company of millers. We dusted and brushed each other, but to no purpose; we were marked men, and our merry party was greeted with many a stare by the staid old Turks, as we marched through the streets and bazaars.

Upon comparing a subsequent measurement of our guiding line, and the time spent in returning from the extreme end, we judged the length of the quarry to be rather more than a quarter of a mile, and its greatest breadth less than half that distance.

There had been some doubt expressed by one or two of the party, who had made a previous visit, as to its being a quarry; but we all agreed that though it might originally have been a grotto, it had been worked, and then the question arose, "By whom?" The answer was "King Solomon," and for this opinion there seemed to be many reasons. The stone is the same as that of the portions of the temple wall still remaining, and referred by Dr. Robinson, to the period of the first building. The mouth of the quarry is but little below the level of the platform on which the temple stood, making the transportation of the immense blocks of stone a comparatively easy task.

The heaps of chippings which lie about show that the stone was dressed on the spot, which accords with the account of the building of the temple: "And the house, when it was in building, was built of stone, made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building." The extent of the quarry, the amount of stone which must have been worked out there, and the size of some of the blocks themselves. The extreme age of the part which has been exposed to the action of the elements, and which dates back in legends and traditions to the time of Jeremiah. The fact that there are no other quarries of any great size near the city, and especially the fact that in the reign of Solomon this quarry, in its whole extent, was without the limits of the city.

Whether the hole through which we effected an entrance will be closed again, is hard to say, but it seems probable that it will, as the quarry lies directly under the Mohammedan quarter of the city, and in case of an insurrection of the Jews, it would be almost impregnable if taken possession of by insurgents, and at the same time they would have it in their power to blow up all that quarter of the city. I hope, however, that it may be thoroughly explored before the close of this season, and a better account given of it by some more able pen than that of a

TYRO.

WORDS OF A BELIEVER.

You have only a day to pass upon the Earth, endeavor then to pass that day in peace.

Peace is the fruit of Love, for to live in peace one must know how to endure many things.

None are perfect, all have their faults, every one rests upon his neighbor, and love alone can render the burden light.

If you cannot bear with your brethren, how can your brethren bear with you?

Love is untiring, indefatigable, it wearies not; love is inexhaustible; it lives and is reborn of itself, the more it overflows, the more it abounds.

He who loves not his brother is not worthy of Christ, who died for his brethren. Have you given your wealth, give also your life, and love will restore you all.

I tell you the truth, he who loves, his heart is a Paradise on this earth. He has God in him, for God is love.

The vicious man loves not; he covets, hungers and thirsts for all. His eye, like the eye of the serpent, fascinates and attracts only to destroy.

Love reposes in the depths of pure souls, as a drop of dew in the calyx of a flower.

Oh! if you only knew what it is to truly love; you say you love, and your brethren have not bread to sustain life, nor garments to cover their naked limbs, nor a roof to shelter them, nor a handful of straw upon which to sleep, whilst you have all things in abundance.

You say that you love, and there are many sick who languish on their miserable couches, deprived of comfort, many who weep, and who have no one to weep with them, many little children wandering from door to door demanding of the rich the crumbs that fall from their table, but obtain them not.

You say you love your brothers, and what then would you do if you hated them?

But I say unto you, he who can, and solaces not his brother who suffers, is the enemy of his brother, and whoever can and nourishes not his

brother who hungers, is his murderer.— *Christian Register.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 5, 1855.

We have received several essays to the memory of our young friend Caroline E. Halstead, deceased, all bearing evidence of the affectionate interest manifested for her wherever her lot has been cast, and uniting in testimony to the gentleness and Christian meekness of her spirit. Having published two short memorials sent us shortly after her decease, we have thought these were sufficient.

DIED,—On the 5th of Third month, at the house of his grandparents in Spring Valley, Ohio, WILLIAM, youngest son of Dr. A. B. Butler, aged about 15 months.

——, On the 27th of Fourth month, RICHARD J. WARD, formerly of New Jersey, and late of this city, in the 45th year of his age.

He bore a long illness with exemplary patience, at times expressing his resignation to the Divine will. The comfortable evidence is left upon the minds of his friends, that a mansion has been prepared for him in the Heavenly Father's house.

DIED, In Salem, N. J., on the 23d of Third month, 1855, ANNA M., daughter of William and Mary Carpenter, aged 35 years

The excellent example of this dear friend has left a sweet savor on the minds of survivors. Her philanthropic spirit seemed always ready to soothe the afflicted and distressed, by acts of kindness and mercy. In her, it may truly be said, the poor have lost a friend; for although twenty-seven years of her life were spent in a sick room, she did not weary in well doing. Her love seemed to flow towards all. She took great delight in reading the journals of ancient Friends, and often expressed the desire that these should be substituted by the members of her own Society for the light and trifling publications of the day. She did what she could to extend the circulation of Friends' wrstings, often expressing the satisfaction she derived from a perusal of them. We believe she fought the good fight and kept the faith, and that a mansion was prepared for her in the realms of bliss.

BIBLE IN THE UNITED STATES.

The first Bible printed on the continent of America was in native Indian. The New Testament in 1661, and the old in 1693, both by John Elliott. They were published in Cambridge, Mass. A German quarto edition was published at Germantown, near Philadelphia, by Christopher Sowers in 1796. The first American edition of the Bible, *in English*, was printed by Kneeland and Green, at Boston, in 1752, in small quarto, 700 or 800 copies. It was published by Hinchman, a bookseller, but to avoid prosecution by those who had *a patent from the King*, they reprinted the whole title page of the English copy, including the London reprint. The next edition was by Robert Aitken of Philadelphia, in 1781–2.

JOHN JACKSON.

For Friends' Intelligencer.

It is with no ordinary feeling that we refer to the departure from our midst of this our beloved friend.

Gifted in an enlarged degree with endowments adapted to render him useful to his fellow-men, he was found faithful in their occupancy; first, in training his own spirit, and then, in presenting a lively and instructive example of patience, perseverance, gentleness, and self-consecration.

The self-government thus attained, connected with a sound and discriminating judgment, qualified him eminently to become a peace-maker, and many can attest his usefulness in this respect.

He had an expansive and abiding interest for the young. Under a feeling of religious concern in their behalf, he opened the Sharon Boarding School for Females in the vicinity of Darby, and became extensively known as a successful instructor. In this vocation he labored for 18 years, and the love which his numerous pupils cherished and still maintain for him, affords conclusive evidence of the Christian influence which governed his conduct.

About the 24th year of his age, he appeared in the ministry. When engaged in this important service, his manner was solemn and impressive, the pathos of his voice, in conjunction with his words of truth, fell sweetly upon the listener, giving the evidence that his utterances were flowing from a pure and divine fountain.

For more than twenty years he labored earnestly in this his heavenly mission, and we cannot doubt but that the seed scattered has taken root in many minds, and is now growing to the honor of the great Husbandman.

In his search for truth, he was indefatigable and persevering; and when discovered, sincere and independent in its advocacy; thus, in connection with his ministry, he was frequently engaged with his pen in presenting such views and principles as were clearly impressed upon his own mind, involving the religious and general welfare of mankind.

The illness which terminated his valuable labors, although acute in its character, was evidently based upon the former feebleness of his constitution; patient and enduring, however, he continued at times to furnish to those around him the evidence that his spirit was still searching into the deep things of God, and that the prospect before him was one of light, of beauty, and of holy hope.

He changed the mortal for the immortal, the

corruptible for the incorruptible, a dwelling on earth, for an abode in heaven, on 7th day the 14th of 4th month, 1855, in the 46th year of his age. G. T.

Philadelphia, 4th mo. 27, 1855.

MATERIALS IN THEIR INVISIBLE STATE.

If a piece of silver be put into nitric acid, a clear and colorless liquid, it is rapidly dissolved, and vanishes from the sight. The solution of silver may be mixed with water, and, to appearance, no effect whatever is produced; thus in a pail of water we dissolve and render invisible more than ten pounds worth of silver, not a particle of which can be seen. Not only silver, lead, and iron, but every other metal can be treated in the same way, with similar results. When charcoal is burned, when candles are burned, when paper is burned, these substances all disappear, and become invisible. In fact, every material which is visible can, by certain treatment, be rendered invisible. Matter which in one condition is perfectly opaque, and will not admit the least ray of light to pass through it, will, in another form, become quite transparent.

The cause of this wonderful effect of the condition of matter is utterly inexplicable. Philosophers do not even broach theories upon the subject, much less do they endeavor to explain it. The substances dissolved in water or burned in the air, are not, however, destroyed or lost; by certain well-known means they can be recovered, visible, some in exactly the same state as they were before their invisibility; others, though not in the same state, can be shown in their elementary condition; and thus it can be proved, that matter having once existed, never ceases to exist, although it can change its condition like the caterpillar, which becomes a chrysalis, and then a gorgeous butterfly. If a pailful of the solution of silver be cast into the sea, it is apparently lost by its dispersion in the mighty ocean, but it nevertheless continues to exist. So when a bushel of charcoal is burned in a stove it disappears in consequence of the gas produced being mixed with the vast atmosphere; but yet the charcoal is still in the air. On the brightest and sunniest day, when every object can be distinctly seen above the horizon, hundreds of tons of charcoal in an invisible condition pervade the air. Glass is a beautiful illustration of the transparency of a compound, which in truth is nothing but a mixture of the rust of three metals. This power of matter to change its conditions from solid capacity to limpid transparency, causes some rather puzzling phenomena. Substances increase in weight without any apparent cause; for instance, a plant goes on increasing in weight a hundred-fold for every atom that is missing from the earth in which it is growing. Now the simple explanation of this is that the leaves of plants have the power of withdrawing the invisible charcoal from the atmosphere, and restoring it to its visible state in some shape or other. The lungs of animals and a smokeless furnace change matter from its visible to its invisible state. The gills of fishes and the leaves of plants reverse this operation, rendering invisible or gaseous matter visible. Thus the balance in nature is maintained, although the continual change has been going on long prior to the creation of the "extinct animals."—[*Correspondence of the Scientific American.*

THE HEBREW LANGUAGE.

The following historical sketch of the decline and revival of the study of Hebrew, is extracted from Hurwitz's Introductory Lecture at the London University.

Languages, like human beings, are said to have their different stages of existence; their infancy, youth, manhood, and their decrepit, yet garrulous old age. In languages of comparatively modern formation, these stages may be pretty accurately marked; but not so with respect to Hebrew. There we can only discover manly vigor and declining age.

In the Pentateuch we find the language already in the hightest state of improvement it ever attained. In this most ancient of all books, we have already the two great divisions of style—prose and verse—distinctly marked, and formally recognized; and what is not less remarkable, the prose constitutes the far larger portion of the work. And permit me to observe that the intellect and intellectual cultivation of a people must have already reached an advanced point, who possessed a language of facts, or simple historic narrative, and at the same time a language of the imagination often conveying the same facts as the former, but as contemplated in moments of emotions and excited fancy; and each of these languages subsisting apart from each other, and enjoying its own special character—an advantage this, which the Greeks had but imperfectly attained, even so late as the date of Herodotus.

The golden age of the Hebrew Language began with Moses, and continued with little variation, to the end of the reign of Hezekiah. It was during this long period, that Hebrew literature arrived at its most flourishing state. The song of Deborah, and the prayer of Hannah, show, that even in times of anarchy, the Israelites neither neglected their language, nor—and I would particularly draw your attention to this, as a forcible and demonstrative proof of high cultivation—*the education of their daughters.* It was even during these disturbed times, that the schools of the prophets were established; it was

during this golden period of the language, that the royal bards of Israel struck their harps, and the eloquent prophets of the Hebrews poured forth those energetic and manly orations, which have been and ever will be the admiration of ages.

After the death of Hezekiah, when the Assyrians and the Chaldeans made frequent inroads into the land, the language began sensibly to decline.

Jeremiah is not indeed deficient in poetical beauties; but he wants that majesty, elegance, and purity of diction which characterize Isaiah, Joel, Habakkuk, and other ancient prophets. In proportion as the state declined, so did the genius of the language; till at last, when the nation was plucked up from its native soil, and transplanted into a foreign country, Judah's sweet toned lyre was struck dumb; Sion's sacred ministrels hung their harps on the willows; and when their spoilers asked them to sing the festive song, they emphatically exclaimed, "Ah! how can we sing the Lord's song in a strange land?" The vanquished gradually exchanged their own venerable tongue for that of the vanquishers; and the Hebrew rapidly approached its dying days. The lamp of prophecy was not entirely extinguished; but it gave only a dim light: it was surrounded with a thick oppressive atmosphere. The five last prophets still poured forth their oracles in Hebrew; but it was no longer the pure classic Hebrew of their predecessors. In short, the language became more and more intermixed with foreign words and idioms, so that, in the time of Nehemiah, the bulk of the people had entirely forgotten the language of their ancestors; and had not Providence raised an Ezra, and inspired him with a holy zeal for the religion of his forefathers, the sacred writings might have been irrecoverably lost.

The Israelites justly consider Ezra as the restorer of their religion and the preserver of their holy law. Nor must we omit Nehemiah; this truly pious patriot, who, amidst the dazzling splendour of an eastern court, could still drop a tear for the shattered walls of Jerusalem, and weep for the forlorn condition of his country—who, although cup-bearer to the Persian monarch, and enjoying great consideration, and dignified office, did not forget his distressed brethren; but sacrificing ease and comfort, and honors, hastened to their relief, and reanimated their drooping spirit. He it was, who, together with Ezra and other eminent men, first introduced the custom of reading the law in public, and of interpreting it to the people, who soon learnt to appreciate its value, and to practice its invigorating lessons; and the consequence was that idolatry was for ever banished from amongst Israel. Thus did these pious men labor for the benefit of their nation, and laid a sure and solid foundation for the revival of learning. This was all that circumstances permitted them to do. The people had already adopted the Chaldee as their vernacular tongue; and the Hebrew became, what it has ever since been, a dead or learned language.

A new epoch now commences in the history of the language, which my limited time will not permit me further to pursue. I shall, therefore, only briefly remark, that ever since that period, the Hebrew continued to be cultivated amongst the Jews with more or less success, in proportion as they were more or less persecuted; that it was transmitted traditionally from generation to generation, until the beginning of the tenth century of the present era, when Rabbi Saadias, the celebrated author of the Arabic version, wrote the first grammar of the Hebrew language. He was soon followed by other learned Israelites, who, during that and the following four centuries, distinguished themselves, not only in grammatical learning, but in every other department of knowledge. The names and works of Jehuda ben Karish, Menacham ben Serug, Jehuda Chinig, Jonah ben Ganach, Solomon ben Gebrial, Jehuda Hallevi, Jarchi, Aben Ezra, Maimonides, Joseph, Moses, and David Kimchi, Nachmanides, Aben Cid, Abarbanel, Elias Levita, and many others, too numerous to be named, are all well know to the learned.

Indeed, this was the golden age of Rabbinical literature. The Jews of Spain, in particular, devoted their minds to philosophy, medicine, mathematics and astronomy; and it is well known that they greatly assisted in keeping up the lamp of science during the ages of Gothic darkness. They made astonishing progress in every branch of learning, until, in the year 1492, a bigoted King, incited by a brutal and ignorant Priesthood, who dreaded the light of science, plunged half a million of human beings into misery and despair, and almost extinguished the mental light of Israel.

Excepting Origen in the second, and Jerome in the fourth century, very few Christians could boast of a considerable knowledge of the Hebrew before the beginning of the 16th century, Reuchlin was the first that led the way. He was followed by a few others; but the prejudice of the times, joined with a prevailing ignorance, prevented the general diffusion of Hebraic learning.

We may form some idea of the ignorance of even the clergy of those days, from what Conr. Heresbach relates in his work (Orat. de Laudibus Literar. Grac.) He states that he heard a monk announce from the pulpit to his audience, "They (I suppose the heretics) have introduced a new language, which is called the Greek: this must be shunned. It occasions nothing but heresies. Here and there these people have a book in that language called the New Testament. This book is full of stones and adders. Another language

is starting up—the Hebrew. Those that learn it are sure to become Jews."

However, soon after the reformation had slackened the cords of mental bondage, the importance of the Hebrew began to be more and more felt. Since that period it has struck deep root on Christian ground. Cultivated by men of rare talents, it soon grew up and flourished, and I rejoice to say it continues to do so. Pity it is that it grows rather too luxuriantly, and wants now and then a little pruning.

To mention the names of the eminent men who wrote on this language in various parts of Europe, would take up more than my limits will allow. To Englishmen, however, it must be gratifying to know that the distinguished names of a Selden, Pocock, Lightfoot, Walton, Cantell, and Louth, adorned the annals of Hebrew Literature.

SUB-MARINE EXPLORATIONS.

The barque Emily Banning, which left this port in December last, with three of the Nautilus Sub-Marine Company's machines on board, bound on a pearl fishing voyage, is now engaged in exploring the wreck of the frigate San Pedro, on the coast of Venezuela. This frigate, supposed to have on board some two or three million dollars, was blown up at the Island of Margurita, in 1815. Her stern being blown out, the treasure scattered upon the surrounding sand. Some three hundred thousand dollars have heretofore been taken up, but owing to the inefficiency of the machinery employed, operations were suspended. The company fitting out the E. Banning, ordered her to stop there, and the trial descent of the *first* machine, sent down in 66 feet water, brought up one hundred dollars—thirty-two dollars being found within the first area covered by the machine, before moving. Other articles, as copper, &c., were brought up at the same time.

The captain, finding the advantage of continuing the work, immediately left for the seat of government, to secure the necessary privilege, which was granted. Letters have been received from on board, during the absence of the captain, which represent the operators as "shovelling dollars." It is the intention of the company to blow the fragments of the ship to pieces, securing the copper, guns, shot, &c. The captain writes, "the bells are all they are said to be." One of the engineers writes, "I wish you could look into the bell when we are down on the bottom with our spades, digging for the dollars. We can look out of the windows of the bell, and get out on the sand, and pick up the bell, and run all around where we like." Two months, it is anticipated, will be sufficient to take up every vestige of the San Pedro; and the captain reports he has another vessel near him in the same depth of water, 66 feet, with fifty thousand dollars on board in specie, and another with fifteen thousand dollars, both of which he will take up before proceeding on his voyage.—*Journal of Commerce.*

THE CRIMEA.

The Crimea is a peninsula of about 8000 square miles, possessing a greater variety of natural resources than perhaps any territory of equal extent in Europe. Three sides of it are washed by the Black Sea, and the north-east side by the Sea of Azov. It forms part of the Russian Government of Taurida; and its present condition, as a country neglected, depressed, and debased, is a standing testimony to the evil influence of Russian rule. So far from keeping pace with the progress of the age, the Crimea has sadly retrograded. Her products are shipped off in considerable quantities to Russia, much of them extorted from her in return for the czar's *protection*. The fertility of some parts of the Crimea is so great, that several of the most valuable of the fruits of the earth can be cultivated, with but slight labor, in the greatest perfection, and to an astonishing extent of increase. This was known to the ancient Greeks, and was taken advantage of by Greece under her system of colonization. Six centuries before the Christian era, they had begun to form colonies on the northern shores of Asia Minor; and we learn from Strabo, and other writers of antiquity, that they preferred this peninsula, from its containing so many inducements to industrial enterprise, particularly in the richness of its soil, which, it is affirmed, was found to yield a return of fifty times the seed. At one time, indeed, it was considered the granary of Greece, especially of Athens, whose territory, being of small extent, and of indifferent fertility, was unable to maintain its large population by its own produce. There is a deep classical interest in this subject. Demosthenes has, more than once, had his eloquence excited by it. Besides breadstuffs, it still exports hides, morocco, and other fine leathers, silk stuffs of Eastern fabric and pattern, camel's hair, wool skins, dried fruit, wines, and an endless variety of other products, for which the Crimea, with its appurtenances, has comparatively inexhaustible resources. The population has become a very mixed one, and on this account is only the more likely to sustain an advanced civilisation and industrial progress. The largest proportion, no doubt, consists of Moguls and Turks, united under the common designation of Tartars; but there are Greeks and Russians, and even Germans, in considerable numbers, among them, and these latter have for some time past, it is said, been rapidly increasing.—*Journal of Commerce.*

BABYLON.

At a recent meeting of the Asiatic Society, a letter was read from Colonel Rawlinson, who, when he wrote, was encamped amid the ruins of ancient Babylon. He had succeeded in tracing the old bed of the river all through the city, and in identifying many of the chief buildings by the aid of inscriptions on bricks and slabs scattered near their remains. He had, moreover, made out the site of the ancient wall, which in extent is not far from the dimensions described by Greek writers. Being obliged to suspend operations for a time on account of the extreme heat, the Colonel had set himself to translate the inscription on the slab now preserved in the India House; and finds it to be a historical narrative of the deeds of the great King Nebuchadnezzar, so much in agreement with the statements left by Berosus that he is inclined to place faith in that much questioned historian. The excavations continued at Birs, Nimroud, and Kouyunjik, have led to no new discovery of inscriptions—nothing more than sculptures, and a few cylinders, the latter confirmatory of what is known respecting Esarhaddon. Sir John Bowring has sent home some Chinese translations of the Budhist books carried into China from India in remote ages, the earliest being the most desiderated. Many of them are exceedingly valuable, and it appears that no time is to be lost, if more are required, for the rebels destroy all the libraries and books that fall in their way, except the few published under their own authority. M. Mariette is pursuing his excavations at Memphis, doing for that long buried city what Layard did for Ninevah. The site was scarcely, if at all, known before he began his labors, and he has now disinterred the famous temple of Seraphis—the Serapeum so often alluded to, with regrets for its destruction. He has also found the tomb of Apis, which in extent and multiplicity of vaults, chambers, and passages, is said to resemble a subterranean town. The style of architecture shows the buildings to have been erected at the time when Greek and Egyptian art came into combination. Numbers of oxen, representatives of Apis, have come to light, covered with inscriptions, from which important revelations are hoped. Most of the statues and monoliths have been sent to the museum at Paris.—*Chambers' Journal.*

ANIMAL LIFE IN THE TROPICS.

Humboldt thus describes the exuberance of animation, even in its lowest forms, under the equator:—At noon, in these burning climates, the beasts of the forest retire to the thickets, the birds hide themselves beneath the foliage of the trees, or in the crevices of the rocks. Yet amid this apparent silence we hear a dull vibration, a continual murmur of insects that fills, if we may use the expression, all the lower strata of the air. Nothing is better fitted to make a man feel the extent and power of organic life. Myriads of insects creep upon the soil and flutter round the plants, parched by the ardour of the sun. A confused noise issues from every bush, from the clefts of the rocks, and from the ground undermined by the lizards, millepedes, and cecilas. These are so many voices, proclaiming that all nature breathes, and that under a thousand different forms, life is diffused throughout the cracked and dusty soil, as well as in the bosom of the waters, and in the air that circulates around us.

CLOCK MANUFACTURING IN NEW-HAVEN.

Few persons are aware of the fact, that by far the greatest number of the clocks now in use throughout the world come from the progressive little State of Connecticut. New-Haven furnishes one half of the number, and the towns of Bristol and Plymouth supply, each, one-fourth. It is thought that the capital yearly invested is now $300,000, and that the annual business amounts to $1,000,000, while it has been estimated that this business, in its various departments, gives support to between two and three thousand mechanics, with their families. The most extensive manufactory of clocks in New-Haven is that founded by Chauncey Jerome, the present Mayor of that city, 1844. The Jerome Clock Manufacturing Company is a joint-stock company, formed in 1850, with a capital of $80,000. The business of the first year amounted to $150,000, and the yearly value of its business $500,000. They employ 300 hands in New Haven, mostly men with families, partially boys and girls, and 200 in Bristol, where their clock-movements are made. In addition to this they carry on a factory at Ansonia, where 25 or 30 hands are employed. The monthly earnings of these hands amount to $20,000. The average number of hours of labor per day is ten. The number of clocks made yearly is 200,000—800 per day, embracing 50 distinct varieties. The highest wholesale price, per dozen, is $100—the lowest $10. To produce these, they annually consume the following raw material:

Pine Lumber (feet)	2,500,000	Iron (tuns)	600
Mahogany and Rose-wood (feet)	1,000,000	Glue (bbls.)	500
Looking-Glass Plates	50,000	Rolled and cast Brass (tuns)	150
Boxes of Glass	4,000	Varnish (bbls)	100
Casks of Nails	1,500	Tin (tuns)	35

Their lumber is obtained directly from Maine and Western New-York. The other materials are supplied by New-York City.

There are many other factories in the State, equal in extent with that of the Jerome Company, and the statistics we have given concerning the latter will form a fair criterion to judge of the extent to which the business of clock-ma-

king is carried on. In fact, the world is not too extensive a market for the number of time-pieces made by these various Companies.

'TIS GOOD TO LIVE.

A THANKSGIVING. BY ANN PRESTON.

I thank thee, Father, that I live ;
I thank thee for these gifts of thine—
For bending skies of heavenly blue,
And stars divine.

For this green earth, when wild sweet airs
Like freest spirits joyous stray,—
For winding stream, and trees and flowers
Beside its way.

But more I thank thee for true hearts
That bear sweet gifts of love to me,
Whom mine enfolds, and feels that this
Is love of thee.

Warm from their spirits spreads around
An atmosphere serene—divine—
Magnetical, like golden haze,
Encircling mine.

To-day I bless thee most for power—
It draws me, Father, nearest thee—
To love all thine, e'en tho' they give
No love to me.

In stillness deep I walk a land
Where spirit-forms my footsteps greet,
And beauteous thoughts—an angel band—
Chaunt low and sweet.

Drear hours I know will darkly come,
Like April days of cloud and rain,
But thus must hearts, like wintry fields,
Grow green again.

I thank thee, Father, that I live;
Though wailings fill this earth of thine ;
To labor for thy suffering ones
Is joy divine.

And even I, so weak and poor,
May bear some word of life from thee,
A beam of hope may reaeh some heart
Even through me.

ENDURANCE.

If thou faint in the day of adversity thy strength is small—Prov. xxiv. 10.

Faint not beneath thy burthen, though it seem
Too heavy for thee, and thy strength is small;
Though the fierce raging of the noontide beam
On thy defenceless head untempered fall.

Though sad and heartsick, with the weight of woe
That to the earth would crush thee—journey on :
What though it be with faltering steps and slow,
Thou wilt forget the toil when rest is won.

Nay! murmur not, because no kindred heart
May share thy burthen with thee—but alone
Still struggle bravely on, though all depart ;
Is it not said that "each must bear his own?"

All have not equally the power to bless ;
And of the many, few could cheer our lot ;
For "the heart knoweth its own bitterness.
And with its joy a stranger meddleth not."

Then be not faithless, though thy soul be dark ;
Is not thy Master's seal upon thy brow ?
Oft has its presence saved thy sinking bark,
And thinkest thou He will forsake thee now ?

Hath he not bid thee cast on Him thy care,
Saying He careth for thee ? Then arise!
And on thy path, if trod in faith and prayer,
The thorns shall turn to flowers of Paradise.

Selected.

Yet a gain consider them of old, the good, the great, the humble,
Who have blessed the world by wisdom and glorified their God by purity—
Did those speed in favor ? were they the loved and the admired ?
Was every prophet had in honor ? and every desiring one remembered to his praise ?
What shall I say of yonder band, a glorious cloud of witnesses,
The scorned, defamed, insulted—but the excellent of earth;
It were weariness to count up noble names, neglected in their lives,
Whom none esteemed, nor cared to love, till death had sealed them his.
For good men are the health of the world, valued only when it perisheth ;
Like water, light, and air, all precious in their absence.
Who hath considered the blessing of his breath till the poison of an asthma struck him ?
Who hath regarded the just pulses of his heart, till spasm or paralysis have stopped them ?
Even thus, an unobserved routine of daily grace and wisdom,
When no more here, had worship of a world, whose penitence atoned for its neglect.

TUPPER.

A SINGULAR PHENOMENON.

We have never seen in print a notice of the following strange fact, although every steamboat man acquainted with Green River navigation, can verify its truth. Just above the locks, when the river is in a certain stage, very low, for several miles steamboats shut down their furnace doors and allow no torches to be lighted, for fear of what the deck hands call "setting the river on fire!" Frequently boats using torches or keeping their furnace doors open at this particular place, have found themselves engulphed in blue flames, greatly to the alarm of the passengers, and in several instances setting the steamers on fire. In some instances the passengers have only been prevented by the strenuous exertions of the officers from leaping overboard in their alarm.

The cause of the singular phenomenon is simply this :—

The bottom of the river becomes covered with forest leaves and rubbish to the depth of some inches, probably several feet. Boats in low water run through this bed of vegetable matter, their wheels stirring it up thoroughly. An inflammable gas is thus permitted to escape, which on communication with a flame, at once takes fire, and burns with a blue blaze. At such time the boat is stopped and the flame ceases. When out, the boat goes on again, taking the precaution mentioned above. Unless allowed to continue some little time, this burning gas is not apt to communicate its flame to the wood—but it is quite sufficient to seriously alarm those not acquainted with its cause.—*Evansville Journal.*

ON RELIGIOUS MEDITATION.

By Religious Meditation is meant that inward retirement of mind, from the cares and concerns of this world, in which we may contemplate the works of God, both in creation and redemption; and consider the duties which we owe to him, and one to another.

To have the mind frequently engaged in this manner, is of no small importance in the religious improvement of a Christian. For this purpose, as well as for that of inward retirement and private prayer, some persons set apart particular times of the day; whilst others find it practicable, when they are engaged in their outward employments, inwardly to retire from the world's concerns, secretly to meditate upon the law of the Lord, to wait upon him for the renewal of their spiritual strength, and to pour out their supplications unto him. To prescribe the mode of performing those duties, is not my business; and indeed it is a point in which we cannot well prescribe for one another. That they are duties, important and beneficial, will, no doubt, be generally admitted: and we have reason to believe, that they have been practised by the righteous of all generations. We are told that Enoch walked with God; and we may reasonably suppose, that this was by secret communion with him, and meditation upon his works and commands.

Of religious meditation, we have an example in the case of Isaac; and from the incidental mention of his "going into the field at eventide to meditate," a presumptive proof, at least, is afforded, that a similar practice was not uncommon with the Patriarchs. To Joshua, the successful leader of the children of Israel into the promised land, this command was given: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." We have but little left on record in the Scriptures, of the private, religious exercises of those concerning whom they are written, previously to the Book of Psalms. Here we find in the first Psalm, religious meditation represented as a material part of the employment of the man who is styled blessed. "His delight," says the Psalmist, "is in the law of the Lord, and in his law doth he meditate day and night." It was no doubt to this duty that the Psalmist alluded, when he gave this exhortation: "Commune with your own heart upon your bed; and be still." The benefits which result from religious meditation are thus described: "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches." Again we find this employment excellently and profitably illustrated, and its benefits under close conflicts strongly described: "I have considered the days of old; the years of ancient times. I call to remembrance my song in the night, and my spirit made diligent search. Will the Lord cast off for ever, and will he be favorable no more?" After various considerations of this kind, the Psalmist concludes in this manner: "Surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. Thy way, O God, is in the sanctuary: Who is so Great a God as our God?"

But the inspired writers did not confine their meditation to the law of their God, or to his providential dealings with his people. They saw him, and they adored him, in the works of creation. From these they drew many beautiful similes, and inculcated much important and humbling instruction. "The Heavens declare the glory of God, and the firmament showeth his handy-work. Day unto duy uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." Again, "When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained, I exclaim, What is man that thou art mindful of him; or the son of man that thou visitest him!"

Our duties also afford very copious subjects for our meditation. Thus the apostle Paul enumerates many particulars of a very comprehensive nature, and recommends them to the contemplation of his favorite Phillipians: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." To this exhortation he adds these memorable words: "Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you."

PASSION FLOWER.

The history of the origin and native soil of plants, is often obscure and difficult to trace. That of the passion flower, however is not one of these if our correspondent be correct, as we have reason to believe he is. The author of Valerius, whose book is written with great learning, makes the passion flower to have been cultivated by the early Christians both at Jerusalem and at Rome, but he was doubtless mistaken. The passion flower is an American plant, and the emblems of the crucifixion, which a lively imagination has found in the structure of its flower, have been discovered there by the Catholic colonists of South America. It is thought, the celebrated Linnæus gave it the name of Pas-

ion flower; Miller and other botanists, call it Granadilla, the name by which some of the species is now called.

The superstitious idea alluded to, that it represents the crucifixion, should not be cherished. Religion is never benefitted by false representation and marvellous stories. In this enlightened age, it stands best on the pedestal of truth and integrity, its proper support.—*Post.*

TORNADO—LIFE LOST.

Yesterday morning the wind was so violent as to tear down fences, up-root and twist off trees, and demolish chimneys by the wholesale. Huge hailstones, as big as hen's eggs, fell in large quantities.

At Albion the blow was not so violent, but it was very dark; obliged to light lamps to see to eat breakfast. (Was eating mine when the blow came on there.) The Irishmen on the canal enlargement ran, terrified, for shelter from the storm. All along the road, between Brockport and the Suspension Bridge, the fences were strewn like cob-houses kicked by spunky boys. In many places, large trees were blown or twisted off at their trunks. Near Pekin, Niagara county, several large trees were blown across the railroad track. Three or four houses in that neighborhood were blown down. Heard a farmer say who got on the cars at Pekin station, that timber in his woods had been damaged to the extent of twelve or fifteen hundred dollars.

At Niagara—mouth of the river—the extensive car manufactory of Brainard, Pierce & Co., was almost entirely demolished; damage about $20,000. The building was of wood, some 200 feet long, and about 70 wide. A great number of dwellings were unroofed, and some utterly ruined. The gable-end of the Scotch Presbyterian Church was blown in, slick and clean, and the building generally injured. A daguerrean standing in the street was keeled over, and the artist and his little son seriously hurt, the latter supposed fatally. A railroad car standing on the track was lifted up, bodily, and carried some four rods. Two schooners, seen just before the blow came up, off Niagara, were not to be seen after it had passed over, and were supposed to have foundered.

At the Suspension Bridge the blow was most violent, doing more or less damage. The men who had just commenced work on the bridge, painting, &c., ran off when they saw the gale coming, and some were blown violently from one side to the other; one narrowly escaped being blown over into the river. The wind howled and screamed through the gorge, with a perfect rush. The bridge, however sustained not the slightest injury, and no vibration was perceptible, when the gale was at its highest pitch.—*Buffalo Democracy, 4th mo.* 19.

ETYMOLOGY OF THE NAMES OF COUNTRIES.

The following countries were named by the Phœnicians, the greatest commercial people in the ancient world. These names, in the Phœnician language, signify something characteristic of the place which they designate.

Europe signifies a country of white complexion so named because the inhabitants there were of a lighter complexion than those of either Asia or Africa.

Asia signifies between or in the middle—from the fact that geographers placed it between Europe and Africa.

Africa signifies the land of corn ears. It was celebrated for its abundance of corn, and all kinds of grain.

Siberia signifies thirsty or dry—very characteristic of the country.

Spain a country of conies. This country was once so infested with these animals, that they sued Augustus for an army to destroy them.

Italy a country of pitch—from its yielding great quantities of black pitch.

Calabria, also—for the same reason.

Gaul, modern France, signifies yellow-haired, as yellow-hair characterized its first inhabitants.

The English of Caledonia is a high hill. This was a rugged mountainous province in Scotland.

Hibernia is, almost, of last habitations, for beyond this, westward, the Phœnicians never extended their voyages.

Britain the country of tin—as there was great quantities of lead and tin found on the adjacent island. The Greeks called it Albion, which signifies in the Phœnician tongue, either white or high mountains, from the whiteness of its shores or the high rocks on the western coast.

Sardinia signifies the footsteps of man, which it resembles.

Rhodes, serpents or dragons, which it produces in abundance.

Scylla, the whirlpool of destruction.

Charybdis the holes of destruction.

Syracuse signifies bad savor, called so from the unwholesome marsh upon which it stood.

The above are gathered from a very ancient history of Britain.

A CURIOUS STRUCTURE.

The nest of a tarantula (spider) has been found in California, of most singular construction. It is about three inches in length, by two in diameter, built of adobes, the walls being nearly half an inch thick. Inside is a projection, which nearly divides it into two apartments about an inch in diameter. The inside is lined with a white downy substance, not unlike velvet, and presents one of the cleanest and most tidy little households imaginable. But the most curious part of it is a door, which fits into an aperture and closes it hermetically. The door is secured

by a hinge, formed of the same fibrous substance as the lining of the house, and upon which it swings with freedom. The nest is occupied by a dozen little tarantulas, which seem to subsist upon a yellow secreted substance that appears upon the wall of the front apartment. The arrangement of the door for the protection of the little inmates, indicates great instinctive architectural knowledge. It is the intention of the finder to forward this curiosity to the Smithsonian Institute at Washington.

GOOD HUMOR.

Good humor is a bright color in the web of life; but self-denial only can make it a fast color. A person who is the slave of selfishness has so many wants of his own to support and defend, that he has no leisure to study the wants and interests of others. It is impossible that he should be happy himself, or make others around him so.

"A generous mind does not feel as belonging to itself alone, but to the whole human race.

We are born to serve our fellow creatures, and he that cannot forgive others, breaks down the bridge over which he must pass himself; for every man hath need to be forgiven."

PHILADELPHIA MARKETS.

Flour and Meal.—Breadstuffs of all descriptions are dull, and prices favor buyers. The only sales making are small lots for home consumption at $10 75 a 11 for common and good brands, and $11 12½ a 11 75 per barrel for extra. Rye Flour is held at $7 25, and Corn Meal at $4 75 per bbl., but no sales of either are reported.

Grain.—Wheat is dull, with more offering. Red is worth $2 60, and Penna. white at $ 2.65 per bushel, and inferior Southern red at $2 35. Rye is dull; sales at $1 45 afloat. Corn is dull and lower; sales of 7 a 8000 bushels Southern yellow at 107c afloat. Good Pennsylvania Oats are selling at 67 a 68c por bushel.

WILL be Published Fifth month 12th, 1855, THE RISE AND PROGRESS OF THE PEOPLE CALLED QUAKERS; also, Sandy "Foundation Shaken, and Innocency with her Open Face, by William Penn, with his Letter to his Wife and Children. 180 pages. Price 25 cents.

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ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Four h Term of this Institution will commence on the 21st of Fifth month next.

For particulars, address the Principal,
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Eldridge's Hill, Salem Co , N. J.
4th mo. 21—4t. pd.

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Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the session. No extra charge.

For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. Office, Burlington Co., N. J.
4th mo. 21—3m.

WANTED,—By a Friend in Illinois, a Friend School Teacher. For particulars, address, postpaid, J. M. W. Barclay, P. O. Whiteside Co., Ill., or enquire of Wm. W. Moore, 100 S. Fifth St., Philada.

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4th mo. 28th, 1855—4t.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Summer Session of this School will commence on Second day the 21st of Fifth month next. The usual branches of a thorough English education are taught. Terms, $60 per session of Twenty weeks. For further information address the Principal, Spring House P. O., Montgomery Co., Pa.

DANIEL FOULKE, *Principal.*
HUGH FOULKE, Jr., *Teacher.*
4th mo. 14—6t.

LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—It is intended to commence the Summer Session of this Institution on the first Second day of Fifth month next. The course of instruction will be extensive and thorough. A series of Lectures will be delivered by the Teacher on various scientific subjects, illustrated by appropriate apparatus; also on Anatomy and Physiology, by a Medical Practitioner.

Terms per session of five months, Sixty Dollars.

No extras, except for the Latin and French Languages, which will be Five Dollars each.

For reference and further particulars address the Principal, London Grove P. O., Chester Co., Pa.
3d mo. 31, 1855—6t. BENJ. SWAYNE.

GREEN LAWN BOARDING SCHOOL, FOR GIRLS.—This School is handsomely situated in Unionville, Chester county, Pennsylvania.

The Summer Session will commence on the First day of Fifth month next, and continue twenty weeks. The Course of Instruction embraces all the usual branches of a solid English Education; also Drawing, and the French Language. No extra charge except for the French, which will be Five Dollars per Term.

Terms for Boarding, Washing and Tuition, $50 per Session. One half payable in advance, the remainder at the close of the term.

Boys from seven to ten years of age will also be received, and especial care be taken to preserve the health and guard the morals of those placed in charge of the Principal.

Daily access may be had to the school by means of Public Stages from Wilmington, West Chester, and Cochranville.

For Circulars, address,
EDITH B. CHALFANT, Principal.
Green Lawn, B. S., Unionville Post Office.
3d mo. 17—2m. pd.

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An account of the Life, Sufferings, Exercises, and Travels, of that faithful servant of Christ, Jane Hoskens.

A concern having, for a considerable time, remained on my mind, to commemorate the tender dealings of a merciful God, in visiting my soul, in the days of my youth, I have, therefore, endeavored briefly to set forth the same, in the following lines.

I was born in London, the third day of the first month, in the year 1693—4, of religious parents; and by them strictly educated in the profession of the church of England, so called. According to the best of their understanding, they endeavoured to inculcate into my mind, the knowledge of a Divine Being: and how necessary it was, for all professing Christianity, to live in the fear of God. But this good advice I too often slighted,—as likewise the blessed reproofs of the holy Spirit of Christ in my soul. Though I was but young, I was, through mercy, preserved from the commission of gross evils; yet, being of a cheerful disposition, and having a turn for music and singing, I was much delighted therewith; and was thereby led into unprofitable company. All these had a tendency to lead my mind from God; for which strong convictions followed me, as a swift witness against sin. But He, who had compassion on me from the days of my infancy, was pleased, in the sixteenth year of my age, to visit me with a sore fit of sickness, nigh unto death. This reduced me very low, both in body and mind; for the terrors of the Almighty took hold of my soul. Then were brought into my remembr nce, all my failings and mispent time, as well as the good counsel which my dear parents had tenderly given me, and which I had unhappily disregarded.

In this distressed condition, I shed many tears; making my moan to Him who is the helper of his people in the needful time. I was ready to make covenant, that if he, in mercy, would be pleased to spare me a little longer, the remaining part of my days should be dedicated to his service. Then it was as though it had been spoken to me, "If I restore thee, go to Pennsylvania." To which, the answer of my soul was,—Wherever thou pleasest.

This opening appeared strange to me at that time; but all I wanted then was peace of mind and health of body. However, it pleased the Lord to raise me up from this low condition. But I soon forgot the promises I had made in deep distress; and returning again to my old amusements, endeavored thereby to stifle the witness of God, which was then awakened in me.

But He, who, in tender mercy, strives long with the children of men, and would not that any should be lost, followed me in judgment; and often, when alone, brought me under great condemnation; so that I was made to cry for strength to overcome the evils which so easily beset me. Then, Pennsylvania came again into my mind. But, as I was much delighted with outward objects, and strongly attached to such things as were pleasing to my natural disposition,—so, the cross of Christ was thereby made great in appearance to me, and I would reason thus: What shall I do in a strange country, separated from the enjoyment of all my relations and friends? But, as I was engaged on a certain time, it was said in my soul, "Go—there shalt thou meet with such of my people as will be to thee in the place of all those near connexions; and if thou wilt be faithful, I will be with thee." This was inwardly spoken to me, in such power, that I was broken into tears, and said in my heart, Lord, I will obey.

But I, unhappily, got over this likewise; and so remained until the visitation from on high was again extended, which was like thunder to my soul; and, by the light of Christ, (though I knew not then what name to ascribe to it,) I was clearly shown, that if I did not comply, I should be forever miserable. Wherefore, I took up a resolution, and acquainted my parents with the desire I had, of going to America. They seemed shocked to hear it; and were very averse to my going. I told them, it seemed as a duty laid upon me; and that I thought it might be for my good to go; for that by being among strangers, I might with more freedom serve God, according to their frequent precepts to me.

I remember the remark my father made on these arguments, was, "The girl has a mind to turn Quaker." I said, I hope I shall never renounce my baptism. He charged me never to speak any more about it, for he would never consent to my going. His will was as law to me; and therefore I concluded to obey him, making myself easy, for the present, with having so far endeavored to comply with the heavenly requiring.

But it did not last long. Pennsylvania was still in my mind, and the thought continued, that if I was among strangers, I could better serve God. Though I had no thought of leaving the profession I was brought up in, nor had I any acquaintance with Friends, or knowledge of their principles. My friends being all averse to my going, put me upon making several attempts to get away unknown to them; but I was prevented from effecting it. Hereupon, my mother took occasion to lay before me the dangers and difficulties to which one of my years and circumstances might be subjected, in such an undertaking; which had such weight with me, that I was again diverted from it.

After some time, I grew very uneasy, insomuch that sleep departed from me; and the weight of the exercise was so great, that I was made willing to forego every thing else, in order to pursue what I believed to be my duty. I concluded that whatever I suffered, I would delay no longer,—but embrace the first opportunity of going to Pennsylvania; provided the Almighty would go with me, and direct my steps; which, like a little child, I humbly begged he would be graciously pleased to do. In a little time, the way opened thus:—One Robert Davis, a Welchman, with his wife and two daughters, were going to settle in Philadelphia. A friend, in whom I could confide, told me of their going, and went with me to see them. We soon agreed on the following terms: that he should pay for my passage, and wait till I could earn the money, on the other side of the water; for which he accepted of my promise, without note or bond, or my being bound by indenture, in the usual manner.

Under these circumstances, I came to Pennsylvania; and have great cause, with reverence and fear, to bless the name of the Lord, whose good hand did, I believe, direct me in this weighty undertaking.

We arrived in Philadelphia on the 16th day of the 3d month, 1712, in the nineteenth year of my age. As soon as I was landed, I was provided with a place, among people of repute, of my own society. As I had not gone into this undertaking in my own will, nor to fly from the cross,—but in a degree of obedience to the will of my heavenly Father, and much in the cross,—so, now, I felt his good presence near to me. And, an eye being opened in me towards Him, I became weaned from the gayeties, pleasures, and delights of this fading world. They were all stained in my view; and an ardent thirst to partake of the waters of life, and the salvation of God, took place in my mind. I loved solitude,—sought retirement,—and embraced all opportunities of attending divine service (so called;) having free liberty from those among whom I lived, so to do,—they being very kind to me. But still I found not that solid peace and satisfaction to my seeking soul, which I wanted. The reason of which, as I have since experienced, was, because I sought the living among the dead; as too many do. The enemy of all good was unwearied in his attempts against me. Having learned in my native country, to sing, he stirred up those with whom I now lived, to draw me into that vain amusement, which, as I plainly saw it to be a snare, brought trouble and uneasiness over my mind.

After I had been in Philadelphia somewhat more than a quarter of a year, Robert Davis insisted that I should sign indentures, binding myself a servant, for four years, to a person that was an utter stranger to me. By this means, he would have made considerable advantage to himself; but as it was contrary to our agreement, before mentioned, which I was willing to comply with to the utmost of my power; and as a remarkable uneasiness and deep exercise attended my mind, when I looked towards complying with his mercenary will,—I thought best to withstand him in his demands, let the consequence be what it might. Whereupon, he had recourse to law, and by process, laid me under confinement.

This was a trying circumstance. I was a poor young creature, among strangers. Being far separated from my natural friends, they could not redress my grievances, nor hear my complaints. But the Lord heard my cries, and raised me up many friends, who visited me in this situation, and offered me money to pay Davis for my passage, according to contract. I was not free to accept even of this kindness, because I was well assured that Philadelphia was not to be the place of my settlement. But where I was to go, was yet hid from me. However, as I endeavored to wait with patience, the Lord provided for me after this manner: the principals of four families, living at Plymouth, who had several children, agreed to purchase a sober young woman, as a school-mistress, to instruct them in reading, &c. On applying to their friends in town, I was recommended for that service. When we saw each other, I perceived it my place to go with them. Wherefore, on their paying Davis twelve pounds, currency, being the whole of his demand against me, I bound myself to them, by indenture, for the term of three years, and went cheerfully with them to Plymouth.

I have since thought, how wonderful it was,

that though various scenes and trials attended me, yet I was enabled to perform the service they had for me. The children learned very fast; which afforded comfort to me, and satisfaction to their parents. My love to them was great,—and theirs equally so to me; so that all my commands were obeyed with pleasure. And afterwards, when we met, could tell one another of it, with sincere regard and affection. They proved sober religious men and women.

(To be continued.)

EARLY PIETY.—NO. XLVI.

Joshua Holme, son of Thomas Holme, and Jennet his wife, of Flookburg, in Cartmel, Lancashire, was born in the year 1684, and educated in the true Christian religion, and way of truth professed by the people called Quakers. In his childhood and tender years, he came to have some experience of the work of the Lord in his soul; and as he humbly waited upon God in his holy fear, and was exercised in frequent prayer to him in his spirit, he increased in Christian experience. Being faithful to the discoveries of the Holy Spirit, he was made more and more a partaker of his great love and goodness.

In the 3d mo. 1709, he was taken with a fever, which for two weeks was moderate, but afterwards grew more sharp; and, as his bodily affliction increased, such was the assistance of the spirit of God, that he grew more and more a partaker of its comforts. Influenced by this heavenly life, he uttered many savory expressions, to the satisfaction and greatly tendering of the hearts of those present, though several of them were not of the same profession. "I have had many hard nights," said he, "but I have been comforted, for God hath appeared to me above whatever I could think," with more words to this effect; for which he returned praises to the Lord.

The evening following, he supplicated the Lord, saying, "O Saviour of souls! O Saviour of souls! have pity on my soul; for terrible, terrible, Oh Lord God art thou to the wicked;" and continued supplicating the Lord for a considerable time.

When his doctor told him there was hope of life, but he might prepare for death, he replied, "I have done that long since." Some of his friends coming to visit him, he said to them, "When I was working with the apprentices and workmen in the shop, I was often under great exercise of mind, which occasioned me many times to walk into the garden and fields in the evening tide, and there to pour forth my supplications to the Lord, and at such times I had a sense of the goodness of the Lord, which did strengthen me, and help me over the temptations of the enemy. I have kept also to my exercise in meetings, which is now my comfort; but what will become of those who do not keep to their exercise in meetings?" When he had given this relation, he said to them, "If this be the last opportunity I should have with you, I am well satisfied;" and so concluded in thankful acknowledgements to the Lord. Another time, his mother said to him, "I am afraid thou wilt die, and we are sorry to part with thee." He replied, "Very likely; so am I with you; but if it please God, it must be so; do not murmur, for we must all be separated." Another time he said, "What will become of those who go to meetings, and neglect their duty in waiting upon God in the meeting time, for many of our young people do not walk according to truth. Ah! it is heart work that God accepts of: praises to God forever." Adding, "I think I may not live long; but I have taken heed to my way, which is my comfort now. I am sealed, I am sealed to the day of redemption; I am satisfied of it." After some time, returning praises to God, he said, "O Lord God! thou hast been beautiful to my soul;" he went on, "I have been low, tender and humble, and that is my comfort now; for I have that in my heart which doth burn against sin and wickedness."

The day before he died, he spoke many excellent things for about an hour, which were not noted, except this saying, "Be prepared, be prepared for your latter end;" which had a sensible effect upon the persons present, as being serious advice from the mouth of a dying man, who had witnessed the greatest satisfaction of a sick bed, of being ready for his change, and assured of an eternal state of glory; without which assurance all must needs be in a dreadful apprehension of everlasting misery in their last and most important moments here.

He died the 27th of 3d mo. 1709, aged 25 years.

CHEERFULNESS.

Try to take cheerful views of divine things. Dwell on your mercies. Look at the bright as well as the dark side. Do not cherish gloomy thoughts. Melancholy is no friend to devotion. It greatly hinders the usefulness of many. "It falls upon a contented life like a drop of ink on white paper, which is not the less a stain because it carries no meaning with it." Let your soul rove through the truths of Scripture as the happy herds through the green pastures.

FITNESS OF SCRIPTURE EMBLEMS.

Every "ant" reproves the sluggard. Every opening "lily" directs us to God. Every successive heave of the ocean wave has written upon it, "No peace to the wicked." Every pure, flowing "river" reminds him who stands on its banks, that obedience to God will cause his "peace" to be like this.

For Friends' Intelligencer.

TRADITIONARY HISTORY.

Those who have passed from the conflicts of time, cannot any longer speak or expound for themselves; it is therefore important that historical and traditionary incidents concerning such, should be truthfully recorded; especially when a deviation from correctness may unfavorably affect the reputation of the departed, or diminish their salutary influence upon posterity.

In the interesting memoirs of Samuel Fothergill, published some years ago, is a narrative of an alleged interview between that Friend, and Admiral Tyrrel of the British Navy, and from the manner in which the subject is introduced, the inference is very natural that the compiler was willing to favor the belief that S. Fothergill approbated the remarks of the Admiral in reference to a pretended divine revelation, which he said encouraged him to attack a hostile fleet, assuring him of victory.

To suppose that S. Fothergill could admit the validity of the Admiral's claim to divine revelation, in the case alluded to, would, it appears to me, seriously impair our confidence in his religious judgment: but there is no real cause for uneasiness: the whole incident is apocryphal, so far as it can effect the judgment and character of S. Fothergill. Whenever another edition of the work shall be published, the entire anecdote should be suppressed, for in addition to the incongruity of the doctrine, the whole narrative is too unreliable in point of fact, to find a place in those excellent memoirs. A civil historian of the present day, would subject his work to severe but merited criticism, if he should record an important incident upon so unreliable authority.

I would not now have alluded to the foregoing, but for the purpose of placing it in connection with some other traditions, which upon examination may also be found unreliable.

It has been reported of James Simpson, that even after he had felt it his religious duty to travel in the ministry, with a minute of concurrence from his Monthly Meeting, he had not been convinced of the Christian illegality of defensive war. Not having seen this in print, I have had no opportunity of examining its authority or origin. But there are considerations that render it improbable. 1st. When James applied to his Monthly Meeting for a minute of concurrence to travel in the ministry, it is not probable that Friends would have furnished him with one, if they believed him to be not sound in this important testimony of our society. 2d. There can hardly be a doubt that James himself was aware of this; and therefore if he obtained a minute of concurrence under those circumstances, it is difficult to avoid the conclusion, that he practised dissimulation: but I do not believe James Simpson dissembled. I would rather believe it to be a traditional error.

If however it can be substantiated that he did ask for a minute under those circumstances, we must acquiesce, how much so ever we may regret it: but if it cannot be traced to any authentic record, perhaps the investigation will be the means of throwing from society one of those erroneous traditions that have accumulated upon it.

While upon the subject of traditions, I am willing to allude to another which has been frequently repeated of late, and which has found its way into print. I call it a tradition, supposing it to be such, but am not certain. I mean the alleged advice of George Fox to William Penn: "Wear thy sword so long as thou can." I believe I know the interpretation that is generally given to this counsel; but this does not relieve my mind of doubt as to the propriety or probability of its having been given. It was George Fox's mission to call the people away from the follies, vices and crimes, prevalent at that time, including fighting and priest paying. He verily believed those practices were wrong; and under an impression of religious duty, he warned the people to discontinue and refrain from them. We cannot, therefore, consistently believe that he ever counselled any, either the newly convinced or others, to persist in those evil practices "so long as they could," or even "so long as they could consistently with their peace of mind." If this advice was appropriate for Wm. Penn, I do not perceive why it would not have been equally appropriate to advise James Naylor, John Stubbs, Amos Stoddard and other convinced officers and soldiers to remain in the army and fight so long as they could; and Blakely, Howgill and Cole, and other convinced clergymen, to continue taking pay for preaching so long as they could; and Friends generally to continue paying tithes and taking oaths so long as they could. If this advice, alleged to have been given by George Fox to Wm. Penn, had been given to newly convinced persons generally, the Society of Friends, so far as George Fox's instrumentality was concerned, would never have had an existence; or but a very brief one. And as it was unsuitable advice for others, it was no less so for young William Penn.

This, however, is only argument. The question under consideration is, whether the alleged advice is an article of veritable history, or an unsupported tradition; if the former, it is probable that the foregoing remarks will elicit the required proof in this case, and also in the case of James Simpson. G. F.

Matinacock, Long Island, 4th mo. 27th, 1855.

"LIVE WELL," said the dying Johnson to a friend who stood by his bedside; and the parting words of Sir Walter Scott to his son-in-law, echoed the counsel of the sage: "I may have but a minute to speak to you. My dear, be a

good man; nothing else can give you comfort when you come to lie here."

A GLIMPSE OF CORNWALL.

Among the many pleasant excursions it has been our lot to make in our own dear England, none was ever pleasanter than a ramble in the early spring of last year to St. Just, a town on Cape Cornwall, about two miles north-west from the Lands End.

Two large mines give employment to the inhabitants of the town—Balswidden tin mine and Botallock copper mine; the greater peculiarity of the latter being that it extends many fathoms under the sea, and that the shafts are sunk, and the engine-house placed, on the rugged face of a lofty frowning granite rock, so hard in substance, and so deep in color, that it looks like solid iron, rather than stone of any kind. To stand on the front of this rock, even on the safe though narrow shelves made for the passage of metal trucks, and to look up to the frowning mass that juts far overhead, and then down on the engine-house, standing on a rugged peak, as though like a child's toy it had been thrown there, and never could again be reached; to gaze lower still at the foaming waves, tearing themselves among the awful chasms and jagged points of the iron-bound coast, while far below the platform on which the awe-struck dizzy visiter stands, the sea-birds, as they fly, mingle their screams with the ceaseless din of the waters; is a sight so full of the sublimity of nature and the enterprise of man, that the heart must be cold indeed that does not feel a deeper throb of gratitude to God, and a higher estimate of the dignity of labor. In such a scene as this, amid the wonders of man's ingenuity and the triumphs of his industry, if the command "honor all men" is recalled to the mind, assuredly it is not difficult to honor the laborer, whose toil in darkness and danger, money, after all, can never repay.

The appearances around Balswidden tin mine are rather strange than picturesque. The immense quantities of pulverized stone that have been cast abroad over the whole surface of the ground, above the mine and all round the engine-house, the crushing-mills and the troughs for washing the ore, give one some idea of what the sands in desert regions must be. It is presumed that our readers are aware that tin ore, in its native state, is found embedded in granite. The stone is blasted and broken up in the depths of the earth, and sent in lumps to the surface, where it is put into the crushing-mill and pulverized, the powder to which it is reduced being thrown into troughs filled with water, when the metal, being the heavier, sinks to the bottom, and the stony portions remaining at the top are cast abroad as refuse. The metal powder (the tin) goes throgh many processes, that of smelting in particular, before it is fit for the workman to fashion into the various articles of household use.

The mines in Cornwall are so deep, that the miners are in the habit of speaking somewhat contemptuously of the coal mines of the north. They call them "yits, not mines." Ninety fathoms (540 feet) is the depth of Balswidden mine, which is not considered an unusual or great depth. The shafts down at various parts of the mine are very narrow, and the ladder that leads into the deep abyss looks so uninviting, that visiters seldom venture down; at all events, they seldom go below some of the platforms or levels nearest the surface. The shafts are called "sinking," and the levels or hewn paths that branch from these shafts are called in making "driving." The idea is "sinking" into and "driving" through the *beds* of granite in search of the ore. In some large mines, there are man-escapes in case of accidents, on a plan similar to the pulling up the buckets containing the ore. But it is sometimes found not only difficult, but impossible, to use the escape, and the heart sickens at the thought of how many poor creatures must have suffered, when wounded and maimed they have been brought up the long, long, dreary ladders to the surface. Eight hours is a day's work in most mines. There are relays of gangs of laborers, who divide the twenty-four hours in three equal parts. The toil being great, the atmosphere pernicious and often very hot and damp, whilst sometimes he is compelled to work up to the waist in water, the miner has a worn and wasted look, and life with him is not only unusually uncertain, but brief; yet for intelligence and piety, the Cornish miner would contrast favorably with any of the laboring classes in Britain.

Men and boys only work in the mines. Women and girls wash the ore, and do the lighter work; none of it, however, seems either light or pleasant, and yet, being tolerably remunerated, they (the women) look contented, and in general healthier than the men.

St. Just is entirely a mining town, that is, a town whose whole population is engaged in some departments of mining. Some are shareholder clerks, some captains or over-lookers, and others miners, washers of ore, &c. Long rows of decent little two-storied houses are the abodes of the miners. Most of them are their own property. As provisions are cheap, the wages of the women are mostly expended in dress, and few towns show a gayer looking scene than St. Just on a Sunday. A visiter who came on that day into the town between the hours of ten and twelve in the morning, would find none but the sick and helpless, and their attendants, in the houses. All, young and old, would be at church or chapel; large places of worship, well-built and commodious, stamping the character of the

place. In the most central part of the town—an open space, whence the streets diverge—there is a handsome building, that excites as much surprise as admiration, "The St. Just Literary and Scientific Institution." On entering this neat and elegant structure, (the first and the last literary institution in England, for Cape Cornwall is just at hand, and the Land's End rocks are near,) an excellent lecture-room, with raised seats, capable of seating at least 300 people, meets the eye. All the accessories of table for experiments, platform, and lighting, are admirable. Female taste, too, has aided the decorations. The elegant embroidered cushions of the platform-chairs are a drawing-room luxury, rarely seen in the lecture-room. In the well-stored library, the first book we took up was Mrs. Somerville's "Connexion of the Physical Sciences;" and looking further, we found that the library, for its size, was peculiarly rich in scientific works. That the institution was as well sustained as appointed, was evident. Many an institution, in rich districts of London, might learn a lesson, as to the self-sustaining spirit, from that of St. Just.

There never was a more ignorant and presumptuous fallacy than that which supposes Cornwall inferior in intellect to other parts of England. On the contrary, taking the average of the working classes throughout the land, it is fully equal, and, in many instances, superior. The nature of the mining operations requires forethought and calculation, in the humblest worker. Hence, scientific books are especially prized by the more studious among them. Nay, as far back as 1777, there was a book society established by the ladies of Penzance. Very few towns in England had a ladies' book society then. Sir Humphrey Davy's birth-place was worthy of him.

Sin and sorrow are of course to be found in Cornwall as elsewhere; but in no part of our native land will the eye be less often offended by the spectacle of intemperance, or the ear shocked by the words of the blasphemer. Shut out from much intercourse with other parts of England, girdled in by frowning rocks and stormy seas, engaged in stern labor in the bowels of the earth, or on the boisterous billows, the people are simple, thoughtful and pious in no ordinary degree.

"But the wreckers, the Cornish wreckers!" some are ready to exclaim. Whenever a horrible story is told, it is as well to believe only half at most, and even that is generally too large a credulity.

One month before the visit to St. Just here described, a terrible shipwreck had occurred on the adjacent coast. A vessel from Liverpool, sadly out in her reckoning, ran upon the rocks in a gale, and was instantly wrecked. The crew, nine in number, perished. The captain and his wife, when the vessel struck, rushed from their cabin on deck, in their night clothes, and when the ship went to pieces, they were thrown by a huge wave on to a rock within sight of the town of St. Just. The Brisons are two hideous black rocks that rear their jagged and threatening heads from the sea, a short distance from Cape Cornwall. The waves are always torn into foam as they rush between these rocks and the mainland, and only in the very calmest day can a small boat get safely near them. It was very stormy when this wreck happened; and those who looked out from the cape upon the waters, as the wintry morning slowly broke after the catastrophe, were horrified at distinguishing two living beings on the rock—one of them a woman. It was Saturday morning, and many hours had passed since the sufferers had been thrown upon the rock. They were safe from any immediate fear of a watery grave, but cold, hunger, and exhaustion, threatened their lives. The whole town was astir, and all labor was suspended. But the winds and waves rising higher and fiercer, guarded their prey and prevented all aid reaching them. Every thing that ingenuity, sharpened by benevolence, could devise, was planned, and yet the day as it declined saw only a succession of failures, and the sun went down, the two still on the rock, and the wailing multitude on the shore. Many a boat had put off and been capsized! Many a brave fellow risked his life to no purpose! Night fell, and fires were lighted to assure the sufferers of sympathy, and to keep hope in their aching hearts.

On Sunday morning it was with tearful joy the watchers, now a great concourse, discovered that the man and woman yet lived. Then came fresh help and fresh suggestions. But the storm yet raged and nothing was effectually done. At length a brave crew manned a boat that got near enough in the boiling serf to throw a rocket with a rope attacked to the stick, on to the rock within reach of the sufferers. It was an experiment merely, and it was intended, if the rope was held, to send off a basket with provisions and blankets, and to wait until the wind abated to get them off. But the almost distracted husband, very naturally, on clutching the rope, instantly put it round the waist of his exhausted wife, and before a clear signal could be made, she leaped from the rock into the roaring sea; the boatmen pulled and brought her through the foaming waves into the boat. Alas! life was fled! In the hurry and anguish when the rope was fixed, a stop knot was never made, and, of course the rope so tightened by her fall and weight, that strangulation was produced. But the cold, the leap into the surf, the deep wounds received from the sharp rock, were each enough to produce death. The husband was afterwards drawn into the boat safely, though of course ready to perish. Among the boat's crew who resolved to save the sufferers

or perish in the attempt, was one weather-beaten tar, used to the coast, who had in his time seen many wrecks. But when the distorted face of the poor woman he had hoped to save met his gaze—a corpse! a cold chill struck through his honest breast and sturdy frame, and from that time, though he continued to do his usual work, he drooped in health and spirits, and died just before the visit here recorded, and was to be buried next day. The old sailor who narrated the fact of his comrade's death, heaving a sigh over the tragedy, all of which he had witnessed, exclaimed, "I've seen many a sad sight in my time; may the Lord take me soon, rather than let me see such another!"

The tenderness and bravery these dwellers on that rugged coast displayed then, and doubtless often, ought to be borne in mind by all who have a taste for the horrible and demoniac, as shown, some say, in beings called "Cornish Wreckers."

The Leisure Hour.

SELF RESPECT.

This principle has a two-fold effect upon the individual; both of which are necessary to the formation of his character as a man. The one will shield him from infamy, and the other will induce the respect and confidence of others.

He who respects himself, will neither do injury to himself, nor encroach upon the rights of others. Let the child be taught that he has capacities, which, if cultivated, will fit him for the highest stations. Let him understand the dignity of his position—the immortality of his being; this, and the like teaching, will inspire a feeling of self-respect on the part of the child, which will be invaluable to him. There is no tendency in this to haughtiness of spirit and foolish pride, but the effect is rather to prevent and suppress these. Where true self-respect exists, these will not be found.

Ignorance is the mother of pride—that pride which consists in the love of display, and in outward adornment. True pride, or self-respect, is very different; its effect is to keep man in the position which he ought to occupy; to keep him in his proper scale of being, by preventing him from descending to the level of the brute, thus debasing his heavenly image.

Parents, instil this principle into the minds of your children, and you will not then find them lying, and swearing, and drinking, and breaking the Sabbath; for those who respect either their God or themselves, would be ashamed of these things.

Why is it that we find in every community so many who are discontented and unhappy? The reason is that they, when children, were never taught to respect themselves. It is impossible that a man, conscious of his position as the highest in the order of the earthly creation, and with capacities of mind capable of infinite improvement, could be weary of his existence. There is so much to occupy his mind; there are so many sources of intellectual enjoyment, so many motives prompting to the exercise of his high powers.

There can be, however, but little self-respect, where there is but little mental culture. A man ignorant of his high powers, is not likely to exercise them; hence, to induce self-respect, education is necessary; and the better the education, the degree of self-control being equal, the greater the self-respect.—*From an address by Samuel Durborow.*

THE WINTER OF THE HEART.

Let it never come to you. Live so that good angels may protect you from that terrible evil—the winter of the heart.

Let no chilling influences freeze up the fountains of sympathy and happiness in its depths; no cold burthen settle over its withered hopes, like snow on the faded bowers; no rude blast of discontent moan and shriek through its desolate chambers.

Your life-path may lead you among trials, which for a time seem utterly to impede your progress, and shut out the very light of heaven from your anxious gaze.

Poverty may take the place of ease and plenty; your luxurious home may be exchanged for a single lowly room—the soft couch for the straw pallet—the rich viands for the coarse food of the poor. Summer friends may forsake you, with scarcely a look or word of compassion.

You may be forced to toil wearily, steadily on to earn a livelihood; you may encounter fraud and the base avarice which would extort the last farthing, till you well nigh turn in disgust from your fellow beings.

Death may sever the dear ties that bind you to earth, and leave you in darkness.—That noble, manly boy, the sole hope of your declining years, may be taken from you while your spirit clings to him with a tenacity, which even the shadows of the tomb cannot wholly subdue.

But amid all these sorrows, do not come to the conclusion that nobody was ever so deeply afflicted as you are, and abandon every sweet anticipation of better days in the unknown future.

Do not lose your faith in human excellence, because your confidence has sometimes been betrayed, and believe that friendship is only a delusion, and love, a bright phantom which glides away from your grasp.

Do you think that you are fated to be miserable because you are disappointed in your expectations, and baffled in your pursuits. Do not declare that God has forsaken you, when your way is hedged about with thorns, or repine sinfully

when he calls your dear ones to the land beyond the grave.

Keep a holy trust in Heaven through every trial; bear adversity with fortitude, and look upward in the hours of temptation and suffering. When your locks are white, your eyes dim, and your lips weary; when your steps falter on the verge of death's gloomy vale, still retain the freshness and buoyancy of spirit, which will shield you from the winter of the heart.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 12, 1855.

The communication on "Traditionary History," which appears in this number, relates to a subject on which there may be a diversity of opinion, and while we accord to our correspondent an opportunity to express his sentiments, we trust a few remarks on his strictures will not be deemed inappropriate.

On referring to the memoirs and letters of S. Fothergill, N. York ed. 1844, p. 402, we find the anecdote alluded to, from which it appears that Admiral Tyrrel told S. Fothergill that when the enemy's fleet approached, he retired into his cabin alone, and after getting into perfect stillness, he heard a voice intelligible to his understanding, saying "Go fight the French, for I have delivered them into thy hand." It should be observed, however, that neither S. Fothergill nor the editor of his memoirs expresses any opinion as to the reality of the Divine communication which the Admiral supposed he had received. The American publishers of the work, Collins, Brother & Co., have inserted between pages 402 and 403 a slip with this note, "Let no one suppose, on reading this anecdote, that the Society of Friends would countenance the belief that Admiral Tyrrel did in reality receive a Divine intimation, inasmuch as it would be opposed to the express command of the Prince of Peace, "Love your enemies."

The second traditional incident alluded to by our correspondent G. F. is a report 'that James Simpson, even after he had felt it his duty to travel in the ministry, had not been convinced of the Christian illegality of defensive war." This anecdote, he says, he has not seen in print, and that he has had no opportunity of examining its authority or origin. He proceeds, however, to argue that the tradition is improbable, because Friends would not have granted him a minute if they had thought him unsound in doctrine, and moreover that James could not with propriety apply for one, under such circumstances.

We do not remember having met with this anecdote before, although it is probable we have read nearly all that has been published concerning him. It is quite possible, however, that it may be true, and we will refer our correspondent to a case in point, where a minister was sent forth by the Head of the Church to preach before he had been convinced that defensive war was inconsistent with the christian dispensation. We allude to the apostle Peter, who, with the other disciples, was commissioned to preach the gospel, to heal diseases and to cast out evil spirits, and who after all this not only carried a sword, but used it to cut off the ear of the High Priest's servant. John 18: 10.

It is evident that the Most High has often employed as his messengers those, who in some points of doctrine, were far from having attained to clearness of vision. The most important qualifications for this solemn service are deep humility and simple obedience to manifested duty. If the gospel minister is intent only on delivering his message, without alloy and without abatement, he will not mix with it his own speculative views, and these, while they remain dormant, do not impair the authority or efficacy of his ministry.

The last point in the communication of G. F. relates to an anecdote concerning W. Penn's sword, recorded in Janney's Life of Penn, at the beginning of the third chapter. It will be observed by those who refer to the place, that this incident is considered by the author a reliable tradition, having been related to him by Isaac Parry, who had it from James Simpson, and it is believed that the latter received it from Samuel Fothergill. The biographer of Penn accompanies the anecdote with the following remark: "It shows that the primitive Friends preferred that their proselytes should be led by the principle of Divine Truth in their own minds, rather than follow the opinions of others without sufficient evidence. It must have been manifest to Geo. Fox, that his young friend, while expressing his uneasiness about the sword, was under the influence of religious impressions that would, if attended to, lead him not only into purity of

life, but likewise into that simplicity of apparel which becomes the self-denying disciple of Christ."

There is nothing incredible in his wearing a sword for awhile after he became a regular attendant of Friends' meetings, as that weapon was then generally worn by men of rank. William Penn, when he began to feel uneasiness on the subject, resorted to George Fox for advice, who doubtless perceived the state of his mind, and being willing to leave him to the conviction of truth in his own heart replied, "I advise thee to wear it as long as thou canst." This language seems to imply, that, in his judgment, W. Penn could not long continue to wear it, without compunction, which proved to be the case; for when they met again, the sword was no longer worn.

But our correspondent objects that the advice was not good, because it would have been unsuitable for others; and he says it would have been equally appropriate for George Fox to have advised J. Naylor, John Stubbs and other officers in the army, to continue in that service.

It may be replied that advices or prohibitions suitable for one state of mind are not always appropriate for others. When Christ said to the man who wished to postpone his service until he had buried his father,, "follow me and let the dead bury their dead," he certainly did not mean that his disciples, in all time to come, should omit this last act of filial duty; but that the service of God, when clearly made known to us, is a duty paramount to all others. It appears that among the immediate followers of the Saviour, there were two who had swords, and some persons may query, why he permitted them to wear arms after they had enlisted in the service of the Prince of Peace? Perhaps a sufficient reason may be found in his language to them; "I have many things to say unto you, but ye cannot bear them now; howbeit, when He, the Spirit of Truth, is come he will guide you into all Truth."

The great object of his mission was to lead men from a dependence upon outward things to reliance upon the inward revelation of Divine power, and therefore he said "cleanse first that which is within the cup and the platter, that the outside of them may be clean also."

George Fox was an humble follower of the Lamb, and being endowed with great spiritual discernment, he, doubtless, adapted his advices to the state of those whom he addressed; therefore it is reasonable to suppose that, like his Divine Master, he was willing to leave the useless sword to be removed by the silent operation of the spirit of Truth.

DIED,—On Sixth day, 6th of Fourth month, KEZIAH BORTON, daughter of William and Hannah T. Borton, in the 12th year of her age. She possessed a sweet, amiable disposition, and the love she bore to her parents, brothers and sisters, has left a sweet savor behind her.

The following biographical notice of Dr. Kennicott was sent us by an esteemed corrrespondent of the Intelligencer. Believing that many of our readers will be interested in the account of that pious and eminent English scholar, we give it place.

Dr. Benjamin Kennicott, well known in the learned world for his elaborate edition of the Hebrew Bible and other valuable publications, was born at Totness, in Devonshire, in the year 1718. With the rank and character of his parents we are entirely unacquainted; but it is certain that they were unable to satisfy the thirst for knowledge which they could not but discover in their son. Some opportunities of early improvement must, however, have been afforded him, or (which we sometimes see) the natural vigor of his mind must have superseded the necessity of them. For in the year 1743, he wrote a poem on the recovery of Hon. Mrs. Elizabeth Courtenay, from her late dangerous illness, and this probably recommended him to the notice of those gentlemen who afterwards sent him to Oxford, and supported him there. In the year 1744, he entered at Wadham College; nor was it long before he distinguished himself in that particular branch of study, in which he afterwards became so eminent. His two dissertations on the tree of life, and the oblations of Cain and Abel, came to a second edition so early as 1747, and procured him the singular honor of a bachelor's degree, conferred on him gratis by the University, a year before the *statu table* time. The dissertations were gratefully dedicated to those benefactors, whose liberality had opened his way to the University, or whose kindness had made it a scene not only of manly labor, but of honorable friendship. With such merit and such support, he was a successful candidate for a fellowship of Exeter College, and soon after his admission into that society, he distinguished himself by the publication of several occasional sermons. In the year 1753, he laid the foundation of that stupendous monument of learned industry, at which the wise and good will gaze with admiration, when

prejudice, and *envy*, and *ingratitude*, shall be dumb. This he did by publishing his first dissertation, on the state of the printed Hebrew text, in which he proposed to overthrow the then prevailing notion of its absolute integrity. The first blow, indeed, had been struck long before by Capellus, in his Critica Sacra, published after his death by his son in 1650; a blow which Buxtorf, with all his abilities and dialectical skill, was unable to ward off. But Capellus having no opportunity of consulting MSS., though his arguments were supported by the authority of the Samaritan Pentateuch, of parallel passages, and of ancient versions, could never absolutely prove his point. Indeed the general opinion was, that the Hebrew MSS. contained none, or at least very few, and trifling variations from the printed text; and with respect to the Samaritan Pentateuch, very different opinions were entertained. Those who held the Hebrew verity, of course condemned the Samaritan as corrupt in every place where it deviated from the Hebrew: and those who believed the Hebrew to be incorrect, did not think the Samaritan of sufficient authority to correct it. Besides, the Samaritan itself appeared to a very great disadvantage; for no Samaritan MSS. were then known, and the Pentateuch itself was condemned for those errors which ought rather to have been ascribed to the incorrectness of the editions.

In this dissertation, therefore, Dr. Kennicott proved that there were many Hebrew MSS. extant, which, though they had hitherto been generally supposed to agree with each other, and with the Hebrew text, yet contained many and important various readings: and that from those various readings considerable authority was derived in support of the ancient versions. He announced the existence of six Samaritan MSS. in Oxford only, by which many errors in the printed Samaritan might be retained; and he attempted to prove, that even from the Samaritan, as it was already printed, many passages in the Hebrew might be corrected. This work, as it was reasonable to expect, was examined with great severity, both at home and abroad. In some foreign Universities the belief of the Hebrew verity, on its being attacked by Capellus, had been insisted on as an article of faith. "Ista Capelli sententia adeo non approbata fuit fidei sociis, ut potius Helvetii theologi et speciatim Genevensis, anno 1678, peculiari canone caverint, ne quis inditione sua minister ecclesiæ recipiatur, nisi fateatur publice, textum Hebræum ut hodie ert exemplaribus Masoreticis, quoad consonantes et vocales, divinum et authenticum esse;" (Wolfii Biblioth. Heb. tom. ii. 27.) And in Britain this doctrine of the corrupt state of the Hebrew text was opposed by Comings and Bate, two Hutchinsonians, with as much violence as if the whole truth of the revelation were at stake.

The next three or four years of Dr. Kennicott's life were principally spent in searching out and examining Hebrew MSS. though he found leisure not only to preach, but to publish several sermons. About this time he became one of the King's preachers at White Hall; and in the year 1759 we find him vicar of Culham in Oxfordshire. In January, 1760, he published his second dissertation on the state of the Hebrew Text; in which, after vindicating the authority and antiquity of the Samaritan Pentateuch, he disarmed the advocates for the Hebrew verity of one of their most specious arguments. They had observed that the Chaldee Paraphrase, having been made from the Hebrew MSS., near the time of Christ, its general coincidence with the present Hebrew Text must evince the agreement of this last with the MSS. from which the Paraphrase was taken. Dr. Kennicott demonstrated the fallacy of this reasoning, by shewing that the Chaldee Paraphrase had been frequently corrupted in order to reconcile it with the printed text; and thus the weapons of his antagonists were successfully turned upon themselves. He appealed, also, to the writings of the Jews themselves on the subject of the Hebrew Text, and gave a compendious history of it from the close of the Hebrew canon down to the invention of printing, together with a description of one hundred and three Hebrew MSS., which he had discovered in England, and an account of many others preserved in various parts of Europe. A collation of the Hebrew MSS. was now loudly called for by the most learned and enlightened of the friends of biblical criticism; and in this same year (1760) Dr. Kennicott emitted his proposals for collating all the Hebrew manuscripts, prior to the invention of printing, that could be found in Great Britain and Ireland, and for procuring at the same time as many collations of foreign MSS., of note, as the time and money he should receive would permit. His first subscribers were the learned and pious Archbishop Secker, and the delegates of the Oxford press, who, with the liberality which has generally marked their character, gave him an annual subscription of £40. In the first year the money received was about 500 guineas; in the next it rose to 900, at which sum it continued stationary till the tenth year, when it amounted to 1000. During the progress of the work, the industry of our author was rewarded by a canonry of Christ Church. He was also presented, though I know not exactly when, to the valuable living of Mynhenyate, in Cornwall, on the nomination of the chapter of Exeter. In 1776 the first volume was published, and in 1780 the whole was completed. If we now consider that above 600 MSS. were collated, and that the whole work occupied 20 years of Dr. Kennicott's life, it must be owned that sacred criticism is more indebted to him than to any scholar of any age

Dr. Kennicott died at Oxford, after a lingering illness, September 18th 1785; and left a widow, who was sister to the late Edward Chamberlayne, Esq., of the treasury. At the time of his death he was employed in printing remarks on select passages in the old Testament; which were afterwards published, the volume having been completed from his papers. (*From 9th vol. of Dobson's Encyclopedia, published* 1798.)

THE CHOCTAW INDIANS.

This tribe, says the Washington Star, is one of the most civilized of the Aborigines. They are in the immediate neighborhood of the great States that lie on the west side of the Mississippi, occupying that extensive tract of country which in parallelogram form, lies immediately west of and adjoining the State of Arkansas, between the Canadian, a tributary of the Arkansas river, on the north, Red river on the south, and having the State of Texas on the west.

Their population which is already 35,000, is rapidly increasing. Although their landed property is held, according to the Indian custom, as a community or tribal right, yet they are cultivators of the soil, having reduced and holding in severalty their farms and tracts, which they cultivate, and from which they derive their subsistence. The chase is abandoned, and they are gradually advancing in civilization and in those pursuits which, under the wise management of our government, is elevating them in a social point of view.

They have a regularly organized Assembly, consisting of four senatorial districts, to which there is one representative to every thousand people. The Senate are elected for two years; the House of Representatives annually. They meet once a year at Doaksville to legislate for the tribe. The executive consists of a Chief for each district, elected quadrennially, and these Chiefs assemble at the same time the Legislature does, and form a kind of executive council, the signatures of two of them being necessary to give effect to an act of Assembly. They have eight principal schools, consisting of from fifty to one hundred pupils each. The language is reduced to a written form, and elementary works in it have been published.

They are a peaceful people, possess among them men of ability, are under religious precept, and exercise a decided influence for good upon the wild tribes that roam around them.

There is a tradition in the tribe that there were three brothers, named Choctaw, Chickasaw, and Muscogee, who came from the far west, each giving his name to a nation—the first two, to it: the Choctaw and Chickasaw, are now blended, speaking the same language. The Muscogees are now known as the Creeks. From the Creeks sprang the Seminoles, or Wanderers, a tribe whose acts of violence it required years to suppress in Florida.

LIBERIA.

The Liberia Herald of Jan. 17 contains the President's Address to the Senate and House of Representatives of Liberia, detailing the result of his recent mission to Europe. The President went abroad for rest and recreation chiefly, but from his account, the six weeks which he spent in England and France must have been weeks of constant, engrossing labor. His first care seems to have been to disabuse the public mind of sundry prejudices against Liberia, in consequence of its connection with colonization; or, rather, in consequence of the expressed opinions of certain Southern friends of Colonization.

After a conference with the Governments of England and France in relation to the interests of the infant republic, the President took steps to secure the recognition of Liberian independence by Saxony, Oldenberg, and the Hans Town. In London, President Roberts met with several American gentlemen who expressed an anxious solicitude that the United States Government should acknowledge the independence of Liberia. The President also attended to sundry commissions for purchasing articles for the use of the Republic, among others a light-house and lamp for Cape Montserrado. He procured plates for paper bills, of fifty cents, up to five dollars; and through the generosity of Mr. Gurney, of London, had dies cut and a quantity of copper coin struck for the Republic. He received £30 worth of Bibles and Testaments for distribution among the schools of Liberia, from Sir H. St Paul.

According to a recent decision of the Supreme Court of Liberia, the constitutional right of suffrage is confined to persons holding real estate.

The Legislature of the Republic, at its late session, passed, a law for the suppression of the use of all intoxicating drinks. It imposes a duty of one dollar a gallon upon all spirituous and malt liquors.

The Liberia Herald contains a copy of the principal Acts passed in its late session by the Legislature of that Republic. These are curious and interesting, as illustrating, to some extent, reflectively, the social condition of the people, and the state of that interesting colony.

The first which engages our attention is "An Act for encouraging Agriculture." A long preamble having declared that the wants of the agricultural interests imperatively demand assistance, the Act proceeds, in a due number of sections, to authorize the President to import into the Republic a number of asses for farming operations, and also a steam sugar-mill, with six three-roller horizontal sugar-mills, "to be propelled by physical or animal force." These animals

are to be bought in the first instance on the credit of the Republic, and handed over to parties wanting them, on their giving a promissory note for the value. The mills are to be set up with fixtures, in different countries, at the expense of the Government, and to be worked by them—parties taking cane to manufacture into sugar or syrup, paying one-sixth per cent. in toll.

Another act for the employment and relief of the poor, goes into effect to establish the system of poor-laws peculiar to England. The main principle, as set forth in the preamble, is "that the support and maintenance of aged widows, destitute orphans, poor persons, and invalid poor, shall be borne by the Republic." Able bodied men are to be employed in the management of a farm, and the materials for carding, spinning, weaving and knitting, are to be provided for the females, "to the end that there be no idlers about the Institution." The duties arising from the importation of spirits are to be appropriated to the use of these county poor-houses, the very architectural arrangements of which, accompanied by a plan, are defined in the act.

We have next an act authorizing and directing the formation of a settlement at Grand Cape Mount, in the County of Montserrado. To carry into effect this measure, the President is authorized and requested to secure the services of 75 volunteers, to be fed by the Government, and be governed by several rules (which are set forth.) Their rations are to be the same, in quality and quantity, as those granted to the militia in actual service. They are to be enlisted to serve twelve months, and as inducements to make them settle permanently at Cape Mount, each one who wishes will receive, as bounty, a town lot and 30 acres of land. The town to be laid out, (the President to proceed, "if circumstances warrant," to select its locality,) to be called Roberts Port, as a token of respect for the many valuable services rendered by the "illustrious Chief Magistrate" of the Republic. Measures are to be taken for the protection and defense of the proposed new settlement, by the erection of a stockade or blockhouse.

We come then to an act authorizing the establishment of a uniform currency, which consists solely in a provision empowering the Secretary of the Treasury to go to the expense of procuring for Government a set of engraved plates for striking off bills of ten, five, and three dollars, one dollar, and fifty cents, which hereafter are to form the only paper currency in the Republic. By another act, it appears that that eminent philanthropist, Samuel Gurney, Esq., of London, being convinced that the country should have a metallic currency, has offered £500 to effect this important object, provided that the Government raise £100. This by the act, the President is empowered to do.

The editor of *The Liberia Herald*, after publishing these acts, expresses a hope that his fellow-citizens will feel sufficient interest in them to give them a careful perusal, "and so to familiarize themselves with them as never to be under the shameful necessity of confessing ignorance of their existence."—*Boston paper.*

ANOTHER CALIFORNIA WONDER.

We were shown, by Dr. W. P. Gibbons, March 23, a wonderful animal, akin to the crab species, but never yet described by naturalists. It was caught with a hook and line near the Faralloues, in thirty fathoms (180 feet) of water. It looks like a crab—only more so. The body is ten inches long, and as many wide, furnished with enormous legs and claws, and covered with a dark red, rough, thorny, and very strong shell. The body, from back to breast, is five inches deep. The claws furnished with powerful nippers, which would crush an oyster-shell without difficulty. The whole animal weighs six and a quarter pounds. It is a singular characteristic of animals of the crab kind, that the right claw is larger and stronger than the left; the former catches the shell-fish, and crushes the shell; the left claw pulls out the meat, grinds or masticates it, and carries it to the mouth. This animal differs from the crab in several particulars. The crab has seven transverse divisions in the tail; its strange relative has in addition many longitudinal divisions. The crab's tail is only about an inch and a half long; this animal's tail is four and a half inches long. It has only four legs proper; the crab has five. The crab has little fins at the ends of its legs; the stranger has sharp claws, and therefore cannot swim, and the crab does swim. Dr. Gibbons will present a description, name and drawings of the animal, at the next meeting of the California Academy of Natural Sciences.—*California paper.*

EXPANDING THE CHEST.

Those in easy circumstances, or those who pursue sedentary employment within doors, use their lungs but little, breathe but little air in the chest, and thus, independently of positions, contract a wretchedly small chest, and lay the foundation for the loss of health and beauty. All this can be obviated by a little attention to the manner of breathing. Recollect the lungs are like a bladder in their structure, and can stretch open to double their size with perfect safety, giving a noble chest and perfect immunity from consumption.

The agent, and only agent required, is the common air we breathe, supposing, however, that no obstacle exists, external to the chest, such as twining it about with stays, or having the shoulders lie upon it. On rising from the bed in the morning, place yourself in an erect posture, with your head thrown back and your shoulders entirely off from the chest, then inhal

all the air that can be got in; then hold your breath, and throw your arms off behind; hold your breath as long as possible. Repeat these long breaths as many times as you please. Done in a cold atmosphere it is much better, because the air is much denser, and will act much more powerfully in expanding the chest. Exercising the chest in this manner, it will become flexible and expansible, and will enlarge the capacity and size of the lungs.—*Scientific American.*

THE WORLD.

Talk who will of the world as a desert of thrall,
Yet, yet there is bloom on the waste,
Though the chalice of life hath its acid and gall,
There are honey-drops, too, for the taste.

We murmur and droop should a sorrow-cloud stay,
And note all the *shades* of our lot;
But the rich rays of *sunshine* that brighten our way,
Are bask'd in, enjoy'd, and forgot.

Those who look on Mortality's ocean aright,
Will not mourn o'er each billow that rolls;
But dwell on the beauties, the glories, the might,
As much as the shipwrecks and shoals.

How thankless is he who remembers alone
All the bitter, the drear, and the dark;
Though the *raven* may scare with its woe-boding tone,
Do we ne'er hear the sound of the *lark*?

We may utter farewell when 'tis torture to part,
But, in meeting the dear one again
Have we ever rejoiced with that wildness of heart
Which outbalances ages of pain?

Who hath not had moments so laden with bliss,
When the soul in its fulness of love
Would waver, if bidden to chose between this
And the paradise promised above?

Tho' the eye may be dimmed with its grief-drop awhile,
And the whiten'd lip sigh forth its fear
Yet, *pensive* indeed is that face where the smile
Is not oftener seen than the tear!

There are times, when the storm gust may ratttle around,
There are spots, where the poison-shrub grows;
Yet, are there not homes where naught else can be found
But the south wind, the sunshine and rose?

O haplessly rare is the portion that's ours,
And strange is the path that we take,
If there spring not beside us, a *few precious flowers*,
To soften the thorn and the brake.

The wail of regret, the rude clashing of strife,
The soul's harmony often may mar
But I think we must own, in the discord of life,
'Tis *ourselves* that oft waken the jar.

Earth is not all fair, yet, it is not all gloom;
And the voice of the grateful will tell
That he who allotted Pain, Death and the Tomb,
Gave Hope, Health, and the Bridal as well.

Should Fate do its worst, and my spirit oppress'd
O'er its own shatter'd happiness pine,
Let me witness the joy in another's glad breast,
And some pleasure *must* kindle in mine!

Then say not the world is a desert of thrall,
There is bloom, there is light on the waste;
Though the chalice of Life hath its acid and gall,
There are honey drops too for the taste.

CONTENTMENT.

The following stanzas are 260 years old; they were written by Robert Southwell:

My conscience is my crown,
Contented thoughts my rest,
My heart is happy in itself,
My bliss is in my breast.

My wishes are but few,
All easy to fulfil;
I make the limits of my power
The bounds unto my will.

I fear no care of gold,
Well-doing is my wealth;
My mind to me an empire is,
While grace affordeth health.

I clip high climbing thoughts—
The wings of swelling pride:
Their fall is worst that from the height
Of greatest honors slide.

Since sails of largest size
The storm doth sooner tear,
I bear so small and low a sail
As freeth me from fear.

No change of fortune's calm
Can cast my comforts down;
When fortune smiles, I smile to think
How quickly she will frown.

And when in froward mood
She proved an angry foe,
Small gain I found to let her come,
Less loss to let her go.

From the Buffalo Democracy.

Second Attempt to Sound the Niagara River at the Bridge—Strange Result.

SUSPENSION BRIDGE, April 28, 1855.

Samuel Wilkeson, Esq.—Dear Sir:—I received a copy of the *Democracy* with your account of my attempt at sounding the river. After you left, another attempt was made with a similar iron of about 40 pounds weight, attached to a No. 11 wire—all freely suspended, so as not to impede the fall of the weight. I then let the weight fall from the Bridge, a height of 255 feet. It struck the surface fairly, with the point down—must have sunk to some depth, but was not longer out of sight than about *one second*, when it made its appearance again on the surface, about 100 feet down stream, and skipped along like a chip, until it was checked by the wire. We then commenced hauling slowly, which made the iron bounce like a bell, when a cake of ice struck it, and ended the sport.

I am satisfied that *no metal* has sufficient specific momentum acquired by a fall of 225 feet! The velocity of the iron when striking must have been about equal to 124 feet per second—and consequently its momentum near 5,000 pounds. Its surface opposed to the current was about 50 sup. inches. This will give an idea of the strength of that current, and at the same time hint at the Titan forces that have been at work to scoop out the bed of the Niagara river.

I am now satisfied that our friend, the English Captain, was sounding in vain. Yours, respectfully and truly, JOHN A. ROEBLING.

FOOD—PRICES AND PROSPECTS.

We are probably paying more for flour throughout the United States, at the present time, than at any period since wheat was first grown upon the soil. Corn is certainly higher throughout all the great corn-growing region than it ever was before. In this city, all kinds of edibles bear a price that startles every purchaser. What is our future prospect is a very interesting question. Let us inquire how it is in other places. *The Chicago Daily Press*, of April 18, says:

"An intelligent friend who resides in one of the southern counties of Illinois, furnishes us with some interesting items respecting the present scareity of breadstuffs and feed for cattle and horses, also of the arrangements making for the present season's crops. Last yesr's crop of corn was largely deficient, not being sufficient for home consumption, and but for the fact that a portion of the crop of the previous year remained over, there would, undoubtedly, have been much suffering. As it is, corn commands at the crib, in many places, $1 per bushel, hay $20 per ton, and other articles of breadstuffs and cattle-feed correspondingly high prices. In some districts quite a number of cattle and hogs have died from starvation, and as a general thing stock is in very poor condition. Preparations are being made for planting larger spring crops than common. A greater breadth than usual has been put down to oats within the last fortnight, and more yet will be put in. Plowing for corn has commenced, and extensive crops will be planted. Throughout the middle and western portions of the State, fall wheat is looking uncommonly well, and the breadth sowed is more than an average. The crop of Irish potatoes was a total failure last year, and some difficulty is anticipated in procuring a sufficiency for planting. The North, however, will be able to send forward enough by river and railroad to supply this want."

The St. Louis Republican, after speaking of the high prices prevailing, comes to the conclusion that they are not "inflated:"

"The truth is, a general scarcity of breadstuffs prevails throughout the country, and this is evidenced more or less every day as the spring business opens. Along the lake line from Chicago to New-York, receipts fall short of the expectations indulged, and from this point, South and East, a more than usual demand exists. Buyers are in this market from Ohio and Tennessee, for wheat and corn, and hardly a boat goes out but the cargo consists, in part, of grain. We do not suppose that prices will attain much higher figures than quotations already show, and it is to be hoped, for the benefit of trade and the convenience of consumers, they may not; but it is somewhat doubtful if they fall much below the rates now ruling."

In Michigan there is a very great complaint of scarcity and high prices. In Iona County, in the centre of the State, *The Gazzete* says:

"The oldest inhabitant in this place fails to remember when there was such a scarcity of provisions as there is at the present time. Potatoes in this village are out of the question—they may be in the country, but the farmers do not bring them to market. There are no beans, eggs, onions, lard, and but a very small supply of butter and meat in the market."

In Ohio, Corn is 75 to 100 cents a bushel, and cattle dying for want. Not only in New-York, but in all the Atlantic cities, the same complaint exists of high prices and scarcity, though many seem to think that speculation is the sole cause of the difficulty. They are quite mistaken. So are those who think that the "opening of spring trade will bring abundance and low rates" How can that be, when flour at the West is over ten dollars? We noticed quotations at Pittsburgh the other day, $10 a $10 75, and it ranges equally high in many other localities. At Cleveland, Ohio, Flour is carried inland to feed Wheat producers. Prices are regulated by supply. That the supply is short is proved by the almost universal high price. There are no heavy stocks of Wheat or Flour anywhere, and the whole Mississippi Valley is likely to be drained closer than ever before since the country was cultivated. We fear prices have not reached the highest point yet. *The Rochester Advertiser* says that there are not 5,000 barrels of Flour on hand to go East by canal. A Rochester miller states his conviction that not over 1,500,000 bushels of Wheat and 300,000 barrels of Flour can come from the West this spring. Of course, there can be no Corn to come forward at the present price and scarcity in the West. It is possible that prices here will not go much higher, but that chance hangs by a single thread. It will depend upon the prospect of the growing crop of Wheat, and of that no prediction can be made of the least value. Several of the Western papers have begun to comment upon the present appearances. At Kalamazoo, Michigan, the talk is encouraging, and a large breadth was sown. But *The Gazette* urges farmers to crowd in spring crops. It says:

"There is no surplus produce in this country; consequently the demand will experience no abatement after the coming harvest. So, farmers, crowd in the spring crops."

The Sandusky (O.) Register says:

"So far as we can learn the wheat-crop promises well. Farmers about here sowed heavier than usual, and should there be an average yield —say twenty bushels to the acre—we should

say the market will be richly stocked after harvest. In other sections we have the same good report. From Indiana and Illinois, indeed, the promise comes of an unusually large yield from the present appearance of the fields.

"But there is much yet in the way ere that plenty is attained. What if the fly and the weevil come, to again blast the farmers' hopes and entail hunger and want? What if drouth smites the fields, and cause the plump wheat-heads to wither and come to nought? These are contingencies likely to offer, in some sections at least; but let us hope from the wide extent of our grain-fields, there may be plenty for all."

So do we hope, but still we can see no good reason for any rejoicing at present prospects. *The Register*, published at Indiana, Pa., has a flattering item of the appearance of wheat in that region. It was in that same region that the red weevil devastated the country. *Lawrenceburg* (Ia.) *Press* says that the cold in March has injured the wheat on flat clay land. In many fields the withered plants may be scraped up in handfuls. The dry weather of April will be equally fatal to all such fields. *The Lafayette American* says that the wheat crop promises well in that section. We earnestly hope it will fulfil its promise all over the country, for upon that does the salvation from suffering of thousands of the laboring poor depend. We again urge it as a duty upon every cultivator of the soil to increase, by every possible means, the area of his planting, the present season.—*N. Y. Tribune.*

FISH AS FOOD.

There is much nourishment in fish, little less than in butcher's meat, weight for weight; and in effect it may be more nourishing, considering how, from its softer fibre, fish is more easily digested. Moreover, there is, I find, in fish—in sea-fish—a substance which does not exist in the flesh of land-animals, viz., iodine—a substance which may have a beneficial effect on the health, and tend to prevent the production of scrofulous and tubercular disease, the latter in the form of pulmonary consumption, one of the most cruel and fatal with which civilized society and the highly educated and refined are afflicted. Comparative trials prove that in the majority of fish the proportion of solid matter—that is the matter which remains after perfect desiccation, or the expulsion of the aqueous part—is little inferior to that of the several kinds of butcher's meat, game or poultry. And, if we give our attention to classes of people—classed as to the quality of food they principally subsist on—we find that the ichthyophagous class are especially strong, healthy and prolific. In no class than that of fishers do we see larger families, handsomer women, or more robust and active men, or a greater exemption from the maladies just alluded to.—*Dr. Davy's Angler and his Friend.*

THE CHIEF EVIL OF WAR.

What distinguishes war is, not that a man is slain, but he is slain, spoiled, crushed by the cruelty, the injustice, the treachery, the murderous hand of man. The evil is a moral evil. War is the concentration of all human crimes. Here is its distinguishing accursed brand; under its standard gather violence, malignity, rage, fraud, perfidy, rapacity and lust. If it only slew man, it would do little. It turns man into a beast of prey. Here is the evil of war—that man, made to be the brother, becomes the deadly foe of his kind—that man, whose duty it is to mitigate suffering, makes the infliction of suffering his study and end—that man, whose office it is to avert and heal the wounds which came from nature's powers, makes researches into nature's laws, and arms himself with her most awful forces, that he may become the destroyer of his race. Nor is this all. There is also found in war a cold-hearted indifference to human miseries and wrongs, perhaps more shocking than the bad passions it calls forth. To my mind this contempt of human nature is singularly offensive.—*Channing.*

LIKE THE ANGELS.

"Why! you would have me like the angels?" exclaimed a young girl with whom a friend had been talking.

Truly would we have women like the angels. And why not? Is it any harm to be like an angel? We read that they are full of love, truth, purity, compassionate. Are these forbidden traits? Angels slander not each other. They have no circles in their glorious home where characters are picked to pieces. Angels never wreathe the face by smiles when envy is gnawing the very heart-strings in twain. Angels never rejoice over the downfall of another. Angels lure not with the eye, and then coldly cast off with the lip. Angels suffer not passion to paint the brow dark with discontent and hatred.

Would you not wish eventually to become angels? Or does this thought never enter with the multitude that cross the mind's threshold? Why not prepare then, for this high destination? Why not discipline the sublime thoughts, and beautiful in good deeds? Cultivate your affections, be pure in thought, gentle in spirit. Banish forever deception, evil speaking, inordinate love of pleasure! Why not become as near as you may be, angels on earth? Ah! young friends, believe us when we tell you there is no harm in striving to be like the angels.

A LAND OF PLENTY.

The Omaha City *Nebraskaian* of the 11th of April notices the gloomy accounts of agriculture in some of the older States, and says:

"In winter, your cattle die of cold and starvation; in summer, they are obliged to drink from pools of stagnant water. Here in Nebraska, cattle quench their thirst from never-failing springs and streams of pure water, and keep fat all the year on the rich grass and nutritious pea and rushes which grow in wild luxuriance on our broad prairies and in our fertile valleys. Much of our winter weather resembles the mild and bright September days of the East."

"The decline of Quakerism in Boston" is a subject of marked comment in some of our newspapers. It were well to look into this a little further, before we decide the matter. When there were many Quakers in Boston, there were few others opposed to Slavery, to war, to capital punishment, or to the sale and use of exciting drinks. Now there are many who entertain these and other views once peculiar to the Society of Friends. Has Quakerism then declined, or has not a great portion of the world been improved by becoming Quakerized? A spirit of proselytism has never marked the character of these people; and we doubt not they are well satisfied to witness the spread of their principles, even though their visible organization shall be at the same time impaired.—*Eastern paper.*

PHILADELPHIA MARKETS.

Flour and Meal.—Breadstuffs of all descriptions are firm, with an increasing demand. The only offerings are small lots for home consumption at $10 25 a 10,50 for common and good brands. Sales at $10 50 a 11 50 per barrel for extra and fancy brands. Rye Flour is held at $7 00, and Corn Meal at $4 75 per bbl., but no sales of either are reported.

Grain.—There is more demand for Wheat. Red is worth $2 52 a 2 55, and Penna. white at $ 2 60 per bushel. Rye is scarce; sales at $1 45 afloat. Corn is higher. Sales of 4 a 5000 bushels Southern and Penna. yellow at 109c afloat. A lot in store sold at 110c. Good Pennsylvania Oats are selling at 63c per bushel; 1000 bushels of Delaware sold at the same price.

BOARDING.—One or two young men can obtain boarding in a private (Friends) family, in the neighborhood of Fourth and Green Sts. Apply to address to C. W. Packer, No. 41 North Second St.
5th mo. 12—2t.

WILL be Published Fifth month 12th, 1855, THE RISE AND PROGRESS OF THE PEOPLE CALLED QUAKERS; also, Sandy Foundation Shaken, and Innocency with her Open Face, by William Penn, with his Letter to his Wife and Children. 180 pages. Price 25 cents.
T. E. CHAPMAN,
5th mo. 5th—6t. No. 1 S. Fifth St.

THE JOURNAL OF JOHN COMLY. For sale by Ethan Comly, No. 25 N. Second St.; William W. Moore, No. 100 S. Fifth St.; Samuel Pine, Cherry St. Meeting House, Philadelphia; James C. Haviland, New York; Israel J. Grahame, Baltimore; or of Publishers, Chas. & Emmor Comly, Byberry.
5th mo. 5.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Four h Term of this Institution will commence on the 21st of Fifth month next.
For particulars, address the Principal,
ALLEN FLITCRAFT,
Eldridge's Hill, Salem Co., N. J.
4th mo. 21—4t. pd.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Summer Session of this Institution will commence on the 21st of Fifth month, and continue twenty weeks.
Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the session. No extra charge.
For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. Office, Burlington Co., N. J.
4th mo. 21—3m.

WANTED,—By a Friend in Illinois, a Friend School Teacher. For particulars, address, postpaid, J. M. W. Barclay, P. O. Whiteside Co., Ill., or enquire of Wm. W. Moore, 100 S. Fifth St., Philada.

THE subscriber is desirous of a Friend, Female Teacher in his family, to have the care of, and instruct his children. Please to communicate with Richard T. Turner, Still Pond P. O., Kent County Maryland, or Wm. W. Moore, 100 South 5th st., Philadelphia.
4th mo. 28th, 1855—4t.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Summer Session of this School will commence on Second day the 21st of Fifth month next. The usual branches of a thorough English education are taught. Terms, $60 per session of Twenty weeks. For further information address the Principal, Spring House P. O., Montgomery Co., Pa.
DANIEL FOULKE, *Principal.*
HUGH FOULKE, Jr., *Teacher.*
4th mo. 14—6t.

GREEN LAWN BOARDING SCHOOL, FOR GIRLS.—This School is handsomely situated in Unionville, Chester county, Pennsylvania.
The Summer Session will commence on the First day of Fifth month next, and continue twenty weeks. The Course of Instruction embraces all the usual branches of a solid English Education; also Drawing, and the French Language. No extra charge except for the French, which will be Five Dollars per term.
Terms for Boarding, Washing and Tuition, $50 per Session. One half payable in advance, the remainder at the close of the term.
Boys from seven to ten years of age will also be received, and especial care be taken to preserve the health and guard the morals of those placed in charge of the Principal.
Daily access may be had to the school by means of Public Stages from Wilmington, West Chester, and Cochranville.
For Circulars, address,
EDITH B. CHALFANT, Principal.
Green Lawn, B. S., Unionville Post Office.
3d mo. 17—2m. pd.

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An account of the Life, Sufferings, Exercises, and Travels, of that faithful servant of Christ, Jane Hoskens.

(Continued from page 115.)

I served my time out faithfully, and never had cause to repent it. The people with whom I lived were those called Quakers. As I had not been among any of that denomination before, I had desires in my mind to become acquainted with their principles and manner of worship Having liberty, I was ever ready to go to their meetings, though at first only as a spy. But after I had been some time among them, and took notice of their way and manner of performing divine worship to God, I was ready to conclude, and say in my mind, surely these are his people. And a brave, living people they really were; there being then divers worthies among them, who, I believe, are now in the fruition of "joy unspeakable, and full of glory,"—the earnest of which they, through mercy, then at times partook of, to the satisfaction of their hungry and thirsty souls. The solid, weighty, and tender frame of spirit, which some of them were many times favored with, in meetings, brought serious considerations over my mind, with this query, Why is it not so with me? And I said in my heart, These people are certainly better than I am; notwithstanding I have made a great deal more to do about religion than they.

As I was pondering on these things, that saying of the apostle, "neither circumcision nor uncircumcision availeth anything, but a new creature in Christ Jesus," was often brought to my mind. I saw this work must begin in the heart, and be carried on by a Divine Power. This I was soon convinced of; and therefore, could wait with patience, though in silence.

But, the whole work was not yet completed. It went on gradually step by step. Which demonstrates the paternal care of our heavenly Father, carrying the lambs in his arms, lest they should be weary, and faint. Who can but admire his goodness and celebrate his praise! His wisdom and power are great! Oh! that all would but dwell under his peaceable government, and learn of him who is pure and holy!

Through the operation of divine goodness, great love flowed in my heart toward these people. And if, at any time, Friends were concerned to speak against any evil habit, I did not put it from me, but was willing to take my part; and sometimes thought it all belonged to me.

As I continued in this humble frame of mind, and was diligent in attending meetings when I could, Infinite goodness was graciously pleased to favor me with fresh and large visitations of his heavenly love, and often tendered my spirit. Strong desires were raised in me, after true and saving knowledge, and that the way of life and salvation might be clearly demonstrated. And, blessed be his holy name, he heard my cries, and was pleased to send his servants, both male and female, filled with divine life and power. They sounded forth the gospel in divine authority,—declaring the way to the Father, through the door Christ,—and opening the principles of Truth, as held by these people, by turning our minds to the pure gift, and manifestation of the Spirit.

Now, this doctrine agreeing with what I had, in some measure, been convinced of, I was made willing to join heartily with it; and was ready to say, These are true ministers of Christ. For they spoke with divine power and authority, and not as the scribes. Now, I was mightily reached unto, and stripped of all self-righteousness. My state was opened to me, in such a manner, that I was quite confounded, concluding that though I could talk of religion, of being made a child of God, a member of his church, and an inheritor of his holy kingdom,—yet there was as much need as ever, to cry, Lord have mercy on me, a poor sinner! I not having yet witnessed the law of the Spirit of life in Christ Jesus, to set me free from the law of sin and death, outward ceremonies availed nothing: the new birth was wanting, and must be witnessed, in order to prepare me for the work, whereunto the Lord had called me, and was about to engage me in. The baptism of Christ was to be known, before I could be a member of Christ's church. This great work, through divine favor, I saw I must submit to, if ever I came to be a partaker of

that bread, which nourishes the soul unto eternal life.

But Oh! the weight and exercise I was under, during this time of refinement,—and the days and nights of godly sorrow and penitential mourning I underwent,—are far beyond my ability to set forth in words. Once, being alone, I wept exceedingly; and the desire of my soul was that it might please the Almighty to show me his ways, to teach me his paths which lead to peace, and to give me strength to walk therein, according to his word;—promising, that I would endeavor to follow, in the way that was most pleasing to him: for that was what my panting soul most desired.

My desires were not for great things, but for divine favor. The Lord alone was become the centre of my happiness. It seemed as though I should have died, at that time, had he not been pleased, in a wonderful manner, to manifest himself a present helper in the needful time; and to reveal himself, through his dear son, Jesus Christ, by administering consolation to my wounded soul, and filling my heart with heavenly love, so that my cup ran over. I was then made to cry out, Oh! that all may know thee and thy goodness! His matchless loving kindness so overcame me, that I thought I could have gone through the world, to proclaim the tender dealings of a merciful God to my soul. Here I again renewed my covenant with God, and promised obedience to his commands. And, Oh! the calm, the peace, comfort, and satisfaction, wherewith my mind was clothed! like a child enjoying his father's favor, and with inexpressible delight beholding the smiles of his countenance. I was afraid to do or say anything that might offend the Lord, lest the rod might be laid heavily upon me; for this is the portion of the disobedient.

In that time, I became a wonder to many; but was treated with great tenderness by most of the Friends and neighbors. I had laid aside all superfluity of apparel, for which I had felt condemnation. I attended meetings diligently; and walked two or three miles to them,—sometimes alone, meditating upon the Lord. I thought the work of my present and future happiness was now completed in me, and that I had nothing to do but sit contented under the enjoyment of divine favor, rejoicing that I had left all, and followed Christ, whom I loved more than my natural life.

Thus I concluded in my own mind; not knowing as yet what the Lord was preparing me for, nor, that there was a further work allotted to me, to which I was a stranger. Till, one time, being in a meeting, and sitting very contentedly under my own vine and fig-tree, a call arose in my mind, thus: "I have chosen thee from thy youth, to serve me, and to preach the gospel of salvation to many people, and if thou wilt be faithful, I will be with thee unto the end of time, and make thee an heir to my kingdom."

The e words were attended with life and power, and I knew his promises were yea, and amen, forever. Yet, I must confess, this awful word of divine command shocked me exceedingly. My soul, and all within me, trembled at the hearing of it; yea, my outward tabernacle shook; insomuch that many present observed the deep exercise I was under. I cried in spirit, Lord, I am weak, and altogether incapable of such a task. I hope thou wilt spare me from such mortification. Besides, I have spoken much against women's appearing in that manner. These, and more such like reasonings, I was filled with; which did not administer peace, but death and judgment.

Great da kne s began to spread over my understanding, and increased to such a degree, that nothing but horror possessed my soul. I went to meetings as usual; but I felt not the least enjoyment of the Divine presence. On the contrary, inexpressible anguish of mind attended me, but so that I could not shed a tear. I concluded that all was over with me, and that I was lost forever. My very countenance was changed, and became a true index of my deep distress. And a person for whom I had great love, told me she had the word of the Lord to declare to me; which was, that I had withstood the day of my visitation, and now was left to myself. This I readily believed; and so gave over all hope of salvation. The grand enemy got in with his temptation, and, like a torrent which bears down all before it, made my sorrow and bitterness of soul inexpressible: and he had certainly prevailed against me, had not the Almighty, by his eternal arm of power, interposed, and driven him back; saying unto me, in the hour of my deepest probation, "Be obedient, and all shall be forgiven; and thy soul shall be filled with joy and peace unspeakable." At the hearing of which, I was broken into tears, and in deep humility, blessed his holy arm for delivering me from the mouth of the lion. I renewed my covenant with the Lord, and prayed for resignation to his divine will.

But alas! when it was again required of me to stand up in a meeting, and speak the words he bid me, I again rebelled, and justly incurred the displeasure of my great and good Master. I went from this meeting in sorrow, and offered my natural life as a sacrifice, to be excused from this service; but it was not accepted: nothing would do but perfect obedience.

In this situation, I continued six or seven months. I could have but little rest, night or day, by reason of the anguish of spirit I was in. Yet, I still longed for meeting days, and made many promises, that if I found the like concern, and it would please Infinite Goodness to be with

me, I would submit to his divine will,—come what might.

But, though I went with these resolutions, yet when the time of trial came, I put off the work which was required of me, and came away, as before, full of sorrow and anguish of soul. I often wished myself dead hoping thereby to be exempt from pain; not duly considering, that if I was removed out of time, in displeasure, my portion would be still more dreadful; nor thinking it was the old liar, who introduced such a thought, and intended not only to bring me to destruction, but to make me the instrument of it myself.

Oh! how often have I since admired the long forbearance of a merciful God, towards me! And when I have considered his loving kindness, in preserving me from the devil's temptations, desires have been raised in my soul, that my conduct through time, might be, with reverence and fear, to his glory.

But here, a still more refined snare was laid for me; which was, a conclusion to stay from the meeting, because I thought I might, when there, disturb the quiet of others. And really, I was ashamed to be seen in the condition in which I often was, when in meeting. The Friends with whom I lived, and many neighboring Friends, sympathized deeply with me, and intimated their concern, on account that I had left off going to meetings. As those with whom I lived, gave me full liberty to go, both on first and week-days. Friends begged that I would comply with their request, and go with them, as before. Their arguments had weight with me; and I went. But I had not sat long, before the concern to stand up, and speak a few words, came powerfully upon me, with this close hint: "This may be the last offer of this kind, that thou wilt be favored with: embrace it; and I will be thy strength, and exceeding great reward." I then said Lord, I will submit. Be thou with me. Take away the fear of man, and thou shalt have my whole heart. Then, sitting still awhile, I felt the aboundings of heavenly love towards God and his people, arise in my soul; in which, I stood up, and after pausing a little, like a child, I spake a few words which were given me, and sat down in the enjoyment of heavenly life. The Friends were sensibly affected; and as many said afterward, it was a time not to be forgotten. Indeed, it was so to me, for I went home rejoicing, and renewing my promise of future obedience.

To be continued.

A PREACHER INVITED TO LEAVE MISSOURI.

A clergyman by the name of David White preached in Chilicothe, Missouri, on the 8th inst., and having spoken disrespectfully of slavery, he was invited to leave the town or pay the penalty in a coat of tar and feathers! He preferred to leave.—*North American and Gazette.*

EARLY PIETY.—NO. XLVII.

Joseph Stone, jr., of Witney, in Oxfordshire, was born in the 6th mo. 1683, and descended of honest parents. He was educated by them in the way of Friends, and was well inclined when young; and by the early visitations of the grace of God upon his heart he embraced the yoke of Christ in his youth, and as he was taught of his Saviour to eschew evil and to do good, he was the more fit to carry the glad tidings of salvation to others, and to make known to them what the Lord had done for his soul. Yet this work he would not undertake, till it pleased the great Lord of the harvest to gift him for it, which was in the year 1703. In this work he labored, according to the ability he received, by whose ministry the seed and heritage of God was often refreshed; for the springing of love from the spirit of God in one, will certainly answer to the same divine principle in others, and fix it as an evidence upon their hearts, that it is the truth. He was also exemplary in conversation, and of an innocent deportment.

He loved solitariness, choosing to be much alone, and approved himself a faithful servant and minister of Christ: he was zealous for promoting the honor of God, laboring in word and doctrine for that end, not only in the neighboring meeting about him, but also in several counties in England. He had a great concern upon him, that he might be instrumental in the Lord's hand, for turning the hearts of the children of men from darkness to light, and from the power of Satan unto God. In his testimony he was concerned for the hindermost of the flock; in prayer, fervent for the offspring of Friends, that they might come to witness the grace of God to save them from a vain conversation: for he knew, that, though he had his education amongst Friends, yet it was not that alone that did make him what he was, but the grace of God, as he gave up to be guided thereby. And because of his experience, which he gained in yielding to the guidance of the spirit of truth, he was the more frequent in exhorting the youth of our day, to seek the Lord in their early days, agreeably to the voice of wisdom, who advised the same of old.

He wrote a short account of his call to the ministry, with some of his labors and travels therein; as also the comfort and satisfaction he reaped in his service for truth, as follows:

"After it pleased God, in the riches of his love, to bestow on me a gift of the ministry, and by his grace to call me to, and qualify me for the same, which was in the 9th mo. 1703, I was obedient to the heavenly call, and gave up freely, but not forwardly to the call. And after some

time I visited some neighboring meetings in some parts of Worcestershire, Warwickshire, Gloucestershire, and Oxfordshire. In the year 1707 I went down to the Yearly Meeting at Bristol, and then returned home again, where I remained three years, only visiting some neighboring meetings, and took one journey to London. But having a concern to visit friends in the West, which rested upon me till the year 1710, I then gave up and went, though not likely to have a companion but part of the journey."

On the 4th of the 5th mo. 1710, he left his habitation at Witney and went southward to Abingdon Quarterly Meeting, where he met with his friends, John and Thomas Wagstaffe, who accompanied him part of his journey, where they left him, and returned, he pursuing his journey to the Land's-End; from whence he returned, visiting Friends through the counties till he got home, which was on the 30th of the 6th mo.

"I had a very satisfactory journey," said he, "for the Lord was with me, and was to me mouth and wisdom, language and utterance; blessed be his glorious name forever. His divine presence and glorious power was prevailing in our meetings; for I had many glorious and heavenly meetings in this journey, to my great satisfaction and comfort, and to the comfort and edification of the Lord's people.

"And it is the desire of my soul that the consideration of the Lord's love and goodness may be a binding obligation to us, forever to walk in true humility and self-denial before him. The people who were not acquainted with the work of truth, were free and willing to come to our meetings in those parts, and were very attentive to the testimony of truth, and seemed to be well affected with it, many of them appearing very tender in meeting. I believe the Lord will add to his church such as shall be saved, and will more and more bring people off from the idle shepherds of this world, who feed themselves and not the flock, and will bring them under the guidance and conduct of his Son, the Lord Jesus Christ, the Everlasting Shepherd, who watches over his flock both night and day, and feeds them in green pastures of life, and leads them by the still waters of Shiloh's brook, and will at last bring them to the everlasting fold of rest.

Oh! that all who profess the blessed truth might be faithful to him, that so they might preach for God in their lives and conversations, and become instrumental in the hand of God, to the carrying on that great work which he hath begun in the earth, which must be completed by the spirit of judgment, and the spirit of burning. J. STONE, JR.

7th of 4th month, 1711."

In the sixth month following, he had a concern to visit Friends westward again, and went so far as Cirencester, in Gloucestershire; but being taken very ill, returned back to his father's house at Witney, and his illness increasing upon him, proved him sorely. Yet he continued in much resignedness to the will of God, and signified that people had need not have their day's work to do then, for there was work enough to bear up under the pain of body, and desired Samuel Waring to remember his love to all Friends. In the evening as he sat by him, he signified that he did not know how the Lord would be pleased to deal with him; but for the sake of his dear parents and others to whom he might be of service, he should be glad if the Lord should see meet to spare him; but he freely resigned his will to the will of God. But before he parted with him, he told him he was going, and that all was well, all was well, twice; and desired all to go out of the room except him, to whom he said, "I have seen the glory of heaven, and it is a brave place;" and could make his appeal to the Lord, and say, "Oh Lord! thou knowest how I have walked before thee and served thee." He having that assurance in his own bosom, could call death sweet, because by it he "passed out of this house of clay, into the mansions of glory."

When he had been ill a few days, he said to those about him, "This is ordered for my end, and it will be well with me: my soul shall go to rest." One who was with him said, "How did he know but the Lord might raise him up again?" He answered, "A man that lived a righteous life, he believed, often knew a little before hand how it would be with him. His nurse wishing those present were as fit to die as he, he answered, "I thank God I have nothing to do but to die; all the world is nothing to me, I have done with it." But adding, his care was a little for his dear father and mother, and sister and her children, saying, how would they do without him, for indeed he was very helpful to them.

Another time he said, "When I am gone hence, I shall receive a new name." At another time he sent for his father, mother, and sister to take leave of them, and his father asking what he had to say, he answered, "Farewell, farewell, farewell." And so departed this life the 30th of the 6th mo. 1711, aged 28 years; a minister about 8.

TRUTH IN CONVERSATION.

The love of truth is the stimulus to all noble conversation. This is the root of all the charities. The tree which springs from it may have a thousand branches, but they will all bear a golden and generous fruitage. It is the loftiest impulse to inquire—willing to communicate and more willing to receive—contemptuous of petty curiosity, but passionate for glorious knowledge. Speech without it is but babble. Rhetoric is more noisy but less useful than the tinman's trade. When the love of truth fires up the

passions, puts its lightning in the brain, then men may know that a prophet is among them. This is the spring of all heroism, and clothes the martyr with a flame that outshines the flame that kills him. Compared with this, the emulations of argument—the pungencies of sarcasm—the pride of logic—the pomp of declamation, are as the sounds of an automaton to the voice of man.—*Dewey.*

Extract from a work entitled Plain Path to Christian Perfection. Translated from the French by ANTHONY BENEZET.

In the first ages of Christianity, humility and contrition of heart toward God, and love towards men, were taught to be the most acceptable sacrifice; and a compliance with those practical precepts so strongly enjoined by our Saviour, was looked upon as the foundation of true discipleship and a certain test of our affection to him. John xiv. 15. "If ye love me (saith this blessed Redeemer,) keep my commandments." John. xv. 14. "Ye are my friends, if ye do whatsoever I command you." Again, John xv. 8. "Herein is my heavenly Father glorified, that ye bring forth much fruit." And that none might mistake the true way to everlasting life, he concludes the precepts he delivered concerning it, with these remarkable words, Matt. vii. 24,—"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock," &c.

This continued to be the state of the church, till in after-ages the life of religion having much declined, the plain belief and practice of piety, founded solely on the power of the gospel, fell to decay; in the place of which, pomp and show, strange modes of worship and confused and dark opinions, till then unknown in the church, were introduced; the teachers and leaders assumed an authority and respect from their offices, which before was paid only to their virtues. Hence divisions and contentions ensued, by which that pure charity, which before had united and adorned the Christian church, was gradually lost to the generality of professors. Nevertheless true religion still remains to this day to be the power of God to salvation, changing and purifying the heart, and bringing it into true contrition and a submissive resignation to the will of God. This has ever been found to be the effect of its operation on all those, who, by devoting themselves to God, are become the true followers and disciples of Christ Jesus.

Amongst the many instances of this kind, which might be mentioned, a particular one appeared, some years ago, in these parts, through the effectual workings of grace, on a number of our neighboring Indians. These people were very earnest for the promotion of piety among themselves, which they apprehended to be the effect of an inward work, whereby the heart became changed from bad to good.* When they were solicited to join the other Indians in the war against the English, they absolutely refused, whatever might be the consequence to themselves, even if the fighting Indians should make slaves, or as they expressed it, negroes of them, rendering this reason for it, That when God made men, he did not intend they should hurt or kill one another. Upon being farther conversed with, in respect to their religious prospect, he who had been the principal instrument in raising them to a sense of good, gave, in substance, the following accounts. That being by a particular providence brought under difficulty and sorrow, he was led into a deep consideration of the state of things in the world, when seeing the folly and wickedness which prevailed amongst men, his sorrows increased. Nevertheless, being impressed with a belief that there was a great power, who had created all things, his mind was turned from beholding this lower world, to look towards him who created it, and strong desires were begotten in his heart for a further knowledge of his Creator. He was then made sensible, that evil not only prevailed in the world, but that he himself partook much of its baneful influence, and he at last found that his own heart was bad and hard. Upon this, great dejection and trouble seized his mind, with an inquiry, What would become of his soul? In this situation he cried unto that powerful Being who he was sensible had made the heart of man; and after a long time of sorrow and perseverance in seeking for help, God was pleased to reveal himself to his mind, and to put his goodness in his heart:—He found he was, as he expressed it, raised above himself and above the world, and felt that his heart had undergone some great change; the hardness and badness he had so long groaned under, was taken away,† it was now become soft and good; he found so much love to prevail in it, to all men, that he thought he could bear with their revilings and abuses without resentment, appearing sensible that as the hearts of all men were bad and hard, till God made them good, the ill usage he received from them, proceeded from the same evil seed under which he himself had so long groaned. This sense of the corruption of the human heart, accompanied with a constant application to his Maker, to take away the badness and hardness of the heart, and make it soft and good, was what he called religion; and what,

*ISA. xlix. 6. "I will also give thee (i. e. Christ our Saviour) for a light to the Gentiles that thou mayest be my salvation to the ends of the earth."

JOHN i. 9. "Who was the true light which lighteth every man that cometh into the world."

† EZEKIEL xxxvi. 26. "A new heart also will I give you and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

upon feeling the power of God to his comfort in his heart, he was concerned to exhort his brethren to seek the experience of in themselves. And farther said, that under this dispensation he was made sensible that the spirit of religion was a spirit of love, which led those who obey it into love to all men;* but that men not keeping to this spirit of love, an opposite spirit got entrance in their hearts; that it was from hence that arose all those disorders which so much prevail amongst men. That he was also sensible there was still an evil spirit laboring to get the mastery in his heart, in opposition to the gospel spirit; but that those who had been visited by a power from God and were obedient to the degree of light and love, he was pleased to favor them with, would be more and more strengthened and established therein. He had also a prospect of the necessity of that baptism of spirit and fire which the Scriptures and the experience of the faithful, in all ages, have testified every true disciple of Christ must undergo; whereby, through mortification, and death to self, the root of sin is destroyed. This he described by the prospect he had of something like as an outward fire would be to the natural body, which he must pass through in order to attain to that purity of heart he desired to attain. He farther observed, that whilst he was anxiously beholding this fire, he saw a very small path close to the fire, by walking in which, he might go round the fire, and the painful trial be avoided.—This he understood to represent the way by which those who were esteemed wise had found means to avoid that probation they ought to have passed through and yet retained a name amongst men, as though they had been purified by it. Thus the Indian, untaught by books and unlearned in what is called divinity, explained the mystery of godliness in a plain and sensible manner, and in that child-like simplicity, which our Saviour recommends as the badge of acceptance with God. This is the wisdom which on account of its plainness and simplicity, has in all ages been hid from the wise and prudent, and revealed only to babes, who in honest sincerity of heart look solely to God in their distress.

*That this Indian had a true prospect of the happy effect of the power of the gospel-state, upon those who submit to its requirings, appears from many parts of scripture, particularly from the prophesy of the evangelic prophet, Isa. chap. xxxv. 1—9. "The wilderness and the solitary places shall be glad for them, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. They shall see the glory of the Lord and the excellency of our God An highway shall be there, and it shall be called the way of holiness. The wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Chap. ix. 17. I will make thy officers peace, and thine exactors righteousness; violence shall no more be heard in the land, nor destruction within thy borders; but thou shalt call thy walls salvation and thy gates praise."

Wherein is shewn, that if we are desirous to live a truly Christian life, we must die unto sin, and withdraw our affections from the creatures.

Every person who sincerely desires to be converted to God, must, through divine help, begin by forsaking all gross sins, and dying to every vicious inclination, such as pride, impurity, anger, covetousness, hatred, self-love, &c. and to all other sins, which are committed in thought, word or action. We must turn away from all sensual pleasures, renounce our attachment and dependance on the creatures, and from every thing that tends to increase our natural corruption, and attachment to the world and the things of it, and everything wherein the good pleasure and service of God is not our principal aim. We ought also, to be careful not to suffer our affections to fix on particular persons, as we are too easily led aside, by conforming to other people's natural dispositions; but let our regard be to all men, even as the sun equally enlightens the evil and the good, Mat. v. 45. All those good things which God in his providence favours us with, should be used with discretion for necessities, but by no means to indulge our fleshly appetites and desires, either in eating, drinking, sleeping or other corporeal wants.

And when we are thus disposed, we may be assured God will freely afford every necessary supply, in order to enable us to fulfil the duties he requires of us.

If we sincerely desire to love God, we must, with fervent and humble sighs, beg for divine help, carefully watch over our thoughts, words and actions, in whatever we see, do or omit, upon all that passes both within and without us, shunning, with the greatest care, all occasions of sin, such as needless company, idle conversation, &c. &c. so as continually to keep our hearts in the fear of God, which is as a fountain of spiritual strength, with the eye of the mind bent towards him in reverence and love. For he who neglects these divine and powerful supports, will be left as a city open on all sides, and become a prey to worldly mindedness and sensuality, and will finally be brought to ruin. For this reason we must exert our utmost strength against those things which we are sensible have the greatest hold of our affections, that our hearts being preserved in liberty, simplicity and purity, free from agitation and uneasiness, may not become a prey to any of those evil desires, so apt to dissipate the spirit and engross the affections. Thus may we, through timely care, overcome all temptations; for he that is not careful to avoid small evils, will gradually fall into greater, in which the farther he sinks, the more difficult will his conversion to God be.

Let us be particularly careful to shun all occasion of superfluous discourse, and watch over our words, that we utter nothing but what may tend to the glory of God, or the good of our neighbor. Our blessed Saviour himself has declared, "That in the day of judgment we must give an account for every idle word." Mat. xii. 36; wherefore when we speak, let it be done with an heart full of charity; in meekness of expression, and with deep humility.

Endeavor to avoid all occasions of strife; rather suffer loss than contend. Maintain thy peace with God, and be careful not to give occasion of stumbling to any one. Have also a special care over thy eyes, for it is by them thou art drawn into temptation, and exposed to many hurtful snares.

In all trials and contradictions look up to God, earnestly begging for strength, courage and patience; so thou mayest, by persevering in the exercise of virtue, be enabled to bring thy body in subjection, 1 Cor. ix. 27. Those who practice these precepts have good reason to hope that the spirit of God will abide with and operate in them and that often in a wonderful manner.

The operation of the divine power is much prevented, and the love of God extinguished in us, by those sins which we knowingly suffer to prevail over us; such as pride, hatred, presumption, self-will, evil desires, and an unwarrantable attachment to children and relations; the desire of riches, of a name amongst men, wrong indulgence in the gratification of our appetites, and the like, which carry our thoughts and affections away from God, and to which our hearts are so attached, that we are not able to free ourselves from them, for the love of God's sake. Here the creatures are possessed of that seat which God ought to occupy in the heart. Alas! how many things do we suffer to take hold of our minds, and how many things have we in our intentions to do, wherein we neither see nor seek God; thus it is that the measure of our sins is filling up, and that so many people are so long consumed by the fire of a troubled conscience, and will finally be cast into eternal sufferings if they die without repentance.

There is a strong will in most people to live in a manner agreeable to their natural will, to gather abundance of wealth, and live in affluence, without ever making sincere and upright inquiry whether their conduct is agreeable to God, or tends to his glory.

There are others who appear virtuous in the sight of men, yet are still under the power of evil habits, which they conclude to be but small failings, not thinking themselves bound to forsake them, but look upon their state as good, because they abstain from gross sins; nevertheless, these people not being willing to give up their hearts wholly to God, the work of religion is hindered; and these very trifles which they indulge themselves in, and of which they think God takes no account, become a wall of separation between God and them. These, though they apprehend themselves secure, yet are walking on the very brink of hell, and frequently fall into such grievous sins as border on destruction. Ah! how great will the lamentation of an infinite number of these kind of people be at the last day, when the thoughts of all hearts will be laid open, and every one shall clearly see whether in the course of their lives they have chosen to serve God or themselves. But how few are affected with these things; most men are, as it were, sunk into a deep lethargic state of mind, heedless of the dangers that surround them, which, if they were sensible of, would raise such deep distress of mind within them, as would not allow them rest day or night till they were delivered from this deplorable condition.

As to those failings which sometimes prevail in persons otherwise sincerely disposed to please God, which proceed from weakness, and are not the effect of an unwarrantable attachment to the creatures, but happen through surprise, or that weakness so prevalent in our nature, such as sudden anger, indiscreet expressions, or the like, they are not so hurtful as when they are the effect of indulgence or habit; the ground of the heart of such being good, whenever they are ready to condemn themselves with true humility, and, from a lively sense of their weakness, to implore the divine mercy to deliver them from such evils.

But that which is very prejudicial to us, and prevents our being possessed with a true love to God, is a desire which prevails in many people to serve both God and the creatures at one and the same time; this is very hurtful to them, and prevents their being possessed of a true love to God: this the lip of truth has declared to be impossible, Mat. vi. 24. For in that degree that the heart is suffered to be filled with the love of the creatures, in that degree it is emptied of God and of his grace.

We must suffer ourselves to be stripped from all love and solicitude after terrestrial things, 1 Pet. v. 7, and be habituated, even from our youth, to serve God in spirit and truth, if we are desirous to rejoice in old age. It must be allowed that the beginning is difficult, but through divine help, all things will become easy. Our kingdom is not of this world, John xviii. 36, therefore we may at least take as much pains and expose ourselves to as much inconvenience for the attainment thereof, which consists in the knowledge of, and an union with, God, as an infinite number of people do to possess those honors and delights which belong to this world, and which are sought after by its votaries with so much labor, patience and danger.

For Friends' Intelligencer.

We are all doubtless familiar with the language of the apostle Paul in relation to the Scriptures, that "Whatsoever things were written aforetime, were written for our learning." And is it not true in relation to many things which were recorded aforetime, that we may learn or be instructed by them, if we will adopt the admonition to "let other's harms be our warning," and learn wisdom, not only by what ourselves, but by what others have suffered? This we ought most especially to do, regarding differences in opinion on *points of doctrine*, so called. What persecution, what bloodshed, what suffering by imprisonment, banishment and death, do the histories of former years record, for which the *diversity* of *views* on *religious* subjects was the ostensible cause! Men professing to be followers of Christ, *pursuing even unto death those who acknowledged the same lawgiver*, but whose interpretation or understanding of some parts of the written law differed from their own. What bitterness, what an unchristian spirit was many times displayed, by those who thought they had "a zeal for God," but who appeared to have forgotten that clear and strong declaration contained in the sermon on the mount, "Ye shall know them by their *fruits*. Do men gather grapes of thorns or figs of thistles?" We find that feelings of animosity often existed where there were only *slight shades* of difference on some contested *points* of *doctrine*, whilst that prominent badge of discipleship seemed to be overlooked, "By this shall all men know that ye are my disciples, if ye have love one unto another."

We need not go back to *years of ancient time* for evidences of a similar character, for "the corrupt tree," *still* "*brings forth evil fruit*;" and shall we not be warned by the beacons which clearly shew us the rocks upon which others have shipwrecked? We all desire to find a safe haven when the perilous voyage of life is ended, and may we ever keep in remembrance, that the innumerable company of the redeemed is "gathered out of *all* nations, and kindreds, and people, and tongues."

He who seeth not as man seeth, and who will weigh us all in *a just balance*, will find something wanting which cannot be numbered, if we have not that "Charity," which we find the apostle Peter makes the uppermost or *crowning* attainment, when he enumerates the virtues essential to the formation of the Christian character.

We are all passing away—passing away—each year is adding to the number of those whose mortal career is finished. How soon our turn will come has not been revealed to us, but a fitting enquiry and search will it be for us all, whether the fountain of divine love is permitted to spring up in our hearts and *become as a river overflowing its banks*, and spreading its blessed influences *through us*, unto all within our spheres. Or whether, instead thereof, the bitter waters of Marah are flowing forth, such as the thirty Israelites would not drink of, until a miracle was performed by which they were made sweet.

The same divine power which wrought that change, is sufficient *now to sweeten the streams* which flow forth from us, so that they be messengers of blessing, like the little streamlets meandering through the vallies, which give beauty and freshness to the verdure, as they flow, *sometimes unseen and noiselessly*, to join the river and the ocean.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 19, 1855.

We willingly give a place to the communications of our friend D. I., and with the desire that he should be fully understood, have sometimes taken the liberty of changing his phraseology, and of lopping off some repetitions, which did not strengthen his arguments.

Our conscientious convictions being generally based on what we have been accustomed to consider right or wrong, it is highly important that the reason should be enlightened on all subjects connected with the welfare and happiness of mankind; and while we should welcome every such effort, we must be careful to distinguish this mental illumination, which, like moonlight, is without warmth, from that prompting of duty in each individual conscience, which not only points out the path to walk in, but gives ability to overcome the obstacles which may beset it. Thus, while it may be the province of *some* to enlighten the understanding as to the inconsistency of certain practices with the immutable law of right, it should be the concern of *all* to avoid judging of individual accountability.

Philadelphia Yearly Meeting commenced its sessions on Second day morning, the 14th inst. As our time is necessarily much occupied, we shall defer any account of it until next week.

MARRIED,—On Fourth day the 9d inst., according to the order of the Society of Friends, CHARLES KNIGHT to ACHSAH C. ANDREWS, both of Woodbury, N. J.

——, On Fifth day 10th inst., according to the order of the Society of Friends, LEVI POWNALL, JR., to DEBORAH, daughter of John Gest, all of Sadsbury township, Lancaster County.

DIED,—On Seventh day morning the 5th inst., of pneumonia, THOMAS BARCLAY KIRK, infant son of Samuel and Alice Kirk, of Penn township,

Clearfield County, aged 1 year, 9 months and 23 days.

Died, On the 1st of the Fifth month, at his residence in Richmond, Ind., Charles W. Starr, in the 63d year of his age, after an illness of nearly six weeks of great suffering, which he bore with patience and resignation, evincing a sweetness of mind that gave those around him a full assurance that all was peace within.

——, At Riverton, N. J., on Fourth day 2d inst., after a long illness, Hannah F., wife of Caleb Clothier, in the 48th year of her age.

THE DECLINE OF LIFE.

The changes incident to man, from the cradle to the grave, are various, and each fraught with deep interest; yet I have thought there is no period during our short sojourn here on earth, that has stronger claims for greater dedication and circumspection in everything pertaining to an upright walk, both in the sight of God and man, than when we have passed the meridian of our lives, and our sun is fast declining in the western horizon. Then it is (if actuated by that wisdom which shone with such brilliancy in the declining years of not a few of ancient time,) that we may have to look back upon the past with feelings of regret, for our devious course and neglect of improving the time allotted us here for high and noble objects, and for not preparing for the enjoyment of an endless felicity in the world to come.

I would not be understood to recommend deferring this greatest of all concerns of human life, for evening's toil, when the powers, both of body and mind, gradually relax in vigor, and become less capable of performing the various incumbent duties of life, but rather commend attention to the injunction of one who had carefully and wisely studied the designs of infinite wisdom in the creation of his finite creature man, when he enjoins it upon us as an incumbent duty of early life, in this most aphorical language: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—*Maine Farmer.*

THE SHIPPING OF THE WORLD—THE MARITIME POPULATION.

The London News of the 12th of April has an elaborate article on the Shipping of the World, which shows that the floating tonnage of the civilized world, excluding only China and the East, consists of 136,000 vessels, of 15,500,000 tons. The number of seamen it sets down at 800,000, and including the Eastern and other States, of the maritime population of which we have no accounts, there must be at the least a million of persons engaged at sea, and generally on the ocean.

For Friends' Intelligencer.

It has been often urged that in order to convince the slave-holder that the system of slavery is an unrighteous one, we must first gain his confidence, and convince him that we are his friends; that to an enemy he will not listen; and that any opposition to the system of slavery, is construed by him into opposition to himself, so that the more the abolition of slavery is urged the farther remote is made the day of its accomplishment.

This mode of reasoning, which mixes truth with error, has proved admirably successful. It has induced thousands and tens of thousands to believe they were best serving the cause of the slave, by paying little or no attention to the subject; as though all was right, and all in the full enjoyment of liberty.

Now who is it that has the better place with the master? He who makes justice, morality, and Christianity his guide; and bears an uncompromising testimony against oppression; or he who beholding a suffering brother, bruised, beaten, and lying half dead, cautiously passes by on the other side?

The true friend of the oppressed, is the true friend of the oppressor; the enemy of the oppressed, is the enemy of the oppressor. These are self-evident truths, that may be understood by the weakest capacity. Will not the ear of the slaveholder be more likely to be closed against those, who, by giving their influence either actively or passively on the side of this unrighteous system, have proved themselves to be not his true friends?

He who has been favored with a place outside the dark fog of slavery, cannot but be sensible of its injustice; and should he maintain an approving silence, is unjust, both to master and slave since all that tends to strengthen tyranny is unjust. He who witnesses an unlawful act and keeps silence, is considered an accomplice.

But it would be well for master and slave if they had no worse enemies than silent spectators, for if this may fairly be construed as giving encouragement to slavery, how much more so when accompanied by acts of patronage? Who are the patrons of the master, if the purchasers of the products of his slave's labor are not? We fail not to see, that the planter, who is in the habit of purchasing slaves of the slave-trader, is the patron of such trader, and by so doing is so far from aiding his reform, as to stand second only to him in immorality, by giving him aid and encouragement in the odious occupation.

Now if we deem such by no means the true friend of the slave or slave-dealer, how, if we place ourselves in the same relation to the planter, can we claim to be his friends or the friends of the slave, of whose products we possess ourselves without giving the latter any compensation therefor?

The slave has a just and valid claim against us, not only for the fruits of his toil, but also for furnishing the inducement for depriving him of his liberty, and for the suffering connected with such deprivation.

I like the idea of gaining the confidence of the slave-holder, by being his friend, but the mode in which this idea is too generally carried out is highly objectionable. To play at the same game with the master, gives little evidence of concern for his reformation. He knows that slavery can only be sustained by making the principles of justice subordinate to other considerations, and where he sees others practically uniting with him, by purchasing the proceeds of his slave's labor, it natually impels the conviction, that with such the abolition of slavery is subordinate to the love of gain; hence he can have little confidence in such or in their labors, for the removal of the mote from his eye, until they shall have removed the beam from their own.

Now, are not all professions of friendship for the master, which are accompanied by inconsistency and injustice, liable to be received by him with distrust and aversion?

Many are ready to marvel that a system so abhorrent to reason, justice, morality, and Christianity, could have so long continued in these United States; but would it not be a greater cause of wonder, that it should be discontinued, so long as nine tenths of the people continue to give it their willing countenance and practical support? D. I.

Quaker-Hill, 23d of 4th mo. 1855.

THAT IS A BOY I CAN TRUST.

I once visited a large public school. At recess, a little fellow came up and spoke to the master; as he turned to go down the platform, the master said, "*That is a boy I can trust.*—He never failed me." I followed him with my eye, and looked at him when he took his seat after recess. He had a fine, open, manly face I thought a great deal about the master's remark. What a character had that little boy earned! He had already got what would be worth more to him than a fortune. It would be a passport into the best store in the city, and what is better, into the confidence and respect of the whole community.

I wonder if the boys know how soon they are rated by older people. Every boy in the neighborhood is known, and opinions are formed of him; he has a character, either favorable or unfavorable. A boy of whom the master can say, "I can trust him; he never failed me," will never want employment. The fidelity, promptness, and industry which he shows at school are in demand everywhere, and are prized everywhere. He who is faithful in little will be faithful in much.

ASCENT OF VESUVIUS.

From Six Months in Italy by G. S. Hilliard.

No mountain on the globe is so well known as Vesuvius. Its vicinity to a great capital visited by so many curious and so many enlightened travellers, and in which a pulse of scientific vitality has never ceased to beat, in spite of the indolent and pleasure-loving habits of the great mass of the inhabitants, has made its history and organic structure familiar to all who are interested in such inquiries. Carefully abstaining then from all display of cheap learning and second hand speculations, I shall confine myself strictly to a narrative of what came under my own observation, during a single ascent. This enterprise is neither difficult nor dangerous; and may be so managed as not to be very fatiguing. The great laws of political economy regulating supply and demand are here in full force. Every body wishes to go to the top of Vesuvius, and consequently there are ways and means contrived for getting every body up. As to the best time for making such an excursion, there is a difference of opinion among the learned. The most energetic class of travellers, those who are every where disposed to dive the deepest and stay under water the longest, will insist upon it that the visitor should leave his comfortable bed at midnight, climb up the mountain by torch light, and see the sun rise from the top. But nature's voice, through all her works, protests against such rude disruptions of ordinary habits; and without wishing to speak disrespectfully of sunrises, it may be observed, that those persons who, from unnatural tastes or enforced circumstances, are in the habit of seeing sunrises, take rather a malicious pleasure in overstating their claims, which a judicious eye easily pronounces to be inferior to those of sunsets. Besides, Vesuvius is so placed that the view of the eastern horizon is shut out by intervening ridges; but on the west, the broad disk of the setting sun, as it sinks into the sea, is in full sight. In this view, it is therefore advisable to leave Naples early in the afternoon, see the sun set from the summit, remain there till after the darkness comes on, and return in the evening; and if the traveller can find a young moon to light him home, so much the better. This was the plan which, after mature reflection was adopted by me and the friend who went with me, and we certainly had no reason to regret the choice.

We left Naples between twelve and one and drove to Resina, which we reached in about an hour, the whole distance swarming with population, and presenting an almost unbroken succession of houses. On arriving at Resina, we found a congregation of horses and guides at hand, waiting to be engaged; and in a few moments the arrangements were made; each of the party and a guide being mounted on horseback. This business of conducting travellers up

Vesuvius appeared to absorb all the industrial activity of the place; for the whole town seemed clustered about our heels. Beggars swarmed around us in such number and variety, as no one can have any conception of, that has not visited this land flowing with corn and wine and oil. A rabble rout of boys of all ages was darting to and fro, like so many wingless swallows; some offering fruit for sale, some thrusting stout sticks into our hands, some begging; and the whole company, boys, beggars and guides roaring, screaming, and gesticulating, to the utmost capacity of their lungs and muscles. Women and young children gazed upon us from the doors and windows as we passed by, and when we got fairly under way, we were escorted for some distance by a set of raga-muffins, such as follow a drum and fife in New England.

After leaving the town and gradually dropping our escort, we entered upon a continually ascending path, which leads over the remains of old eruptions. But time had so crumbled and decomposed the volcanic products, as to form a loose and friable soil of great fertility. Vines grew thickly and luxuriantly: trees stood in goodly rows; and garden vegetables were extensively cultivated. The bean plant, at that time in full blossom, filled the air with its delicate fragrance. The only thing that seemed wanting was grass. There were no smooth lawns nor green partures, but the surface of the soil every where was of an uniform iron-gray tint. Every turn of the road revealed enchanting views of Naples and the neighboring coast; always similar, yet never exactly the same.

In about an hour after leaving Resina, we reached the hermitage, so called. Here are two buildings, one a sort of osteria, or place of entertainment; the other, of longer size and more imposing aspect, had the appearance of some kind of public establishment. A number of beggars and idlers were, as a matter of course, lounging about the door or basking in the sun under the wall. Two or three carriages stood near by, which had brought parties. We here took a lunch; a measure by no means to be commended, in consideration of the violent muscular exertion which must so soon follow.

After remaining at the hermitage about an hour, we again mounted and rode about a mile further, the road being nearly on a level, the cone of Vesuvius lying on the right, and the broken ridge of Mount Somma on the left. Mount Somma, when viewed from a distance, looks like a separate peak, but is really a precipitous escapement, surrounding for half a circle the true summit of Vesuvius. An inverted cup, in half a saucer, will serve as a homely illustration of the relations of the two. This circular ridge of Mount Somma is supposed to be part of the edge or lips of the ancient crater of the mountain, prior to the first recorded eruption A. D. 79. After leaving the hermitage, a change came over the character of the track which the road traversed. Every thing was grim, savage and forlorn. No form of vegetable life gladdened the eye, and not an insect animated the scene. Nature seemed to have retired from the unequal contest, and given over the whole region to the stern genius of desolation. The landscape was lying dead upon its bier, with ashes strewn upon its corpse. Every thing around bore the impress of ruin, struggle, and conflict. Masses of lava, of various shades of brown and gray, according to the dates of their deposit, were piled upon and tumbled over each other, cleft into seams, and twisted into uncouth shapes; the whole scene resembling a field of battle covered with the wrecks and fragments of a deadly fight. The only sound heard was the roaring and murmuring of the mountain, a heavy sullen sound, like the plunge of a large body into the sea, recurring at brief and regular intervals, as if the fire-king were warning rash intruders against the peril of approach. Reaching at last the base of the great cone, we dismounted and entered upon the only fatiguing part of the whole ascent, the climbing the sides of the cone. This is of only moderate height, but it is composed of loose, soft, scoriæ, of the consistency of fine gravel; the inclination of the sides being just enough to keep each particle from rolling down to a lower level. At every step the foot sinks and slides, and the toil is the most wearisome and heart-breaking that can be conceived of. With some experience as a pedestrian, nothing that I had ever known in the way of foot-work bears any comparison to this. It is like such walking as we sometimes dream of, when the feet seem shod with lead or are glued to the ground, and we struggle and strain, but never get on. The presence of a piece of lava, firm enough to keep its place, and large enough for the foot to rest upon, is greeted with a benediction. The lazy and luxurious may have helps and alleviations in this toilsome ascent. They may have a guide to precede them, with a strap round his shoulders, by which they are pulled up, and another in the rear to push them along. Those who are too delicate, too feeble, or too old for even this modified form of muscular exertion, can be carried up in a sedan chair, with many pauses many deep drawn respirations, much taking off the hat, and much wondering when it will be all over. The summit is at last reached—for me, who disdained all assistance but that of a stout stick, it occupied about an hour and a quarter. Two or three other parties were going up at the same time, and on looking back in the pauses of labor, it was amusing to see a long string of men and women panting up the steep, with guides pulling and pushing them, some full of pluck and spirit, and some apparently dead-beat and deaf to the encouragement of their companions and the

earnest and voluble assurance of their guides. Besides these, there were several men and boys who seemed to be going up on their own account, some carrying fruit, loaves of bread, and bottles of wine, and some empty-handed, intending to pick up a few grani, by lighting sticks at a bed of lava or putting copper coins into it, until they became incrusted. One man carried a heavy basket of oranges and bottles of wine on his head, and yet walked up the hill with scarcely a pause, and apparently with little more effort than if he had been on the Toledo of Naples.

It was nearly five o'clock, when we reached the top of the great cone, and stood face to face with all the terrors and sublimities of Vesuvius. Before us, at a distance of about 300 yards, was a second and smaller cone of ashes, the vent or tunnel, through which the fiery contents of the volcano, which for many days had been in a state of unusual activity, were ejected. At intervals of about a minute, larger quantities of red-hot stones were thrown into the air, through the opening at the top of the cone, accompanied by a loud crashing and hissing sound, very like that made by a large wave breaking upon a shingly beach. The cone appeared to be from three to five hundred feet high, yet in many cases so prodigious was the projectile force, that masses of stone of considerable size were thrown to a height equal to that of the cone itself, and the heavy thump, with which they fell upon its ashy sides, had a sound of death in it. As there was very little wind, the showers of descending stones dropped in a defined circle so that the line of danger was easily marked; and a few moments' attention enabled us to select a post of observation which was perfectly safe, though near enough to the perilous edge of the fiery rain to give the blood a more rapid movement than common. On every side, the scene was one of the most solemn and awful desolation, the sublime architecture of ruin—peaks, dells, and plains of funereal lava—the beds of extinct fire-torrents, —the surface every where tossed and broken, as if a stormy sea had been arrested in a moment and turned into a solid mass. It was the most striking embodiment of death brought into immediate contrast with the most intense and fiery life.

Between the spot where I stood and the base of the cone, there was a constant oozing and flowing forth of streams of lava, the general appearance of which did not quite correspond with the impressions I had formed of it. It was a tamer and less formidable thing, than I had supposed. It did not leap forth from any defined vent or orifice, but seemed to exude from the soil, like pitch from a pine. I had imagined that it was like a stream of molten metal running from a furnace, and smiting upon the eye with intolerable splendor. But the surface cools immediately upon exposure to the air, and after gliding a few feet, it looks like a continuous mass of compact and glowing coals, on the top of which lies a blackened crust of coke and charcoal. Its rate of progress is, or was, as I saw it, very slow. It flowed along a well defined trench or channel, the edge of which, by day-light, did not differ materially in appearance from the cooled surface of the lava, so that it was mainly by the slow motion of the latter, that the firm substance was distinguished from the fluid. Sometimes it fell over a sheer descent of a few feet, forming a glowing fire-fall—in imitation of water trembling over a rocky ledge. The cool surface would be the first to drop off, at the edge or angle of the wall, leaving a sheet or line of pure fire. The glowing stream could be approached near enough to thrust a stick into it, though such a neighborhood was too uncomfortable to be borne for a long time.

The day of my ascent was the 17th of March, and of course the sun set at about six. As the veil of darkness was gradually drawn over the landscape, the impression of the scene grew deeper, and its sublimity more awful and overpowering. The lava, that had a faint and sickly gleam while the sun was upon it, now burned with a fierce, deep red, that was at once beautiful and fearful. All around, in spots removed from the flowing mass, ruddy streaks of fire shot up through the crevices of the broken soil. The red-hot stones that were ejected from the cone, could be followed in every point of their flight, till they rose so high in the darkening air, as to present only a quivering point of light to the eye. The smoke and fine ashes also thrown from the cone, passing off in wreaths and curls, were touched with changing colors of red, orange, and yellow. To complete the marvels of this indescribable scene, a young moon was high in the calm, blue heavens above, whose rays dappled the gray waste with lights of silver and shadows of ebony, and blended with the broad red banners of the lava streams, and the smoke and upward-shooting stars of the cone.

The effect produced by the combination of the separate elements which I have enumerated, is beyond all powers of description. Of all the works of God upon which I have ever looked, including Niagara, Mount Blanc, the pass of the Stelvio and the ocean, by far the most awful and impressive was the cone of Vesuvius, as I saw it. Nothing viewed under the ordinary conditions of life is any preparation for a volcano in a state of activity. This is not the case with other striking phenomena of nature. A hill is suggestive of the highest mountain; a lake, of the ocean; and the dash of a mountain stream over a ledge of rocks, of Niagara. But the element of fire we usually see only in small masses and under manageable conditions. Even in conflagrations, we grapple with it and subdue it. But here upon the cone of Vesuvius, we see it

poured out like the floods, and piled up like the mountains. It is a new revelation of omnipotent power, and of the weakness of man.

Between seven and eight we turned our faces homewards. The descent of the cone, which had taken so long to climb, was accomplished in a few minutes, the force of gravity doing all the work, the will being only called upon to keep the body upright. The ride to Resina by moonlight was a tranquillising influence after the strong agitations and excitements of the day.

FRIENDSHIP.

Cold, indeed, would the world be, and solitary indeed our position, if it were not for the sweet delights of friendship. Man must love; he must link himself to some being, for his own happiness depends upon it; otherwise he grows sordid and selfish, and tastes not the real joys of life. It is true that we have misapplied the word friendship, for, upon a slight aquaintance with a stranger, we designate him "our friend;" thus applying the idea and deceiving ourselves, as we have not yet proved him as a friend. We create woe by our own acts of indiscretion, and then assign to others the cause.

True friendship is built upon the highest powers of our nature; there exists between two thus joined together in honest friendship an indissoluble attachment, that neither time, place, nor circumstances can destroy. How noble is that friendship that seeks the elevation of its object, and how poor must that heart be that never expanded beneath the rays of that genial sun; that never let an act of pure disinterestedness animate its cold and icy soul! Friendship hath greatness in it, and great is he who hath so curbed the workings of his selfish nature as to become a friend to his fellow-man, and he who hath battled gloriously against the obloquy and contempt of the world, as to be worthy of the laurel wreath. But, alas! how seldom do we find true friendship in this world.—*Alby.*

THE MAIN POINT.

Let us not trouble ourselves and our neighbors with unprofitable disputations, but all agree to spread to the uttermost of our power the quiet and peaceable gospel of Christ.—Near fifty years ago a great and good man, Dr. Potter, then Archbishop of Canterbury, gave me an advice, for which I have ever since had occasion to bless God:

"If you desire to be extensively useful, do not spend your time or strength in contending for or against such things as are of a disputable nature, but in testifying against open, notorious vice, and in promoting real, essential holiness.

Let us keep to this; leaving a thousand disputable points to those that have no better business than to toss the ball of controversy to and fro; let us keep to our point. Let us bear a faithful testimony in our several stations against all ungodliness, and with all our might recommend that inward and outward holiness, "without which no man shall see the Lord."

John Wesley.

For Friends' Intelligencer.

THE RETURN OF SUMMER.

I.

Oh! what glory returns with the summer
To our distant and dreary clime,
When the Sun, like a king in robes of honor,
Rides out to his borders, in state sublime;
Spreading, with plentiful outstretched hand,
Bounty and radiance through the land!

II.

Such a court never monarch attended,
As waits on the emperor Sun:
In the air sweets sounds and perfumes are blended,
Rich emerald carpets before him run;
And on every hand is his presence told,
By his royal colors, the green and gold.

III.

What a loyalty follows his march!
What a fervor the life blood stirs!
Each hoary wood waves a triumphal arch,
The mountains are gay with the blooming furze;
Wonderful miracles now are rife:
The old dry bones are restored to life!

IV.

All is happiness, pleasure, and mirth,
And filled is each heart's desire;
New wonder inspires the children of earth,
Hope beckons us boldly to look still higher.
All beauty and grandeur now possible seem—
The fairest and wildest of which we dream.

V.

Fair Cathay, in the distant Pacific,
Draws no fervid-brained roamer now;
Her palms, and her gems, and her beasts terrific,
Her coral and pearl, and her fruit laden bough,
All an empty pageantry now appear;
Her throne is deserted, the King is *here!*

VI.

But the monarch, alas! must depart;
The magicians bright wand must fall:
Then will chilliness creep o'er the confident heart,
And pleasure and light-hearted gayety pall:
Then lifeless will seem the old dry bones,
And beauty abandon the sticks and stones!

THE EVENING CLOUD.

"A cloud lay cradled near the setting sun,
A gleam of crimson, tinged its braided snow;
Long had I watched the glory moving on
O'er the still radiance of the lake below;
Tranquil its spirit seem'd, and floated slow,
E'en in its very motion, there was rest;
While every breath of eve, that chanced to blow
Wafted the traveller to the beauteous west.
Emblem, methought, of the departed soul,
To whose white robe the gleam of bliss is given,
And, by the breath of mercy made to roll
Right onward, to the golden gates of heav'n,
Where to the eye of faith it peaceful lies,
And tells to man his glorious destinies."

DISINFECTING OF PUTRID, NOXIOUS GASES.

A simple, cheap, and easy way of disinfecting putrid, noxious, fœtid and mephitic gases, and putrid animal matter, may be accomplished by the free use of soda ash and quick lime. Dissolve twenty-five pounds of soda ash in five buckets of boiling hot water, and while hot slake twenty-five pounds of quick lime, and as soon as slaked, (which, if the lime is good, will not exceed five minutes,) mix the fresh slaked lime while hot with the solution of soda ash, stirring it thoroughly for five minutes, by which time the lime will have taken up the carbonic acid of the soda ash; then pour the hot mixture into the privy vault, and it will in a few hours convert the impure and fœtid gases into ammonia, and entirely divest the premises of any unpleasant effluvia, and render the atmosphere perfectly salubrious and healthy. Soda ash of eighty per cent. free alkali is sold at the soap houses at three dollars per hundred pounds, at Athens lime can be bought by the barrel at seventy-five cents the cask.

Every practical chemist knows, that putrid animal matter can be converted into ammonia by the mixture (in a heated state) with caustic alkali. Such is the process, and such the result in this case.

In large vaults a greater quantity than twenty-five pounds is required; the quantity should be increased in proportion to the size of the vault.

The use of one hundred pounds of soda ash, per annum, in a vault, prepared and used as directed above, will prevent accumulation, and render the services of a scavenger wholly unnecessary.

Bilgewater may be purified by the same process.

The preparation is more economical than chloride of lime—is fifty times more efficacious, and ten thousand times more healthful.

I have used this preparation for more than twenty years, with the most complete success.—*New York Courier.*

THE NEW METAL.

The Paris Academy of Science has been experimenting on the new metal recently announced as being contained in abundance in common potter's clay. A report has just been presented to that body by M. Delville, which says it can be manufactured cheaply from that article, and is apparently destined at no distant day to supplant copper, iron, brass and tin in many if not all manufactures. The qualities of this metal, producible from so cheap and accessible a raw material, are stated to be the lightness of glass, the whiteness and brilliancy of silver, malleability and ductility nearly equal to those of the precious metals, the tenacity of iron, and the fusibility of copper; so that it may be rolled, drawn, hammered and filed into every variety of form.—*Ledger.*

THE TRANS-ATLANTIC SUBMARINE TELEGRAPH COMPANY,

Composed of English and French capitalists, have entered into a contract with the New York, Newfoundland and London Telegraph Company, whereby the former are bound to construct and lay down at their own expense and risk, a submarine cable extending from Ireland to St. John's, Newfoundland, and to have the same completed and in operation, on or before the 22d day of January, 1858. We have already mentioned that the New York, Newfoundland and London Company had contracted for a cable to connect Newfoundland with Cape Breton or Prince Edward's Island, from whence lines are already in operation to New York. This work will be accomplished in the course of the present summer. We have seen a specimen of the cable to be made for this Company, which is to weigh five tons and two hundred pounds to the mile, and presents a much more finished and compact appearance than the cable now in use between England and the Continent, a short section of which has also been exhibited to us. This English line has already worked four years without alteration or repair, and seems wholly unaffected by time or wear, or chemical action. The two Companies, European and American, each will own the line by it constructed; but their contract obliges them to operate in connection with each other, to the exclusion of all other lines, for the period of fifty years, which is the limit of the American Company's charter.—*N. Y. Jour. Com.*

ANECDOTE OF DR. YOUNG.

As the Doctor was one day walking in his garden at Melwin, in company with two ladies, one of whom he afterwards married, a servant came to tell him that a gentleman wished to speak with him. "Tell him," said the Doctor, "that I am too happily employed to change my situation." The ladies insisted that he should go, as his visitor was a man of rank, his patron and his friend. As persuasion, however, had no effect, one took him by the right arm, the other by the left, and led him to the garden gate, when, finding resistance was in vain, he bowed, laid his hand upon his heart, and in that expressive manner for which he was so remarkable, spoke the following lines:

"Thus Adam looked when from the garden driven,
And thus disputed orders sent from Heaven;
Like him I go, but yet to go am loth;
Like him I go, for angels drove us both;
Hard was his fate, but mine still more unkind,
His Eve went with him but mine stays behind."

DISCOVERY OF A NEW PEOPLE ON THE WESTERN CONTINENT.

A discovery which even in this age of almost daily revelations of antiquities and wonders of remote times and people, must strike the world with wonder, has just been made by the officers of the sloop-of-war Decatur. It will be recollected that the Decatur sailed from Rio in company with the Massachusetts (propeller,) that they parted company, and that for some weeks the loss of the Decatur was looked upon as certain. She was afterwards discovered by her consort. part way through the straits of Magellan, and was towed into the Pacific by the Massachusetts. The New Orleans Picayune of the 1st inst. publishes a letter, received from O. H. Green, dated on board the Decatur, "off the Straits of Magellan, Feb. 15," and which contains some statements so startling that we make the following extracts. From the apparent respectability of the source, we see no reason for doubting the narrative, remarkable as it is. The writer says—

There being no appearance of a change of weather, I obtained leave of absence for a few days; and accompanied by my classmate and chum, Dr. Bainbridge, Assistant Surgeon, was landed on Terra del Fuego. With great labor and difficulty we scrambled up the mountain-sides, which line the whole southeast shore of these Straits, and after ascending 3500 feet, we came upon a plain of surpassing richness and beauty; fertile fields—the greatest variety of fruit trees in full bearing, and signs of civilization and refinement meeting us on every side. We had never read any account of these people, and thinking this island was wholly deserted, except by a few miserable cannibals and wild beasts, we had come well armed, and you can judge of our surprise. The inhabitants were utterly astonished at our appearance, but exhibited no signs of fear, nor any unfriendliness. Our dress amused them, and being the first white men ever seen by them, they imagined that we had come from their God, the Sun, on some peculiar errand of good. They are the noblest race I ever saw, the men all ranging from 6 feet to 6¾, well proportioned, very athletic, and straight as an arrow. The women were among the most perfect models of beauty ever formed, averaging 5 feet high, very plump, with small feet and hands, and with a jet black eye which takes you by storm. We surrendered at discretion, and remained two weeks with this strange people.

Their teachers of religion speak the Latin language, and have traditions from successive priests, through half a hundred centuries.

They tell us that the island was once attached to the main land; that about 1900 years ago, by their records, their country was visited by a violent earthquake, which occasioned the rent now known as the Straits of Magellan; that on the top of the mountain which lifted its head to the sun, whose base rested where the waters now flow stood their great temple—which, according to their description, as compared to the one now existing, we saw must have been 17,200 feet square, and over 1100 feet high, built of the purest pantile marble.

The ship is in sight that will carry this to you, and I must now close: only saying that the official report of Dr. Brainbridge to the Department, will be filled with the most interesting and valuable matter, and astonish the American people. The vessel proves to be the clipper ship Creeper, from the Chinchi Islands, with guano, for your port, and I will avail myself of this opportunity to send you a specimen of painting on porcelain, said to be over 3000 years old, and an image, made of gold and iron, taken in one of their wars many years before the Straits of Magellan existed.

They number about three thousand men, women and children, and I was assured the population has not varied two hundred, as they prove by their traditions, for immemorial ages. As the aged grow feeble they are left to die, and if the children multiply too rapidly they are sacrificed by the priests. This order comprises about one-tenth of the population, and what the ancient Greeks called "Gymnophists." They are all of one peculiar race, neither will they admit a stranger into their order. They live, for the most part, near the beautiful stream called Tanucan, which takes its rise in the mountains, passes through the magnificent valley of Leuvu, and empties into the Atlantic at the extreme southwestern point of the Island.

This residence is chosen for the sake of their frequent purifications. Their diet consists of milk, curdled with sour herbs. They eat apples, rice, and all fruits and vegetables, esteeming it the height of impiety to taste anything that has life. They live in little huts or cottages, each one by himself, avoiding company and discourse, employing all their time in contemplation, and their religious duties. They esteem this life but a necessary dispensation of Nature, which they voluntarily undergo as a penance, evidently thirsting after the dissolution of their bodies; and firmly believing that the soul at death is releas- from prison, and launches forth into perfect liberty and happiness. Therefore, they are always cheerfully disposed to die, bewailing those that are alive, and celebrating the funerals of the dead with joyful solemnities and triumph.

N. American and U. S. Gazette.

SALT YOUR CHIMNEYS.

In building chimneys put a quantity of salt into the mortar with which the intercourses of brick are to be laid. The effect will be that there will never be any accumulation of soot in that chimney. The philosophy is thus stated:—The salt in the portion of mortar which is exposed

absorbs moisture from the atmosphere every damp day. The soot thus becoming damp, falls down to the fire place.

PHILADELPHIA MARKETS.

Flour and Meal.—Breadstuffs of all descriptions are quiet but firm. The sales for export are light, at $10 75 a 11 00. The offerings for home consumption were at $10 75 per bbl. for common and good brands. Sales at $10 75 a 12 00 per barrel for extra and fancy brands. Rye Flour is firm. Last sales at $7 00 a 7 25, and Pennsylvania and Brandywine Corn Meal at $5 00 per bbl. A lot of old stock at $4 81.

Grain.—Wheat is not so active. Sales of red at $2 60 a 2 65, and Penna. white at $ 2 70 a 2 71. Rye is unsettled—sales at $1 55, 1 68 a 1 70. Corn is lower. Sales of 13,000 bushels Southern and Penna. yellow at 112c afloat. Good Pennsylvania Oats have advanced, and are selling at 65c a 69c per bushel.

Cattle Market.—During the past week about 600 head of Beef Cattle have been offered at the various markets, all of which were sold at from $11 50 to 13 00 per 100 lbs. Cows and Calves are in fair demand, and sales of the former were made at from $17 to $45, and the latter at $5 50 and 6 50 per 100 lbs. The receipt of Hogs was quite large, amounting to over 3500. They were sold at $6 50 and $7 50 per 100 lbs. The demand for Sheep and Lambs was good, and sales of about 900 head were made at $4 and $8, as in quality and condition.

GREENWOOD DELL BOARDING SCHOOL.—This Institution is located on the West Branch of the Brandywine, West Bradford township, Chester county, Pa., four miles west of the Borough of West Chester, one mile south of Marshalton.

This School has been in operation for many years under the superintendence of the subscriber. He has the pleasure to inform the public that he has now engaged the services of Jos. Shortlidge, a young man who has had much experience as a teacher, and who has distinguished himself for his industry, perseverance and energy in the prosecution of his studies.

Our Summer Session will commence on the first of Fifth month, (May,) and continue five monts, at sixty dollars per term; one-half to be paid in advance, and the other half at the end of the term, and at the same rate for a shorter period.

The various branches of Mathematics will be taught, with the most useful branches of an English Education, such as Grammar, Rhetoric, Elocution, Phonography, Botany, &c. Geography and History will be particularly attended to. Natural Philosophy, Chemistry and Physiology, Latin, French and Spanish, will be taught without additional charge.

Lectures will be given to the students on the various branches taught.

All students admitted will be expected to conform to the strictest rules of morality and decorum. No profanity of language or game of chance, such as Cards, Dice, or Domino, will be tolerated.

The government of the School will be conducted by the force of argument and persuasion, instead of the argument of force and coercion. In a word, it will be strictly parental.

The situation of this School is a delightful summer retreat. It is easily reached from West Chester and Downingtown. A stage runs from West Chester to Marshalton three times a week, viz.: Third, Fifth and Seventh days.

Letters to be directed, Marshalton P. O.

JONA. GAUSE, *Principal.*

JOS. SHORTLIDGE, *Teacher.*

The Winter Session will commence Eleventh mo. 1st, 1855. Pupils will, however, be admitted at any time, as the School is kept open all the year, with the exception of three or four weeks in harvest.

5th mo. 19—6t.

BOARDING.—One or two young men can obtain boarding in a private (Friends) family, in the neighborhood of Fourth and Green Sts. Apply to address to C. W. Packer, No. 41 North Second St.

5th mo. 12—2t.

WILL be Published Fifth month 12th, 1855, THE RISE AND PROGRESS OF THE PEOPLE CALLED QUAKERS; also, Sandy Foundation Shaken, and Innocency with her Open Face, by William Penn, with his Letter to his Wife and Children. 180 pages. Price 25 cents.

T. E. CHAPMAN,

5th mo. 5th—6t. No. 1 S. Fifth St.

THE JOURNAL OF JOHN COMLY. For sale by Ethan Comly, No. 25 N. Second St.; William W. Moore, No. 100 S. Fifth St.; Samuel Pine, Cherry St. Meeting House, Philadelphia; James C. Haviland, New York; Israel J. Grahame, Baltimore; or of Publishers, Chas. & Emmor Comly, Byberry.

5th mo. 5.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Four h Term of this Institution will commence on the 21st of Fifth month next.

For particulars, address the Principal,

ALLEN FLITCRAFT,

Eldridge's Hill, Salem Co , N. J.

4th mo. 21—4t. pd.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Summer Session of this Institution will commence on the 21st of Fifth month, and continue twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the session. No extra charge.

For further particulars, address

HENRY W. RIDGWAY,

Crosswicks P. Office, Burlington Co., N. J.

4th mo. 21—3m.

WANTED,—By a Friend in Illinois, a Friend School Teacher. For particulars, address, postpaid, J. M. W. Barclay, P. O. Whiteside Co., Ill., or enquire of Wm. W. Moore, 100 S. Fifth St., Philada.

THE subscriber is desirous of a Friend, Female Teacher in his family, to have the care of, and instruct his children. Please to communicate with Richard T. Turner, Still Pond P. O., Kent County Maryland, or Wm. W. Moore, 100 South 5th st., Philadelphia.

4th mo. 28th, 1855—4t.

GWYNEDD BOARDING SCHOOL FOR YOUNG MEN AND BOYS.—The Summer Session of this School will commence on Second day the 21st of Fifth month next. The usual branches of a thorough English education are taught. Terms, $60 per session of Twenty weeks. For further information address the Principal, Spring House P. O., Montgomery Co., Pa.

DANIEL FOULKE, *Principal.*

HUGH FOULKE, Jr., *Teacher.*

4th mo. 14—6t.

Merrihew & Thompson, Printers, Merchant ab. 4th.

FRIENDS' INTELLIGENCER.

VOL. XII. PHILADELPHIA, FIFTH MONTH 26, 1855. No. 10.

EDITED BY AN ASSOCIATION OF FRIENDS.

PUBLISHED BY WM. W. MOORE,
No. 100 South Fifth Street,
PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

An account of the Life, Sufferings, Exercises, and Travels, of that faithful servant of Christ, Jane Hoskens.

(Continued from page 134.)

But although I cannot charge myself with wilful disobedience, yet for fear of a forward spirit, I have sometimes, I believe, been guilty of the sin of omission. And though it is dangerous and criminal to withhold the word of the Lord, yet, Oh! saith my soul, may all who are called to this honorable work of the ministry, carefully guard against being actuated by a forward spirit, which leads into a ministry that will neither edify the church, nor bring honor to our holy High Priest, Christ Jesus. As the tree is known by its fruits,—so is the ministry known by its effects. And such as offer that which produceth death, instead of life, will sooner or later sit down in sorrow and condemnation, for having run before the true Guide.

About this time, the Lord was graciously pleased to renew his merciful visitation unto the Friends and inhabitants of North Wales and Plymouth. Many of the youth were reached, and, by the effectual operation of divine and heavenly life, brought into true submission to the cross of Christ. Several were called to the work of the ministry, and engaged to speak in the authority of the gospel; which is now, the same as formerly, the "power of God unto salvation, unto all who receive it with meekness, and truly believe in, and patiently wait for, the inward and spiritual appearance of Christ our holy Redeemer.

Among the many, thus favored, was our dear, and well beloved friend and brother, John Evans, who was blessed with an excellent gift in the ministry; and being faithful to his heavenly calling, he became an able publisher of the gospel; preaching it in the demonstration of the spirit and power of God. He was careful to discharge his trust according to divine ability; yet he was not forward, but patient in waiting for the motions of life; by which he attained experience, so that he knew when to speak, and when to keep silence. In speaking, as well as in his love of silence, he was an example. He was likewise blessed with the Christian virtues of brotherly love, and universal charity; and, being endowed with a good understanding, he was a man of sound judgment. Wherefore, I always esteemed him as an elder brother, and gave him the right hand of fellowship. He was an instrument of help, and of good to me, in my infant state of religious experience; and which, in point of gratitude, I ought never to forget. Oh! that I may conduct in such a manner, through this state of probation, as that my latter end may be like his!

Now, although I had, in some measure, been faithful to the call of my great Lord, and holy Redeemer; yet, he was pleased, at times, to withdraw the light of his countenance from me, and to suffer the enemy to buffet me severely. I was tempted to believe that the peace I had enjoyed was only a false one,—that it was all delusion,—and that the mortifications I had undergone, would be of no real advantage to my soul. Besides, how did I know that the Lord required these mortifications at my hands? Again, it was suggested, that the humility I pretended to was only feigned; and, therefore, the Lord would never accept of it.

Here I was again brought very low in my mind, and my spirit depressed almost to despair; so that I began to think all these reasonings might be true; yet I knew not whither to go for help. After some time, however, these words sprang up in my mind: "I will trust in the Lord;—for in the Lord Jehovah is everlasting strength." Then, secret breathings arose to God that it might please him, once more, to favor me with his holy presence, which giveth light and life, whereby to distinguish his pure voice from that of a stranger. But Oh! the bitter whisperings of satan, and the thoughts that passed through my mind, were such as my soul hated. And, indeed, had not the secret hand of Infinite Goodness supported me, and preserved me through those great temptations, I should have fainted, and lain down in deep despair.

I had not long enjoyed divine peace, before the old accuser began again; telling me I had blasphemed against the Holy Ghost, in that I

deceived the people, pretending to preach by a divine influence. This was insinuated as a positive untruth; and for me to make a show of worshipping a Being, whom I had thus belied, was a sin, never to be forgiven. This was a distressing state to pass through; and it lasted several weeks. I went on mourning about, like a person almost deprived of reason. And though Friends still continued their care and regard for me, yet I never had freedom to communicate my exercise to any mortal. I have since found, that the Lord required this work, and to endure this trial. If people would but patiently wait his time, they would be enabled to perform his work, and would find deliverance in a proper season. I indeed was ready to conclude I was the worst creature ever born, and that I only received life for divine vengeance. But the Lord gave me to see otherwise. For, sitting one time alone in the woods, a cry arose in my heart, thus: If I die, it shall be at thy footstool, O Lord! for thy loving kindness has been great to me, from my youth to this day. Then, falling on my knees, I prayed that he would be graciously pleased to enlighten my understanding in such a manner, that I might clearly see wherein I had offended so merciful a Father: for I thought I had offended him, because I was suffered to be so tempted. His word then became as fire in my breast, and the answer I received was to this effect: "Be thou encouraged. Thou art suffered to pass through these trying dispensations, not only on thy own account, but for the sake of others, to whom, when qualified, I will, in my own time, send thee; be faithful, and I will be with thee to the end of time."

At this intimation, I was tendered, and filled with gratitude to his Divine Majesty, who alone can deliver his children out of all their afflictions. And my soul, at this time, under a sweet sense of his goodness, bows with awful reverence and with praises to his holy name, and says, who is like unto our God?

I wish all who make a profession of the Truth may conduct agreeably to the holy principle of sincerity; and then such will be good examples to their children and families, if they have any, as also to the youth in general.

There were many incidents occurred during the time of my being among these Friends, to whom I was indebted for payment of my passage, which, for brevity's sake, I omit. When the time for which I engaged to them was expired, I served them a quarter of a year longer, in consideration of the tender regard they had shown to me, when it was in their power to have conducted otherwise,—and also for granting me the liberty of going to week-day meetings,—which additional service they accepted from me with reluctance. We loved one another much; and being unwilling to part, I stayed with them till the spring following; and then, in much love and tenderness, we parted.

I am persuaded, that if servants were careful to discharge their trust faithfully to their masters and mistresses, the Lord would provide suitably for their support through the world, with credit and reputation. I never was more easy and contented in mind, with regard to outward things, in any station of life, than when I was a servant. Because, under this circumstance, I met with that for which I had labored many years: even the true and saving knowledge of Christ Jesus, who is the only way to the Father, and whom to know is life eternal.

I cannot but desire that people, in every condition in this world, may be thus blessed. When the soul is tendered with the love of God, it strongly desires that all may be partakers of life and salvation, as freely offered through Christ Jesus, our Lord.

When I had fulfilled my contract, as above noted, I found a concern to move over Schuylkill; which I did, with the advice of some of my Welch friends, who had been as nursing fathers and mothers to me.

I stayed some time at Haverford, where I found many good Friends, who were tender of me. I attended meetings diligently, both on first and other days of the week, at Haverford, Radnor, Merion, &c. as I found freedom; yet I very seldom appeared in public. When out of meetings, I kept myself pretty much retired from company; finding retirement profitable for me, in this my infant state in religion. I hired for a month with a Friend; but would not engage for a longer time, because I found this was not the right place for me to settle in. I was scrupulous of fixing any price for my work, fearing I might overvalue it, and that those for whom I wrought would lose by me; and therefore I left it to them to give me what they thought I earned.

Thus, I conducted to the best of my understanding, with fear, lest I should bring dishonor to the holy profession I made, and be a stumbling block in the way of tender inquirers. The Lord, in this state, regarded me, and not only favored me, many times, with the descendings of heavenly life and love, but gave me favor both with Friends and others: so that I might have had the best places, either in Philadelphia or in the country. But I was not to settle in those parts; I must go a little further; but the place was yet hid from me.

One first-day, after I had sat some time in Haverford meeting, David Lloyd, from Chester with his wife, and several other Friends, came into the meeting. As soon as they were seated it was as though it had been spoken to me "These are the people with whom thou must go and settle." They being strangers to me, and appearing as persons of distinction, I said in my heart, Lord, how can such an one as I get acquaintance with people who appear so much

bove the common rank? The word was in my oul, "Be still; I will make way for thee in heir hearts. They shall seek to thee." I knew ot what to think of this; and was afraid it might e a temptation of satan; yet rested contented in he thought, that the Lord, who never yet had ailed, was all-sufficient to provide for me. At hat instant, a great stillness came over me, and felt the love of my heavenly Father to affect me in a very uncommon manner. I afterwards understood, that David Lloyd and his wife fixed their eyes upon me; feeling a near sympathy with me, such as they had never known toward a stranger before, and said in heir hearts, "This young woman is, or will be preacher." They were both tendered; and it was fixed in their minds, that they were to take ne under their care, and nurse me for the Lord's ervice, with a promise that his blessing should ttend them. This, I had from their own mouths, fter I came to live with them.

After the meeting, I was passing away as usual, or fear of being taken notice of; but was stopped by a Friend, who asked me to go home with er, saying, the Chester Friends were to dine here. I excused myself as well as I could. Then those Friends came to me and spake kindly; which affected me in such a manner, that hey let me go, but told some Friends there how hey felt towards me and how it opened to them n the meeting. They left their love to me, and said they intended to visit me soon, with proposals for my living with them; for according to what each of them felt in themselves, they were o become instruments of good to me.

Soon after this, I became acquainted with Elizabeth Levis, a friend of Springfield. The way and manner of which was thus: I had not appeared in public, for a great while, nor felt any motions that way. I was very low in my mind, and having got into a dark state, had again almost lost hope, and thought it impossible but that I should fall a sacrifice to the temptations of the grand enemy, who still followed me. However, it happened that Elizabeth Levis came o visit Haverford meeting, where I then was. After some time of silence, she stood up, and, peaking in the authority of Truth, so effectually aid open my present state, that I could heartily ubscribe to the truth of her testimony. The power that attended her ministry, reached the witness of God in my heart. A zeal was begotten in me, for the honor of the good cause; and I was filled with love to the instrument through whom I had been favored. Hope was again renewed in me, that by virtue of the word preached, the Lord would still continue his wonted favors to me, and preserve me from the snares of the wicked one.

After meeting, Elizabeth took kind notice of of me, and said, "I came here to-day, through the cross,—the Lord knows for what end! It may be for thy sake." I was so overcome that I could not speak; but wept much, and esteemed it as a blessing that she had taken notice of me. I went home rejoicing in spirit, because I had met with divine refreshment, of which I was in much need.

As it had pleased the Almighty to visit me in a wonderful manner, by the renewing of his pure love, I made covenant, that if he would be with me in the way I should go, he should be my God, and I would serve him forever. As this disposition increased, I felt the unity of the one Spirit to this his dear handmaid; and in that we became near and dear to each other. In process of time, we joined as companions in the work of the gospel, as I shall have occasion hereafter to mention in the course of this account.

(To be continued.)

EARLY PIETY.—NO. XLVIII.

Anne Dixon, daughter of Christopher and Elizabeth Dixon, of Streatham, in the county of Durham, was from a child religiously inclined, and tenderly affectionate to those who kept their places in the truth, being much delighted in reading good books, and was of a very sober life and conversation, gaining a good report, and well beloved of all; watchful that she might not offend the Lord, by being an evil example to others. Falling sick of the small pox, upon the 7th day of the Second month, 1718, she continued in great weakness of body, the space of six day, during which time, these expressions, among others, were observed.

She being under great affliction, said, "One had need be near the Lord; for we know not how soon we may be taken away. I hope the Lord will be merciful to me, not through my good works, but by his favor and great loving kindness. It is wellI lived so near the Lord; it stands upon us so to do, and if the Lord should spare me any longer, I hope I should live nearer to him than ever, saying, Oh God! remember me." She said to her father, Dear father, have a care that thou do nothing that may offend God; and if thou hast done any thing that hath offended him, let the time past be sufficient. She also desired some present to tell her brother Joseph to live well for the time to come; and she bade her younger brother be a good lad, saying "the Lord will be kind to thee," exhorting a cousin then present, not to mind pride and finery, but the fear of the Lord.

Being in some agony of spirit, she said, "Oh! that I had a full assurance of my entrance." Desiring all present to withdraw, her mother only excepted, and turning her face to the wall, her lips were perceived to move, and in a little time she broke forth into praises, saying, "I have now received full assurance from the Lord, now I can return him praises. Oh! glory to my God," repeating it over again; saying further,

"The Lord was near, and I knew it not:" praising the Lord then in an harmonious manner. Another time, she said, "If I go now, I hope I shall be no dishonor to the truth, for I have nothing but love and good-will to all. I have wronged nobody, neither done an ill thing that I know of, in all my life. I doubt people will praise me when I am gone, but all the praise is due to the Lord! At another time, being very weak, she said, "Though my afflictions are very great, yet I am borne up over them all. It is a brave thing to be prepared for a dying bed. Lord! hasten thy work." Several times expressing her willingness to die; and in true love and charity with all, departed this life, in peace with the Lord, upon the 12th, and was buried at Raby, the 15th of Second Month, 1718, aged twenty-six years and about three months.

JOB THOMAS.

Job Thomas, was a native of Caermarthenshire, in Wales. His youth appears to have been tinctured with some of the vanities incident to this period of life, and he has been frequently heard to lament that he had not then been more obedient to the Lord's requirings. To his surviving friends, however, he was little known, except as a diligent attender of meetings for divine worship and for discipline, and as an approved minister, sound in word and doctrine, holding fast without wavering the profession of the Christian faith. His heart was enlarged by gospel love, and filled with earnest desires for the salvation of his fellow-creatures universally. He was bold in delivering plain truths; and in his native tongue, he was clear, persuasive and fluent. He several times visited the meetings of Friends in the Principality of Wales, and occasionally had public meetings with those of other societies. In the estimation of the world he would have been accounted a poor man—his habitation was a small farm-house in Caermarthenshire, retired and sequestered, but not far distant from the public road. In this humble mansion he received and entertained his friends with gladness and hospitality. His means of support were the culture of a small farm, and the trade of a shoemaker.

About the year 1797, he was thrown from a horse, and received so great an injury of the spine, as to occasion the deprivation of voluntary motion in every limb. His head only remained subject to his will; this he could still turn, while he was indebted to personal assistance for his removal from his bed to his chair, for any slight alteration in his position, and in short for almost every common function of the body, the free performance of which, though it is scarcely observed by the healthy and vigorous, constitutes much of the comfort of animal life. His body, though thus deprived of motion, was still sensible to pain, and much of this positive affliction was added to the negative one, of total helplessness. He was generally fastened in his chair, while his body and legs were nearly in one straight and stiff line, with his useless arms lying before him. Oftentimes he was grievously affected by acute internal pains, to which his wan and pallid countenance gave ample testimony; yet amid all this complicated suffering, his mind seems to have remained calm and unimpaired. He derived much comfort from the society of his friends, especially such as he esteemed alive to true religion; his own mind appearing to be stedfastly anchored in Christ Jesus. He kept up religious meetings in his house, and often labored in them in doctrine, to the edification of those who were assembled with him.

In this state of bodily suffering, he continued about ten years, evincing by his resignation and patience that he was divinely supported under all. About the beginning of the 8th month, 1807, his symptoms of disease increased, and on the 15th, being considerably worse, he called his wife and son to his bed-side, and with a pleasant countenance addressed them in the Welch language, nearly as follows. He inquired whether they had any thing to say to him, "for," said he, "the blessed hours are approaching; yea, and before this night, I shall have escaped in safety where neither trials nor troubles shall come. Be content, and do not grieve after me, for I am setting off to endless joy, to praise Him who has brought me patiently through the whole of my troubles and inexpressible afflictions. Support me, O Lord, for these few minutes, for I am nearly come beyond the boundary of time to a boundless eternity. I am now near giving you the last farewell; but take warning, and be daily on your watch, for in the hour you do not suspect, death, namely, the king of terrors, will come to meet you, who will make no difference between one or the other. But in the strength and love of Jehovah you will not fear death, if you seek Him whilst he is to be found, and serve him with a willing mind and an obedient heart; for his paths are paths of peace, and his ways are ways of pleasantness. O, pray continually to the Lord, to draw your desires and affections from off earthly things, and to establish them upon things heavenly and everlasting.

"My hope is in the mercy of Him who has washed me in the fountain set open for the house of David, and the inhabitants of Jerusalem—*not through my own merits, but through the merits of the crucified* IMMANUEL, *who died for the sins of all mankind.* And you who have to remain a little after me, give the praise, the reverence, and the honor to Him, and supplicate day and night before his throne, until you have certain knowledge that you have been baptized with the baptism of the Holy Spirit; which was sealed by the blood of the everlasting covenant. Remem-

ber, it is not an outward baptism that will serve, which is but the practising of the old shadows. Know also, that it is not the profession of religion that will do, but one that is pure and undefiled before God. This will conduct you in safety to the everlasting habitations.

"Now the time of my dissolution draws nigh —for me to go to the place where I have been these two nights. The Lord himself came to meet me; and took me with him to the height of heaven, among myriads of his holy angels, where his saints were before him, and will be for ever. Behold! now I give up the spirit: and lo! my comely companions coming to hold my head above the waves of Jordan. Behold! the gates of heaven open, and the Lord myself with arms stretched out to receive me to his mercy; I hope you who are behind will follow me thither. Success to the gospel from sea to sea, and from the river to the end of the earth: also to my dear brethren, that they may persevere in their faith to the end of their days, and then their rest will be with the Lamb, where no pain or affliction will come.

"Behold! the blessed time is come, for me to depart in peace with every one, with good desires for every one, and forgiving every one. Receive my last farewell, and the Lord bless you with the blessings of mount Zion." Having uttered these expressions, he quietly breathed his last.

Such is the peaceful and triumphant close of a life spent in obedience to the will of God. Who is there, that in contemplating such a death bed scene, would not earnestly exclaim, "Let me die the death of the righteous!" Let us remember then, that in order to secure to ourselves this glorious privilege, it is essentially requisite that we should live a holy; harmless, self-denying life. We must take up our daily cross to all the vanities and sinful gratifications of the world, and follow our crucified Saviour in the path of regeneration. We shall then be permitted joyfully to realize, both through life and in death, the truth of his own blessed declaration, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

Selected for Friends' Intelligencer.

"There is no need of smiting a rock in the wilderness, to supply the thirst of the heart. So far as outward things are concerned, no spring floods of good fortune are necessary for the purpose: if the mind is kept in action, and the affections unchilled by selfishness, every day of life may be a festival of gladness, because when the *power* of enjoyment is kept in order, the *means* of enjoyment are never wanting. The great truth is, that happiness depends on what we *are*, and not what we *have*: that when the spirit is kept in tune, the harmonies of nature and of life will always be listened to with delight: that, to be at peace with ourselves, with others and with God, brings out those full organ tones of glory and love, on which the soul floats as on the ocean, upborne from all things unworthy, and brought continually nearer to the skies."

LETTER FROM A. SHACKLETON TO A RELATION.

* * * * If we are not watchful and careful to step along in true fear, during our pilgrimage through the wilderness of this world of dangers, we shall suffer great loss, and let an enemy into our habitation who will sow one kind or other of evil seed, and suffer the loss of the unity of the spirit, the inward guide, which is the bond of such peace as far too many are quite strangers to, seeking only to gratify a carnal inclination. And sooner or later they that do so must needs "reap corruption," when they that sow to the spirit, taking good heed to that unerring guide, the experienced apostle tells us, are to "reap life everlasting." And the fruits of the spirit are meekness and sweet peace and joy, even in this life. Such are preserved by the rod and staff, and are no strangers to the working out their salvation with fear and trembling; and if they hold out in true faithfulness to the end of the race, will not be surprised without the heavenly oil in their lamps, at the midnight cry, "The bridegroom cometh, go ye forth to meet him;" having been so wise as to keep their lamps burning, and their lights (to others, edifying lights) shining.

Thou hast children; tell them where durable riches are to be found. Watch over them, that they may be fruitful vines growing by the sides of thy house; that so the Lord of life, who is continually watching over us for our good, may have babes to praise him from one generation to another. Oh! that I could see, whilst here, the sweet smelling myrtle and fir-tree succeed the thistle and thorn, that only encumber the ground, and bring not fruit like trees of righteousness to the honor of the good husbandman, who is looking for fruit. Let us not, dear cousin, be unmindful to watch always; and thus being preserved in our allotments, we may be of some service to our children and others, and have authority and true discerning to rebuke the stubborn, strengthen the weak and comfort the feeble-minded, and be useful members of that spotless church whereof Christ Jesus is the holy head and High Priest. * * *

In true affection, A. S.

SPIRITUALITY OF THE CHRISTIAN RELIGION.

The new dispensation is a dispensation of substances and realities, and not of types and shadows: not of outward and visible signs, but

of inward and spiritual graces, God is often lost in prayers and ordinances—*Cecil.*

Extract from Hollister's History of Connecticut.

The first dwellings of the colony were mostly constructed of logs. During the first winter in Hartford, Wethersfield, and Windsor, the planters had no better houses than the huts now used by the colliers while tending their coal-pits. After the arrival of new comers, in the valley of the Connecticut, better dwellings were erected, and in all the old towns, a few frame houses were built for the wealthier citizens. The domicils of the clergy were frequently not only convenient, but elegant. The Governor, and some of the rich magistrates and gentlemen, often indulged in costly residences. A house, built in 1640, by Henry Whitfield, the founder of Guilford, is still standing, and is the oldest house in the United States. It is constructed of stone, with solid massive walls, and is able to last for centuries more. The outer doors of the Connecticut mansion were of double oaken planks, made as solid as a single piece of timber, by heavy nails driven into them at regular intervals. These doors were secured at night by stout wooden bars that through the day had leaned against the wall, and thus the domestic paradise of the planter was protected from the entrance of wild beasts or Indians, at that time the only burglars in Connecticut. It was at a later period, after the Indians had been quelled and the wolves and bears driven away, that the tenants of these Arcadian castles slept peacefully from year to year without even barring or bolting their doors. The rooms were seldom more than seven feet in height. The athletic emigrants and their sturdy sons could hardly stand upright on the kitchen floor, without brushing the fur of their bear-skin caps against the timbers overhead. The chimney was a curiosity. Its foundations were not less than twelve feet square. It rose out of the center, like a huge stone tower, forming the most indestructible part of the edifice. The fire-places were of such vast dimensions that the wood, as brought from the forest, could be pitched upon the massive andirons without curtailment. A huge log of maple, oak, or walnut, was placed at the back of the fire-place. This was surrounded by a pile of smaller logs. The andirons were brought in front of this terrible battery, and armed with another log about eight inches in diameter, called a forestick. The wood was then laid on, interspersed with pine knots, birch-bark, or other dry fuel, and when the whole was kindled, presented a splendor of warmth and comfort, to which these degenerate days of stoves and hot-air furnaces can show no parallel.

The meals of the colonists were of a primitive character. The usual breakfast was bean-porridge. This viand, celebrated in song, consisted of a soup made of salt-meat and beans, and seasoned with savory herbs. Tea and coffee were not used during the seventeenth century. The principal drink was beer, and cider, after the orchards were grown; and as early as 1654, laws were passed regulating the sale of those beverages. The dinner was a substantial meal. A large Indian pudding was generally the first course; after that, boiled beef and pork; then wild game, with potatoes; winding up with turnips and other vegetables native to the climate. Succatosh, in its season, was a luxury. Samp took its place in the autumn. Pumpkins, cooked in various ways, crowned the resources of their gastronomy. Dinner was served at noon. Supper, which came in a few hours, was no sham. It consisted of the remains of the previous meal "coldly furnished forth," with an abundance of cakes made of corn-meal, rye, or buckwheat, sufficient to rejoice the heart of a Scotchman. The table-furniture was plain. Pewter was the ordinary metal in use. Tin and crockery were scarce. Silver tankards and beakers were to be found in the houses of most of the wealthy planters.

They had no wheeled carriages or wagons until the middle of the eighteenth century, and very few until the close of the revolutionary war. The first pleasure carriage ever brought into Litchfield was owned by Mr. Matthews, the English Mayor of New-York, who was confined in that town as a prisoner of war in 1776. The bridegroom, who went to a neighboring town to be married, rode on horseback, and brought his bride home on a pillion behind him.

The Puritan colonists of Connecticut were no ascetics in the matter of costume. Many of them had brought brave wearing apparel with them from England. The gentry indulged in silks, velvets and beavers, though the clothing for common use was from homespun materials. They raised their own sheep. The wool was shorn by the hands of the planters, and spun and woven into cloth by the females of the family, which was then cut by the skilful matron into garments for the members of her household. Flax and hemp were also cultivated with great care, and served as materials for raiment during the summer months. Small clothes were worn from the earliest times. They were made of sheep and deer-skin, as well as of cloth. Until nearly the commencement of the present century, they were worn by boys, as soon as the dress of childhood had been laid aside. Shoes with silver or brass buckles were used instead of boots; and buckles of the same material secured the small clothes and stockings at the knee. The coat in fashion at the time of the emigration came down in front below the knee and was fastened to the very bottom with buttons or clasps, and sometimes with hooks and eyes. The skirts were very full and were made to hang off from the person by being stiffened with buckram. The coat worn by

wealthy gentlemen, and public officers, was gorgeously decorated with gold lace. Instead of a broad collar, it had only a narrow hem that exposed to view the plaited stock of fine linen cambric, with its large silver buckle at the back of the neck. The close bodied coat, with its short waist, and flexible skirts, was not introduced until 1790. Cloaks were a favorite costume with the fathers of Connecticut. They were of a variety of colors, but red bore the palm.

Hats were at first generally made of wool, but beaver soon came into use and prevailed for many years. Of whatever material, they were crowned and in the form of a sugar-loaf. The brims were so broad that a flurry of wind blew them off the head unless they were held on by the hand. The plumed hat, worn by Charles I. and his cavaliers, was sometimes seen among the Connecticut Puritans. About the year 1679, the military cocked hat came into fashion and was extensively worn. It assumed various shapes until it subsided into the three-corned cocked hat, which was in almost universal use among gentlemen in New-England from 1732 to 1779. Soon after the middle of the seventeenth century, the custom of wearing wigs was introduced. They were of various colors, patterns and dimensions, according to the taste of the wearer. Judges, magistrates, lawyers, and gentlemen claiming to belong to the "better class" were among the first to adopt the fashion. Many of the clergy afterward adopted it; though others talked, preached and prayed against it as an unchristian habit; and the devout Elliot, the celebrated apostle to the Indians, regarded it as an abundant source of the calamities which at that time afflicted New-England. The wigs were often powdered, and fell in long, luxuriant curls upon the shoulders. Human hair soon became unequal to the demand. Horses and goats were shorn to eke out the materials. For light-colored wigs the flaxen locks of children were cut off and spread to bleach upon the grass like linen.

The women of Connecticut exhibited as great a variety in costume, as the other sex. Trailing gowns were used, on great occasions, for more than a century. These dresses were made with liberal flounces and furbelows, with a trail sometimes a yard and a half long, sweeping the floor or streets when allowed its full course. They were, however, often "trolloped"—that is, fastened up at each side by loops, and frequently, the trail was carried by the lady on her arms. During the last century, hooped skirts were common. In 1735, they projected all around like a wheel, and in 1745, they were increased at the sides and lessened in front. They were found to interfere with the religious habits of the Puritans, making it too difficult to enter the pewdoor at public worship.

For Friends' Intelligencer.

It is not unfrequently that we hear our ministers say, they have no desire to make proselytes. Now if I understand the term *to proselyte*, it means, to send conviction home to the heart, to convince of the truth, to establish in the faith *we believe to be saving. This is making proselytes;* and if this be not the object and aim of the speaker, he, or she, who addresses the assembly, is not commissioned for the work entered into. Such an expression seems to me like laying waste their labor; for surely the called and appointed of the Lord to this solemn service, must desire that all may come to the knowledge of the truth and be saved. For this cause they labor and travail, and ofttimes have no certain abiding place; such being the path allotted to them by Him who calls to glory and to virtue, all earthly possessions and endowments become subservient to His commands.

It does not follow that all should be members of one religious society, yet divine grace must sanctify, the spirit of our holy Redeemer must regenerate and bear rule, before any can be initiated into the Church militant on earth, or the Church triumphant in heaven; and this is where we should desire and pray that every immortal soul may land!

The soul that has tasted of the good word of life, and the powers of the world to come, embraces *the Isles afar off;* and when the table of the Lord is spread within, and richly furnished with his provisions, how ardent are its yearnings that the great brotherhood of mankind may freely partake of the same bounty: that they may know where these heavenly dainties are found, and how easy they are of access by a daily recurrence to the law, "written in the heart, and printed in the thoughts." S. H.

5th mo. 7th, 1855.

A resident of Albany has written to the Mayor of New York the following recipe for preventing the nuisance of worms on trees.

"Bore a hole into the tree the size of roll brimstone, six inches in depth, say four feet from the ground; fill the cavity four inches with the roll brimstone, plug two inches and seal over with pitch. The sap absorbs the sulphur, and imparts a healthy hue to the leaves; besides being very offensive to the worm, it causes them to leave for parts unknown."

Two Physicians of Paris have published a very important memoir, the object of which is to make known the increased resources which the healing art may draw from the seed of Parsley. This common indigenous plant possesses incontestible febrifuge properties. The decoction of its seed may be substituted for that of cinchona, and the active principle which has been drawn from it, and which they designate under the name of apiol,

is equivalent to quinine in the treatment of local intermittent fevers.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 26, 1855.

We have been much interested in the narrative of our friend J. B. of Bedford County, whose "Fifty years ago" will repay a perusal. We hope to welcome similar communications from his pen, believing that such memorials of the past are instructive to the youth of the present day, whose opportunities of literary improvement have been so ample in comparison with many of their predecessors. There is nothing in intellectual culture necessarily calculated to draw the mind away from the simplicity of the Truth. In the progress of luxury and what is called refinement, in which bodily labor is regarded as somewhat degrading, and also in the accumulation of wealth, by individuals, may be found a fruitful source of degeneracy. Many of those who in early life were forced by necessity to assist their parents in the labors of the household, or the workshop, have, by the accumulation of wealth, been led into the evils which follow in its train. What wonder then, if *their* children, brought up in idleness and self-indulgence, should *soar into the airy regions of vanity and folly.*

Our late Yearly Meeting closed after one session on 6th day, about a quarter before one o'clock.

As we intend publishing in the next number such parts of the extracts as are of general interest, it seems hardly necessary to say more than that it was a time of unusual favor in both the men's and women's meetings. In the men's meeting, all the Representatives were present except three, and the attendance at some of the sittings was thought to be larger than at any time since 1827.

We intend furnishing portions of the extracts of the women's Yearly Meeting in a future number.

Those that love to be gaudy and superfluous in their clothes, show they concern themselves little with mortification and self-denial, and that they mind to beautify their bodies more than their souls, and so certainly are more nominal than real Christians.—*Barclay's Apology.*

For Friends' Intelligencer

FIFTY YEARS AGO.

A little more than half a century ago, I was removed from one of the eastern to one of the more western counties of Pennsylvania, being then an orphan between six and seven years of age, and was sent there to be brought up by some of my relations. The inhabitants of Bedford county (for that was the place where my lot was cast,) were few and far between, compared with what they now are; nor is the population yet so dense as in some older and better sections of the State.

The settlement where I was located was then new, and most of the inhabitants had to pass through many privations and difficulties, not being able to procure for themselves the necessaries, much less the luxuries, of life. I do not think there was one farmer in ten that owned a wagon or a fanning mill, and as to time pieces, I do not recollect more than three or four in the settlement at the time, nor for some years afterwards.

It is an old saying that "one part of the world knows not how another part lives." It would be equally true to say, that the present generation knows not how the former ones have lived. Give me leave to relate how and by what means we obtained the small portion of literary education that we received at that time; and in so doing I shall not exaggerate in order to surprise the youth of the present day. A general system of education by common schools, such as is now in force in Pennsylvania, I suppose, was not then thought of. All schools then had to be started by subscription, and owing to the fewness of the inhabitants, this was often difficult to do; I have known scholars obliged to travel three and four miles to attend school, and I have known parents to subscribe for more pupils than they could send, in order to establish a school. And now for a description of the school house in which I received the greater part of my education. It was built in the woods and surrounded by woods, no habitation nor cleared land in sight of it, although the place where it stood is now the centre of a small village. The walls were of round logs, notched together at the ends, and not even the slanting butts cut off; the roof was composed of clapboards, confined on with press poles. The loft or upper floor (as there must be one to make the house warm and comfortable,) was constructed by laying in round poles for joists and slabs laid across these with the rounding side up, as close together as the inequalities of their edges would admit, and the interstices daubed with mud. There was neither stove nor a pane of glass about the establishment. To supply the absence of a stove, (as they were very scarce with us at that day, being several years old before I saw one) one end of the house was built so as to represent three angles of an

octagonal figure; against the middle angle a rude wall of stone was erected on the inside, about six or eight feet high, and from this to a little above the top of the house a wide flue was built of wood, and plastered on the inside with mud; this served for a chimney, in which, on a cold day, we often built a log heap eight or ten feet in length, and some of the logs as large as three or four young men could carry in. This, when in blast, and benches placed in front and along the other two angles, kept the *spellers* quite comfortable. The writers and cypherers did not fare quite so well, for when the house was first built, and before the cracks between the logs were stopped with chunks and mud (to use the language of that day), a log was cut out on each side, and small laths or sticks set in this opening nearly perpendicular and about five or six inches apart; against these, on the outside, paper, of any kind we could get, was pasted, and, to make it more brilliant, we oiled it with some kind of soft grease, and this was our source of light. But the oil made the paper very tender, and the wind and mice often tore large holes in our windows. Often have I, with other scholars, sat by these open windows, writing, when the ink would freeze in our pens; we would hold them to our mouths, blow a warm breath or two on them and then proceed, and, perhaps, before we could write a line, it would be necessary to repeat the process of thawing the ice. Holes bored in the logs directly under our paper windows, large wooden pins driven in somewhat slanting, and rough boards nailed on them, constituted our writing desks. Our under floor was of rough boards laid in loosely, neither jointed nor nailed; so that when a penknife or pencil, &c., fell from the hand, it would make its escape under the floor, but by raising a board it was easily recovered.

Our assortment of books was very limited. Dillworth's Spelling Book, Testament and Bible, were the only school books we had at first, but after some time Murray's Introduction and Reader were introduced. I think there could not have been one-twentieth of the books in circulation that now are, or if there were, they did not reach us.

Spelling, reading, writing and a small portion of arithmetic, completed our studies, as it was the general opinion that one who could write a tolerably fair hand, and was perfect in arithmetic as far as through the single rule of three, was fully competent for a teacher. English grammar, geography, &c., were not talked of.

We were not sensible of the difficulties we were then passing through, for we appeared as hearty, happy and cheerful as the young people of the present day, many of whom are now acquiring their education in ceiled houses, and have almost every other convenience they could desire.

When I compare a little more than half a century ago with the present day, the contrast is very great. I would not deprive the youth of the present day of any of the advantages they enjoy, but I feel an earnest desire that they may be made sensible of them, and appreciate them rightly. I have often felt a fear when I have seen the dear youth carried away by worldly prosperity into the airy regions of vanity and folly, and have said in my heart, may not these great advantages prove a curse instead of a blessing? Pride, fulness of bread, and abundance of idleness, was the cause of the destruction of some, formerly, and may not like causes produce like consequences?

I do not presume to say that vanity is confined to the present generation. To have been proud of a homespun coat, or a wool hat, fifty or sixty years ago, was as wrong as to pride ourselves on much finer garments now; but as our worldly blessings increase, ought not our thankfulness to the great Giver increase also? But I fear it is too often the reverse of this.

I remember that even in those early days, that when some of the young people wished to imitate some of the fashions of that day, the elder ones would mourn over their departure from ancient simplicity, and remark, that if those young people had had to pass through the trials, hardships and dangers that attended them, they would not think of such things. Many of these old people had passed through the times of the French, Indian and Revolutionary wars; and it was thrilling to hear them recount the imminent dangers, difficulties and hair-breadth escapes that they and some of their cotemporaries had encountered in those perilous times. These were so great, that they appeared to account the difficulties they were then laboring under, as nothing in comparison. Friends particularly, had in the time of the revolutionary war experienced very great privations in consequence of their refusing to bear arms; and many privations were experienced by the inhabitants generally. As an instance, the want of salt was severely felt, none being made at that time in this country, and England had prohibited all importation to the rebel continent, (as they termed it.) I was informed by a woman, that she helped her father to fill up sixteen bushels of good wheat, which he bartered for one of salt; whilst many dispensed with the use of it almost entirely. Some boiled their butter and skimmed it, in order to preserve it, and had recourse to different expedients, which nothing but necessity could dictate. Custom has a great influence even on taste. A few years since I conversed with a man who was then upwards of 80 years of age, who told me that he had become so accustomed to eating his butter without salt in the time of the war, that he still preferred it; and generally managed to get as much of each

churning before it was salted, as would spread a piece for himself.

[To be concluded next week.]

The third semi-annual National Council of the Colored People was recently held in New York. One object of this Association is to advance the interests of the colored people by providing means for a more liberal education, in the establishment of Manual Labor Schools, and to open more extended avenues of employment.

The deliberations of the council were conducted with dignity and spirit, and the following is the opening address of the President Dr. J. McCune Smith, of New York.

Gentlemen: You are assembled to fulfil the duties imposed on you by a Convention of the colored people, assembled at Rochester in July, 1853, by which Convention you were duly appointed "for the purpose of improving the character, developing the intelligence, maintaining the rights, and organizing a union of the colored people of the free States." The hundred and seventy thousand souls who compose the free colored people of the free States occupy a position in regard to human progress, of greater importance and responsibility than any like number of individuals on the face of the globe. The great question of human brotherhood is brought to a direct test in our persons and position; the practicability of democratic institutions, their ability to overcome the last vestige of tyranny in the human heart, the vincibility of caste by Christianity, the power of the gospel, the disenthralment of three millions of bleeding and crushed slaves; all these issues lend their weight and rest their decision very greatly if not entirely on the free colored people of the free States. This weight of responsibility is enough to make men shrink therefrom; but we cannot avoid it if we would. The influence of our land and its institutions reaches to the uttermost parts of the earth; and go where we may, we will find American prejudice, or at least the odor of it, to contend against. It is easiest, as well as manliest, to meet and contend with it here at the fountain head; nor can we cease affecting these great issues by inactivity; the case is going on, whether we labor or not; and our inactivity will only help deciding it against us and those true principles, which it would seem in the Providence of God that we are set apart to uphold. Although we may not readily see it, our position is not a hopeless one; it is full of promise. It sometimes happens in great moral, as in great physical battles, that certain divisions of men, by simply maintaining a fixed position, even without striking an active blow, will conduce to the victory; in like manner, by simply maintaining our numbers, and our senses and our Christianity, under the waves of oppression and practical infidelity that have vainly beaten against us, we have done our appointed service in the land where we dwell. But the hour has come for us so take a direct and forward movement. We feel and know it. Just as in 1817 there was a spontaneous movement among our brethren of that generation, with one voice to oppose the Colonization movement, so in this year 1855, throughout the length of the land, do we feel roused to take an active and energetic part in the great question of Liberty or Slavery. We are awakened, as never before, to the fact that if Slavery and caste are to be removed from the land, we must remove them, and remove them ourselves; others may aid and assist if they will, but the moving power rests with us. Gentlemen, the direction of this newly-awakened power rests greatly with you. Untrammeled by any of the influences that curb or straiten other benevolent or deliberative organizations, you may bring forward, discuss and adopt such a plan of movement as may seem best. One or two primary considerations are all I will venture. First, it is important that you thoroughly organize all the colored people; we cannot spare the aid of a single man, or woman, or minor capable of thinking. Then you should adopt means to lay your plans of organization or co-operation before every individual among our people. This can be done by the agency of lecturers and of the Press. We must distinctly keep before the people the fact that our labors consist in something beside the declaration of sentiments. We must act up to what we declare. And so closely does oppression encompass us that we can act constantly in behalf of our cause by simply maintaining for ourselves the rights which the laws of the land guarantee to us in common with all citizens. From the mere act of riding in public conveyances, up to the immediate and entire abolition of Slavery in the slave States, the laws of the land and the Constitution of the country are clearly on our side. And that man is a traitor to Liberty and a foe to our Humanity who maintains, or even admits, that we or any other human beings may be held in slavery on account of the color of the skin, or for any reason short of the committing of crime. And from the mere act of riding in public conveyances, up to the liberation of every slave in the land, do our duties extend—embracing a full and equal participation, politically and socially, in all the rights and immunities of American citizens. If these our duties are weighty, we have the means to perform them. Our cause is inseparably wrapped up with every genial reform moving over the land.

Freedom, hand in hand with labor,
Walketh strong and brave;
On the forehead of his neighbor
No man writeth slave!

The States which have legislated in behalf of the Temperance reform have also made movements toward recognizing our rights as citizens thereof. But efforts on our own part have helped toward this good result; in Massachusetts, mainly by efforts of some colored citizens, one a member of this Council, the last vestige of caste in Public Schools has been abolished. In Connecticut, on the petition of her colored citizens, led by a member of this Council, both Houses of the Legislature have done their share toward granting us equal suffrage, and the Governor has recently strongly recommended the same. In New-York, through the efforts of a member of this Council and the President of our State Council, aided by the moving eloquence of another member of our Council, the Legislature passed a vote of equal suffrage—a vote for which during the past twenty years we have petitioned and struggled in vain. In Pennsylvania a strong and able effort has been made to obtain the franchise by our colored brethren, and not without some signs of success. Even in Illinois, hitherto covered with deeper infamy in caste than any other State, there are signs that the labors of her intelligent and energetic colored citizens have not been in vain. Gentlemen, these cheering and grand results have followed the almost isolated labors of less than a hundred colored men; I had almost said of five. What may we not do if we secure the hearty, earnest and steady co-operation of ten thousand such men? If a hundred colored men have struck these blows under which Slaveocracy reels and staggers, how easily will ten thousand overthrow that atrocious system. We have the men and the spirit, and a favorable public sentiment; let us address ourselves to the work of organization. The time is come when our people must assume the rank of a first-rate power in the battle against caste and Slavery; it is emphatically our battle; no one else can fight it for us, and with God's help we must fight it ourselves. Our relations to the Anti-Slavery movement must be and are changed. Instead of depending upon it, we must lead it. We must maintain our citizenship and manhood in every relation—civil, religious and social—throughout the land. The recognition of our manhood throughout this land *is* the Abolition of Slavery throughout the land. One of the means of elevation left in your care by the Rochester Convention is an Industrial School; and a plan by which our rising youths may forsake menial employments for mechanical and mercantile occupations. The accomplishment of both these objects is within our ability. Among the wants which we labor under as a class, there is not the want of money. We do not even in half our proportionate numbers occupy the Alms-houses in the free States. During the profound distress which existed during the past winter we were not in any degree the distressed or starving class. And statistics will be presented to this Council, showing that as a mass, in the free States, we occupy a middle position between the rich and the poor. Not only could the hundred thousand free colored people of Pennsylvania and New-York easily establish and richly endow an Industrial School; but I could name ten men among us who could do it without sensible loss to their abundance of means. This Industrial School should, like the rest of what we do, be our own movement, done by our own means. We will make both character and reputation in establishing it. We have therefore, gentlemen, a cause, and the men and the means to carry it on; may you be endowed with true wisdom for the accomplishment of the great purpose for which you are now met together.

What a sad picture the following extract on English Wars portrays to the world, when we reflect that England, with her established Church, professing to be governed by the precepts of the Bible, declares war at this enlightened age with Russia, and at the same time is carrying on a dreadful war in the East. The great loss of treasure, and above all the great sacrifice of human life, induces the reflection, that surely she must suffor sooner or later, retribution for the enormous evils caused by her iniquitous conduct.

ENGLISH WARS.

Of 127 years, terminating in 1815, England spent 65 in war, and 62 in peace. The war of 1688, after lasting nine years, and raising the expenditure in that period to £.36,000,000, was ended by the treaty of Ryswick, in 1797. Then came the war of the Spanish succession, which began in 1702, concluded in 1713, and absorbed £.62,500,000 of money. Next was the Spanish war of 1739, settled finally at Aix La Chapelle in 1748, after costing nearly £.54,000,000. Then came the seven years war of 1756, terminated by the treaty of Paris in 1763, in the course of which were spent £.112,000,000. The next was the American war of 1775, which lasted eight years; our national expenditure in this time was £.136,000,000. The French Revolutionary war began in 1793, lasted nine years, and exhibited an expenditure of £.464,000,000. The war against Bonaparte began in 1803, and ended in 1815. During these twelve years were spent £.1,159,000,000; £.771,000,000, raised by taxes, £.388,000,000, by loans, add to this the number of human lives sent to a premature grave! plunged into eternity without preparation! Where is the Christian, who will not mourn over a scene like this? Ruined towns and villages, destitute widows and helpless orphans, hospitals crowded with the sick and the dying, thousands of our fellow mortals dismem-

bered, disfigured, plague, pestilence, and famine, are a small part of the horrid picture of war!

INVENTIONS.

Glass windows were first used in	1189
Chimneys in houses,	1236
Lead pipe for conveying water,	1252
Tallow candles for light,	1290
Spectacles invented by an Italian,	1299
Paper first made from linen,	1302
Woolen cloth first made in England,	1331
Art of painting in colors,	1410
Printing invented,	1440
Watches made in Germany,	1447
Variations of compass first noticed,	1510
Pins first used in England,	1513
Circulation of blood discovered by Harvey	1601
First newspaper published in America,	1630
First steam engine invented,	1649
Steam engine improved by Watt,	1767
Stereotyping invented in Scotland,	1785
Animal magnetism discovered by Mesmer,	1778
First Sabbath School in Yorkshire, England,	1789
Electro magnetic telegraph by Morse,	1832
Daguerreotype process invented,	1839

"AS THY DAY, SO SHALL THY STRENGTH BE."

When brightly shines the morning ray,
And countless toils await the day;
When much thou fear'st thy strength too small
To meet—aye more, to conquer all;—
Press on! it is God's own decree
That, "as thy day, thy strength shall be!"

When fainting 'neath the blaze of noon,
The slightest aid were richest boon;
While all around temptations stand,
To lure with whispers sweet and bland,
Yield not! 'tis written that for thee,
Just "as thy day, thy strength shall be!"

When night falls deep and clouds arise,—
And all thy hope, like starlight, dies;
While winds sweep cold along the plain,
And sad thou look'st for friends in vain;
'Tis almost o'er! thy haven see,—
Rest! "as thy day, thy strength shall be!"

A hand unseen completes the toil,
From which thy weary hands recoil;
The same hand tempers heat and cold;—
Guides the young limbs—supports the old;
Through shades of night by Him we see
Thus, "as our day, our strength shall be!"

Who would not in the conflict fail?
Who would not cower before the gale?
Who would not shrink, and veil his eyes,
When some dread bolt toward him flies?
Were not this promise plain to see,—
Lo! "as thy day, thy strength shall be!"

Father! for all I reckon mine,
I claim that promise, so divine!
Whate'er our mortal steps befall,
Content on Thee alone to call!
Why covet aught, from aught why flee—
While "as our day our strength shall be."

W. W. M.

Boston Churchman.

THE STORMY PETREL.

This is the bird that sweeps o'er the sea—
Fearless and rapid and strong is he;
He never forsakes the billowy roar
To dwell in calm on the tranquil shore,
Save when his mate from the tempest's shocks
Protects her young in the splintered rocks.

Birds of the sea, they rejoice in storms;
On the top of the wave you may see their forms:
They run and dive, and they whirl and fly
Where the glittering foam-spray breaks on high;
And against the force of the strongest gale,
Like phantom-ships they soar and sail.

All over the ocean, far from land—
When the storm-king rises dark and grand,
The mariner sees the petrel meet
The fathomless wave with steady feet,
And a tireless wing and a dauntless breast,
Without a home or a hope of rest.

So, 'mid the contest and toil of life,
My soul! when the billows of rage and strife
Are tossing high, and the heavenly blue
Is shrouded by vapors of sombre hue—
Like the Petrel wheeling o'er foam and spray,
Onward and upward pursue thy way!

N. York Com. Adv. P. B.

THERE'S NO DEARTH OF KINDNESS.

There's no dearth of kindness
In this world of ours;
Only, in our blindness,
We gather thorns for flowers!
Outward, we are spurning—
Trampling one another;
While we are inly yearning
At the name of "Brother!"

There's no dearth of kindness,
Or love, among mankind;
But in our darkling loneness,
Hooded hearts grow blind!
Full of kindness tingling,
Soul is shut from soul,
When they might be mingling
In one kindred whole!

There's no dearth of kindness,
Though it be unspoken;
From the heart it buildeth
Rainbow-smiles, in token
That there be none so lowly
But have some angel touch;
Yet, nursing loves unholy,
We live for self too much!

As the wild-rose bloweth,
As runs the happy river,
Kindness freely floweth
In the heart forever;
But if men will hanker
Ever for golden dust,
Kindliest hearts will canker,
Brightest spirits rust.

There's no dearth of kindness
In this world of ours;
Only, in our blindness,
We gather thorns for flowers!
O cherish God's best giving,
Falling from above!
Life were not worth living,
Were it not for Love.

Gerald Massey.

WHAT IS SAND.

The question as to the origin of those vast accumulations of sand, so white and pure, which render the beaches of our island-home so beautiful to the eye and pleasant to the feet, has no doubt perplexed the minds of many of those who have recently returned from a sea-side sojourn or a coast ramble, and led to many guessings on the subject, more or less in accordance with scientific truth. To the young especially, the clear, smooth, cool belt of powdered crystal that fringes the land, and along which the crested waves are ever playing night and day, is an object of unceasing wonder, amusement, and delight. And many, in all probability, are the ingenious speculations that have been hazarded by these little sand-excavators and shell-hunters, if we could but learn them, to account for the origin and perpetuation of these charming sea-walks. All who are interested in such an inquiry will read with pleasure the following simple and lucid explanation of the matter, which we extract from an admirable work on Popular Physical Geology,* designed expressly for those who are unacquainted with this growingly important science. The transparency of the author's style will be best appreciated after perusing the extract which we subjoin, on the various divinely ordained agencies which are at all times actively employed in the formation of sand and gravel.

"If the reader will examine a handful of sand by the aid of a lens, he will find that it is composed of grains, or minute irregularly-shaped particles of a hard, shining, often semi-transparent substance. These particles are, if not round, very much rounded, often having on the surface a rubbed appearance, as if they had been worn and ground against each other. As to river or sea sand, it is obvious that this rubbing must actually have taken place, because, as the moving water must frequently wash the sand about and roll it onwards in its course, the particles must be constantly exposed to friction against each other, or against whatever substance it may be that lies at the bottom of the water. It is clearly possible, therefore, that all river or sea sand may have been produced, or brought into the state of sand, by the action of the running or moving waters tearing away fragments of rock, breaking them up into constantly diminishing particles, and, by perpetual friction and rolling, grinding those particles into small rounded grains. If this mode of formation be true for all sand found now beneath or on the margin of any moving water, it is, *a priori*, highly probable that all sand whatever, even that of the wild deserts of Sahara, the sands of Arabia, or those of the centre of Australia, have been thus formed

"It is, however, by no means necessary to suppose that the water always detached the sand directly from the rock *as sand*, that is, in small grains. On the contrary, if we examine the action of moving water now, whether we go to the rapids and cataracts of rivers, or to the breakers of the sea battering against a rocky coast, we shall everywhere see large blocks of rock lying about often but newly detached from their original site, with all their angles sharp and their fractures fresh, the yet unhealed scar perhaps plainly visible in the cliff above. We should see also blocks having every gradation of form, from this newly broken angular fragment to smaller and smoother well rounded boulders and pebbles, having every projecting angle ground off and all the surface worn as smooth as a billiard-ball. This has been effected by the frequent moving and rolling of all these blocks one against the other on the pebble beach or in the bed of the torrent, every roll removing some little corner, chipping off some little projection, each separated fragment being itself smoothed and rolled into a pebble or shingle, and all the waste of this process being carried off by the moving water in the shape of sand. Thus we come to look upon not only all sand as a water-worn material, but also upon every pebble and every detached stone, of whatever shape and size, whether found in river, lake, or ocean, if it has at all a worn and rounded outline, as having probably acquired that outline by the action of moving water, and as having been probably transported by that action from its parent site to the place where they now find it.

"There are two mineral substances which enter more largely into the structure of all rocks than any other: these are silica and alumina. The most common form of silica is quartz, which is almost entirely pure silica. Rock-crystal is a common name for quartz in its crystalline form; in this state it is quite transparent; it, however, is often found in veins in the hard rocks as an opaque milk-white stone, very hard and brittle. When quartz is colored dull white or brown by the slight admixture of other substances, it is called flint. All non-crystallized quartz, and most rocks that are made of it, when broken by the hammer or in any other way, commonly split into squarish or cubical lumps, which when acted on by moving water, soon get their corners rounded off so as to be easily rolled or moved, either as large pebbles or as small round grains. It is partly on account of their superior hardness and unyieldingness to chemical or mechanical force, that the great majority of all pebbles and sand consists of quartz. If we re-examine with a lens our handful of sea-sand, we should find all the little glassy-looking or semi-transparent grains, and most of the opaque ones, to be made of quartz, mingled perhaps with grains of a few, other substances, and, in the case of sea-sand

*"Popular Physical Geology." By J. Beete Jukes, M.A., F.R.S., M.R.I.A., &c., &c. London: Reeve & Co. 1853.

with grains of broken shell or coral, or other sea creatures."

The author then goes on to describe the nature of alumina, which, it appears, is a substance that does not commonly occur in any pure form, as silica does in quartz, but which enters into the composition of many minerals, and gives them the property of forming clay and mud, by much the same natural processes that have been described as taking place in the production of sand. As this is a branch of the subject, however, upon which we have not now space to enter, we pass over the writer's observations on this topic, and come to some of the other agencies which are mentioned as being incessantly engaged in the work of grinding down the solid rocks and gradually triturating them into sand or mud. Foremost among these, for the universality of its action, if not for its violence or power, is rain.

"There is not a shower of rain that falls, whether on the crowded street, the dusty road, the plains, the hills, or the mountain summits, that does not cause a multitude of rills and streams of muddy water to flow from higher to lower levels. The mud borne along by that water was once part of a solid rock. Even if it be but the waste of the bricks and tiles of our houses, this is still true; and it is equally true for every other case, except for those particles of it that may be the result of the decomposition of animal or vegetable matter. Even the gentlest rain that soaks silently into the most richly carpeted meadow of grass contributes to the stock of water contained below ground, which here and there bursts forth in springs, carrying momently some grain of mineral matter to the brook, the river, and the ocean. Who has not seen the springs discolored after heavy rain? Who has not watched in wet weather the swollen brook or the roaring torrent, with its thick, muddy, coffee-colored water? Whoever has seen these things, has seen one of the multitudinous actions of nature, which are fo ever and everywhere in operation, performing slowly, and in the lapse of ages, mighty works by means apparently inadequate, and at first sight perhaps not especially adapted to the purpose.

"There are, however, other agencies at work —agencies acting with greater local power than mere rain, in wearing away solid rocks and transporting the waste to other localities. We have alluded to the action of brooks and rivers; but if we were to trace them more minutely and in detail, and follow them up to where they acquire a swifter stream, or where rapids and cataracts occur in them, we should estimate still more highly their destructive power on solid rock. Rivers are, in fact, great natural saws or planes, for ever grooving furrows in the land. Let any one look at the bed of a mountain torrent, where it has cut a deep ravine through hard rock, and he will see the amount of its force perpetually acting.

"Again, on mountain tops, or in high latitudes even on lower ground, frost is another great agent of disintegration. Any one who ascends the mountains of our own islands for the first time will often be surprised at the multitude of angular fragments and fallen blocks he sees scattered over their summits, or piled at the foot of of their precipices. Of these, many, if not most, have been detached by the action of frost, caus- the water contained in the joints and crevices to expand and rend them asunder, just as in a cold winter's night the jugs and water bottles are apt to burst by the frost in our bedrooms.

"Of all agencies, however, the most efficient in the destruction and degredation of rock, because it is both locally powerful and very widely diffused, is the action of the sea breakers. In all climes, in all latitudes, along all shores of all seas and oceans, this action is ceaselessly at work day and night, summer and winter, gently and imperceptibly even in calms, furiously and vigorously in storms, gradually but steadily in moderate weather, wave after wave is launched from the sea against the land, eating and tearing it away. No one can have visited the soft cliffy shores of the east and south of England without having been almost an eye-witness of this action. It is nowhere, perhaps, better displayed, than on the coast of Yorkshire, near Scarborough. I well remember many years ago being struck, when attempting to walk under the cliffs from Scarborough to Filey Bay, with the enormous slices or square pilasters of cliff that, having been undermined by the action of the breakers at high water, had fallen forward headlong into the sea, the empty space they had once filled in the precipice above showing its still freshly exposed and jagged surface, gaping from the wound. Any one, it may be added, who has visited the southern side of the Isle of Wight, or rambled along the eastern coast, will be familiar with other illustrations of the encroaching power of the sea. The disappearance of the ancient city of Dunwich, with its numerous churches, is matter of notoriety.

"But if we leave these soft and easily destroyed rocks, and come to the hard and rugged promontories of the west of England, of Wales, of Ireland, or of Scotland, we still have evidently signs of the same action. Let any one, however, traverse any of these coasts when a wild western gale is stirring up the Atlantic from afar off, heaving its waters into huge mountainous ridges, crested with foaming breakers, and bringing them up rank after rank to fall madly on the land, dashing the white spray high over cliff and headland, and making even the solid rocks on which he stands to shake and quiver with the blows. He will then have no difficulty in understanding the reason of the broken and indented coast, of the jagged cliffs, of the pinnacles of rock jutting out here and there, and of the projecting lines of

reef showing often like black knobs far out among the foam of the breakers. He will see that wherever there is a bay or indentation, the rock was originally softer, or the land was lower, than ordinary; wherever there is a promontory, the rock was harder, or was so placed as to be able better to withstand the waves; wherever there is a projecting reef or line of rocky islets stretching out to the sea, there the rock was of the hardest and most unyielding character. What is this but to say that the sea has worn all these indentations, has eaten away the sides of the promontory, has destroyed the land that once covered and protected the reef, or that once connected the line of islets with the main, and that it would have destroyed them also had they not in some degree resisted its power, standing up as yet to mark the amount of destruction that has taken place around them, but ultimately themselves to disappear beneath the waves like their brethren before them?"—*Leisure Hour.*

For Friends' Intelligencer.

Books introduced into Friends' Library, Cherry Street, since last Report.

Washington's Maxims.
The Pedestrian in France and Switzerland.
The Hearth Stone.
Art Student in Munich.
Nature in Disease.
Memorable Women.
What Not.
Life in Abyssinia; 2 vols.
De Quincy's Opium Eater.
Mile Stones in Life's Journey.
A Tennesseean Abroad.
History of Louisiana.
Calvert's Thoughts and Scenes in Europe.
Cowper's Poems, 2 vols., published in 1786.
Newton answered by Phillips, published in 1771.
Letters on the Deity, published in 1799.
Grammactices Compendiaria, published in 1719.
Ruthford Children; vol. 2.
May Dundas.
Only a Dandelion.
Fitz Harold.
Lilly Gordon.
Nothing Ventured, Nothing Have.
Agnes.
Caroline.
Work, and how to do it.
Leisure Moments.
Taylor's Saracens.
Proverbs of Nations.
Brushwood Picked up.
Harry's Vacation.
Pebbles from Lake Shore.
Cyclopedia of Literary Anecdotes.
Wood's Natural History.
Sigourney's Western Home.
Inebriate's Hut.
The Wanderers.
Faggots for the Fireside.
Bancroft's United States; vols. 1st and 6th.

To be continued.

To confess a fault that is none, out of fear, is indeed mean; but not to be afraid of standing in one, is brutish.—*Wm. Penn.*

THE GREATNESS OF LITTLE THINGS.

In Lieut. Maury's recent work on the Physical Geography of the Sea, he gives the result of microscopic examinations of some shells drawn up from the bottom of the Atlantic ocean, where it is more than two miles in depth. The shells are so minute that to the naked eye they appear like common dust or clay, although not a grain of sand is among them; and yet are so preserved that their most delicate edges are all perfect. It would require a larger grave to hold all the coral insects of the world than all the elephants. The smallest tenants of the ocean, not the largest, are its most important occupants, and the microscopic shell fish create more important changes than the whales.

It has been the great error of historians, statesmen and politicians to lose sight of this truth. They look only at the whales, *the big fish*, and seem to consider these as the monarchs of the deep sea of politics, and they alone have the right to swim there. If the French Emperor flounders, or the Russian Autocrat turns over on his side and dies, each contortion is duly chronicled. But in the meantime, what do we hear of the progress of the people, the industrious classes, *the small fish?* They are the true monarchs of this great and wide sea of politics after all. They form the strata by which the geologists of history will hereafter mark the progress of this age, and classify all its products; and upon the basis of which all future society will develope itself. Take care of the poor, and the rich will take care of themselves. Educate the masses, and there will arise from the number a sufficiently large class to generalize their ideas, and carry out their principles. Reform the people, make them temperate, truthful and virtuous, for they give tone and temper to the age and to the country, determining the character of its leaders far more than the leaders that of the masses.

And so in individual life and character. It is little things that make and unmake us. There are thousands of young men of genius and enterprise at this moment who dream of fame and distinction, and who, if it only required some one great act of daring or sacrifice within the scope of human possibility to become distinguished, would be heroes; but because true eminence is only to be attained by a persevering application in a number of daily virtues, are constantly at war with the whole scheme of things, and esteem it a very badly governed world, in which they find no higher place.

It is a man's little habits of dress, demeanor and conversation that make or unmake the friends on which his success and happiness in life depend. It is on a man's little habits of eating and drinking, of loitering over trifles, or knowing how to brush them aside, that his character for idleness or industry, and the occupation of the largest part of his time, depend. It is the way in which

es care of the pennies in his pecuniary transactions that determines whether he will ever take care of pounds.

Little habits drive nails into our coffins. They more than make up by their number, what they seem to lack in individual importance. They are the true seeds of character. We might as well plant acorns, and not expect them to grow, as cherish small vices and not calculate on their increase; or as reasonably hope to see the firm and noble oak where no acorns were ever planted, as true greatness and success in life, where the seedlings of a thousand little habits of industry and virtue had not been first carefully cherished.

In a word, character is the sum of little things, rather than great ones. The true estimate of an individual is not ascertained by his accidental or occasional achievements, but his every-day habits. A nation's character is not determined by its famous men, but by the habits of its masses, and the character of the age by the vices or virtues that were so inherent as to be unnoticed.—*Public Ledger.*

PHILADELPHIA MARKETS.

Flour and Meal.—Breadstuffs of all descriptions are very quiet. The sales for export are light, at $10 50 a 11 00. The offerings for home consumption were at $10 75 per bbl. for common and good brands. Sales at $11 25 a 12 25 per barrel for extra and fancy brands. Rye Flour is firm. Last sales at $7 25 per bu., and Pennsylvania and Brandywine Corn Meal at $5 00 per bbl.

Grain.—Wheat is quite scarce. Sales of prime red at $2 50 per bu., and Penna. white at $ 2 62. Rye is selling at $1 52. Corn is steady. Sales of 15,000 bushels Southern and Penna. yellow at 112c, afloat, and at 111c in store. Good Pennsylvania Oats are selling at 67c per bushel, afloat, and 70c in store.

Cattle Market.—The supply of Beef Cattle, during the past week, has been rather small, only 700 head having been offered. Prices were well maintained, and most of them sold at prices ranging from $11 50 to 13 00 per 100 lbs. Cows and Calves are in good demand, the former selling from $18 to $45. The receipt of Hogs was quite large, some 2000 head being offered and disposed of $6 75 a $7 50 per 100 lbs. The demand for Sheep and Lambs was good, and all that were offered sold at from $4 to $8, according to condition.

WILL be Published Fifth month 12th, 1855, THE RISE AND PROGRESS OF THE PEOPLE CALLED QUAKERS; also, Sandy Foundation Shaken, and Innocency with her Open Face, by William Penn, with his Letter to his Wife and Children. 180 pages. Price 25 cents.

T. E. CHAPMAN,
5th mo. 5th—6t. No. 1 S. Fifth St.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Summer Session of this Institution will commence on the 21st of Fifth month, and continue twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the session. No extra charge.

For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. Office, Burlington Co., N. J.
4th mo. 21—3m.

TEACHER WANTED.—The Boys' Department of Friends' Central School is now vacated for want of a suitably qualified Friend to fill the position of Principal Teacher and Lecturer to that and the Girls' School. The buildings have been put up to accommodate, conveniently, one hundred pupils of each sex. The Girls' Department has been, and is in a highly flourishing condition, with the reputation of a first class finishing seminary. It is believed that in this densely populated city, with the want felt by Friends of a boys' finishing school, an opportunity presents itself to an energetic and competent Teacher, not often surpassed. A liberal salary will be guaranteed, and the whole proceeds of tuition are, by the existing arrangements, appropriated, free of rent either for the building or its philosophical apparatus, to the Teachers.

For information on the subject apply to
Samuel J. Levick,
240 N. Third St.
Macpherson Saunders,
28 N. Fourth St.
John J. White,
206 Arch St.
Martha Mellor,
5 Franklin St.
5th mo. 26. Philadelphia.

GREENWOOD DELL BOARDING SCHOOL.—This Institution is located on the West Branch of the Brandywine, West Bradford township, Chester county, Pa., four miles west of the Borough of West Chester, one mile south of Marshalton.

This School has been in operation for many years under the superintendence of the subscriber. He has the pleasure to inform the public that he has now engaged the services of Jos. Shortlidge, a young man who has had much experience as a teacher, and who has distinguished himself for his industry, perseverance and energy in the prosecution of his studies.

Our Summer Session will commence on the first of Fifth month, (May,) and continue five monts, at sixty dollars per term; one-half to be paid in advance, and the other half at the end of the term, and at the same rate for a shorter period.

The various branches of Mathematics will be taught, with the most useful branches of an English Education, such as Grammar, Rhetoric, Elocution, Phonography, Botany, &c. Geography and History will be particularly attended to. Natural Philosophy, Chemistry and Physiology, Latin, French and Spanish, will be taught without additional charge.

Lectures will be given to the students on the various branches taught.

All students admitted will be expected to conform to the strictest rules of morality and decorum. No profanity of language or game of chance, such as Cards, Dice, or Domino, will be tolerated.

The government of the School will be conducted by the force of argument and persuasion, instead of the argument of force and coercion. In a word, it will be strictly parental.

The situation of this School is a delightful summer retreat. It is easily reached from West Chester and Downingtown. A stage runs from West Chester to Marshalton three times a week, viz.: Third, Fifth and Seventh days.

Letters to be directed, Marshalton P. O.
JONA. GAUSE, *Principal.*
JOS. SHORTLIDGE, *Teacher.*

The Winter Session will commence Eleventh mo. 1st, 1855. Pupils will, however, be admitted at any time, as the School is kept open all the year, with the exception of three or four weeks in harvest.
5th mo. 19—6t.

Merrihew & Thompson, Printers, Merchant ab. 4th.

FRIENDS' INTELLIGENCER.

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An account of the Life, Sufferings, Exercises, and Travels, of that faithful servant of Christ, Jane Hoskens.

(Continued from page 147.)

But to return. My mind was still engaged about Chester, with strong desires to be with Friends there; but how to accomplish it I knew not: yet I knew the promises of God were yea, and amen; and in this I confided. However, a good opportunity soon offered. I was just finishing some work, which I had taken to do for a friend; and on my saying, when this is done, I know not where to get more,—one not of our society being in company said to me, "Fear not, God will always provide for you, because you fear his great name." I made no reply. But, in a few minutes, somebody knocked at the door; I, being next, opened it; when I saw a man of a good appearance sitting on horseback. He asked whether there was any young woman there that wanted a place; for he wanted a maid,—one that was sober? We desired him to alight; and inquired of him whence he came. He and his family belonged to Chester meeting, and he lived not far from the town. It immediately occurred to my mind, it may be this is a providential thing to bring me to that people. I will give him expectation of my going with him next week if he will come for me. But concluded to hire only for a month, to see how I liked his wife, &c. I communicated my mind to him; he accepted the offer, and asked me what wages I required? I answered, as usual, what they thought I deserved; so we parted. His name was Benjamin Head, a worthy, honest man. He called at a Friend's house just by, and told of his success, and when he was to fetch me. They told him I was a preacher, and they were unwilling to part with me. But he had my word, and came according to our agreement. I was prepared to attend his call, and so went with him.

I found his family consisted only of himself, his wife and daughter, with one man and maid servant. His wife, being apprised of my character, received me with love and affection; which lasted, not only while we lived together, but to the conclusion of her time in this life. Indeed, it would have been high ingratitude in me, if I had not returned their kindness in the best manner I could; for I had not been there three weeks, before I was seized with a violent fever, which reduced me so low that my life was despaired of. They got the best advice that could be had,—sparing neither cost nor labor, in hopes of restoring my health. Though the distemper was violent on my body, yet I was favored with quietude of mind, and was entirely resigned to the Divine Will, whether to live or die.

It is a great blessing, that attends those who fear God, that his holy Spirit accompanies their souls, when upon a bed of languishing. The Psalmist experienced this in his day; and so will all the righteous now, as well as then.

This illness held me near three months. In all which time, this friend Head and her daughter, a sober young woman, attended me night and day, very carefully. Several of Chester friends, and others, also visited me, and tendered their services, in ministering things suitable for my disorder, as well as otherwise: so that I wanted for nothing that was proper for me. Some friends were for removing me; but that was impossible. Besides, the friend, with whom I was, declared against any such motion: and I was opposed to it myself, under this consideration, that if it pleased Providence to raise me, it would be my duty to stay, and make such retaliation as might be in my power.

Thus, the time was prolonged six or seven months, instead of one. So that we, poor, short-sighted mortals may propose many things to ourselves, but Providence can disappoint; and all for our good, if we patiently submit; and indeed it is our interest, as well as duty, so to do. Grace Lloyd, perceiving that friend Head was unwilling to part with me, forbore speaking any thing of her mind to me, until after I had got out to meeting; which I did as soon as I was able.

My first going to meeting was on a first-day. The meeting was large, by reason that John Dawson, a Friend from Great Britain, was there. I sat about the middle of the house, under much

exercise of spirit, insomuch that the friend was sensible of it, though at a distance. And although I did not appear in testimony, yet I was not hid. I dont remember any thing remarkable that attended the meeting. John Dawson was silent; and, as soon as it broke up, he spoke to David Lloyd, saying, "Stop that young woman, who sat in such a place. I have something to say to her, from the Lord." He spoke so loud that I heard him, and, trembling, was going away. But Grace Lloyd desired me to stay, and kindly told me I must go home with her. I excused myself; but it did not avail; she would not be denied,—I must go. I therefore asked leave of friend Head; which she readily gave me, and left a horse for me to ride home.

When we came to David Lloyd's, there was a great company of Friends; but not thinking myself worthy, I would not thrust in among them, intending to go among the servants. But this was not permitted; for, as I was entering the parlor, I heard the English friend say, "Where is the young woman—I want her company." I came in and was seated next him. He took hold of my hand, fixed his eyes upon me, and after a little silence, spoke to me in such a manner, by way of encouragement, as I have not freedom here to relate. Only so much I may say, he proved a true prophet to me, as I afterwards experienced, respecting the work the Lord was preparing me for, and about to employ me in. But I, like Nicodemus, was ready to say, How can this be? Will the Almighty engage such a poor unworthy creature, in his so great a work? He knows I am no ways sufficient for the task. But the divine word was, "Trust in my all sufficient power;—that shall properly qualify thee for every service. What I require of thee is, to be faithful, and thou shalt see greater things than have yet been made manifest."

I felt infinite Goodness near. My soul bowed in awful reverence to the divine Majesty of heaven and earth; and in the secret of my heart, I said, Lord I will submit to every dispensation which thou allotest. The Friends present were mightily broken, and we were made partakers together of the virtue of light and life, which caused gladness of heart, so that little food satisfied some of us.

After dinner, the friend spoke to David Lloyd and his wife, saying, "Take this young woman; make her your adopted child; and give her liberty to go wherever Truth leads." They told him that was their intention; and when I was free to come, their house should be my home for the future. He replied, "Do as you say, and the blessing of God will attend you on her behalf." Grace Lloyd then took me into another apartment, and told me how she and her husband were drawn in love to me, the first time they saw me, at Haverford, (as has been related,) and if I would come and live with them, they intended to do well for me.

I admired at the ordering of Providence, in thus providing for me, a poor destitute orphan, separated from all my natural friends, in a strange land, and had no certain habitation here in mutability. Oh! that all would fear and serve the living God, whose goodness endures forever. It was his own work, and he shall have the praise. We parted in tears, under the holy influence of Divine love; and I, with a sense of his wonderful kindness to me, went home, rejoicing in spirit, and praising the Almighty.

I mended fast, as to health, so that I was able to perform to the satisfaction of my master and mistress. I stayed with them till near spring; and then parted in much affection. We loved each other sincerely. They always treated me with respect, as I did them; being fully satisfied they were instruments in bringing me to my future settlement in this world. And this love subsisted between us until it pleased the Lord to take them to himself. Their memory is as agreeable to me now, as in the beginning of our acquaintance.

I entered into David Lloyd's family, as an upper servant, such as in England are called housekeepers; having all the keys, plate, linen, &c. delivered unto me. They had a great family; and every thing passed through my hands. As they had reposed such a trust in me, it brought a weighty concern on my mind, that I might conduct aright, and discharge my duty faithfully, both to my principals and their servants; and, being sensible of my own weakness, I many times, when others were asleep, poured out my prayers to God, and asked wisdom of him who gives liberally, and upbraideth not.

I was often afraid, lest through my misconduct, I should bring dishonor to the pure Truth I made profession of. For, I now began to speak frequently in meetings; and many eyes were upon me. I was become like a city on a hill, which could not be hid. Christ our Lord, speaking of this situation says, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." This text was often revived in my memory; and under this dispensation, I was led through a painful, anxious travail of soul. I considered, I had been tried in low life; though I never wanted for necessaries, but was always provided for. And having met with kind treatment from all sorts of people, I was blessed with contentment in the station allotted me. Now, I was to be proved with great plenty: and favored with the company of valuable friends, who often frequented our house: and though I was but in the station of a servant, yet I was much noticed by them; for when they came, I was always allowed to be in the room with them. This was a great obligation conferred on me; but it did not ele-

vate my mind,—it made me more humble and assiduous in my business. Another favor conferred on me, was, that I always dined with master and mistress; which was of advantage, for many times their conversation was profitable.

Thus, as I kept my eye steady to the Almighty, he gave me favor among Friends, and with both my said benefactors. They were kind and affectionate, like tender parents, watching over me for good; often telling me to mind the dictates of Truth; and if, at any time, I found a concern to visit any meetings, to be sure to go; and they were very careful to provide suitably for me in every respect. This was engaging, and my love to them increased daily. I judged it my duty, to make their interest my own, as if I was their child; and can in truth say, I never wilfully disobliged either of them, nor left their service to serve myself, in any shape. I went nowhere without their leave; not so much as to buy some trifles I wanted. And when a religious concern came over my mind to visit the churches of Christ, they were the first I made acquainted therewith.

(To be continued)

EARLY PIETY.—NO. XLIX.

Joseph Whalley was the son of Joseph Whalley and Hannah his wife, of Southfield, in Lancashire. About three or four months before he died, being under some affliction of body, he often desired his mother to keep him company, saying, "Come, mother, keep me company, and let us wait a little together." She at one time asked him, what he thought of himself as to his inward condition. After a little pause he said, "I fear I have not been so careful at times as I ought to have been. When I have had good meetings, and opportunities of profit, I have been too apt to grow into forgetfulness again, by joining with some of my companions in laughter and jesting. But I hope, if it please God to restore me to my former health again, and lengthen out my day a little longer, I shall be more careful for the future, for I believe that it is his will and pleasure thus to afflict me for my good, that I may remember my ways. I believe if I had answered the end of my creation, I should have been a plant to have glorified God in my day, and I hope that I may in some measure answer it in one way or other, before he takes me out of the world.

On the 21st of the 4th month, he began to bleed at the nose, and all the means used to stop it, by men of skill, proved ineffectual. In about three days after the time it began, finding himself pretty far spent, and seeing some of his friends and near relations, and particularly his mother, in a great concern for him, he expressed himself after this manner, "I desire you to be easy: mother, I desire thee to be easy, and not to weep, for I hope it will be well with me." Then turning himself to the young people present he said, "You see that I am a dying man. I desire you may take warning by me to remember your latter end, seeing you know not how soon it may be your turn to be in this condition." Then taking his brother by the hand, said, "I desire thee to be a good boy, and be not stubborn, but be guided by thy mother, and then it will be well for thee when thou comest to a dying hour, which I am drawing towards, for thou must come to me, if thou be a good lad, but I must not return to thee; and this I leave with thee as a charge, for I desire thy welfare as for my own soul."

Then he wished to see his cousin, and showed a concern to speak to him by way of advice and warning. But he not being in sight, he signified, that though he should warn, and his warning be neglected, yet he should be clear, and their blood would be upon their own heads; referring to Ezekiel the prophet; "And," said he, "as for our friend John Ecroyd, if I die I would have him be easy, for I am satisfied he hath done his endeavor." He also signified that he believed there had been endeavors used sufficient, if the Lord saw meet to restore him to health again. "But," said he, "When the Lord calls, who can withstand?" His father asked him whether he was easy as to himself, and could be free to die and leave them. He answered, "I am easy in my mind, and have no disturbance, which is to me a sign that an inheritance is provided for me." A neighbor who was present replied, "It is so." His father asking further whether he had any thing upon his mind to say to him; "I have nothing," said he, "in commission, but that thou walkest answerable to the light which God has given thee." "Remember my love to Friends," said he, "for my love is to all;" and requested that those present might stay with him, until it might please the Lord to call him, "That," said he, "they may see the end; for I hope I shall be no bad example."

A little before his departure, he desired that the young people of the neighborhood, and his relations, especially the youth, might be invited to his burial; "For," said he, "may be it may prove an inducement to them, through me, to remember their latter end." A little before he finished his race, a friend who sat near him thought she heard him, with a low voice, say, "Praises, praises;" which were the last words he spoke, and in a little after, he departed this life as if he had fallen asleep, the 25th of 4th mo. 1724, in the 20th year of his age.

"GOD IS NO RESPECTER OF PERSONS."

I have been reminded of this declaration of the apostle, by the recent death of John L. Brogan, a colored youth, who left his earthly tabernacle for a more glorious dwelling, on the 10th of 5th month, in the 17th year of his age.

This lad was preserved, in a good degree, from the many evils by which the young are so often ensnared, and by his integrity and propriety of demeanor, secured the esteem of all who knew him.

He had the advantage of but little school learning, yet by the improvement of his scanty stock, conjoined to a natural brightness of intellect, he became an agreeable and interesting companion, and gave promise of future usefulness.

His devotion to the welfare of his mother was worthy of imitation; regarding her happiness as far above his own, he used his utmost endeavors to relieve her, and anxiously hoped for the day, when, through his exertions, she could live with more ease and comfort.

During the brief period of his sickness, (about 18 days,) he was enabled to endure its severity with exemplary patience and calmness, and often spoke of his readiness to leave this lower sphere, believing that nothing stood in his way.

To his young friends he imparted good advice, and in taking leave of them, expressed the hope that he would meet them in heaven, and desired that his love might be transmitted to several with whom he had been wont to mingle.

Some of his friends wishing to send for a minister, he declined, saying, that it would not benefit him, and he preferred to have all his time to himself. He spoke of matters connected with his death, and requested to be buried at Fair Hill.

Though frequently interrupted in his conversation by severe spasmodic attacks, yet his mind was preserved clear and sensible to the last; and to one who expressed a fear that he would pass away on one of these occasions, he dissented, believing that it would be otherwise, and he was favored in this respect to close his earthly pilgrimage in a quiet, sweet frame of mind, and I doubt not has been ushered into the company of saints. J. M. T.

For Friends' Intelligencer.

PRIDE REBUKED.

Nebuchadnezzar walked in his palace; he spake and said, "Is not this great Babylon that *I* have built, for the house of the kingdom, *by the might* of *my power*, and for the honor of *my majesty?*" Here all was ascribed to self; no reference to the source whence cometh all qualification for every work; no returns to the Giver of earth's highest honors, and of heaven's bounty; in him, *self* ruled. Although God had appeared in night visions, to open his ear to discipline, and by his prophets had shown that he would "pour contempt upon Princes," yet all seemed unavailing, until the decree went forth: "To thee, O! King, is it spoken: the kingdom is departed from thee; they shall drive thee from men; thy dwelling shall be with the beasts of the field, till seven times pass over thee; thou shalt eat grass as oxen, and be wet with the dew of heaven." All this took place in the same hour. Reason deserted her empire, and this haughty ruler, whose word had been law to thousands, roamed at large without power to govern himself. In this state was he held, till prepared to lift up his eyes to heaven, then his understanding returned, and he blessed the Most High; then he praised and honored Him who liveth forever and ever, whose dominion is an everlasting dominion, and his kingdom from one generation to another; by Him the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the armies of heaven—and who shall say unto him what doest thou? Does not this account show the vanity of trusting in human greatness, of glorying in possessions that can be wrested away as in a moment? May we read understandingly, and bow in the day of God's merciful visitations, ever remembering that all we possess has been received, and that the more we have, either of talents or wealth, the greater is the responsibility involved. "Humble yourselves under the mighty hand of God, and he will exalt you." "The meek shall inherit the earth." S. H.

5th mo. 7th, 1855.

Compiled for Friends' Intelligencer.

WILLIAM TYNDALE.

The reign of Henry the Eighth is a period of British history deeply interesting, as that in which the first publication of the Scriptures in the English language took place. Portions of them in manuscript, but veiled with glosses, had been permitted by the Romish Church to be read in English; but this was under restrictions which nearly amounted to a prohibition, except to a favored few of the nobility and clergy.

A general discontent prevailed in England against a pompous cardinal and a corrupt clergy, when Luther, supported by some of the German princes, boldly threw off his allegiance to the Pope, and by the publication of the Bible in German, laid the basis of the Protestant Reformation. In 1525 Le Fevre printed the New Testament in French: and about the same time William Tyndale prepared to publish a translation of the Scripture in his vernacular language, an object which had occupied his mind with intense anxiety for many years.

William Tyndale was born at Hunt's Court, Gloucestershire, about the year 1477. At a very early age he became a diligent student in the University of Oxford, having been instructed from a child in grammar, logic, and philosophy; he continued there, until his proficiencey in the Greek and Latin languages enabled him to read the New Testament to his fellow students. Oxford was at this time the most celebrated seat of learning in the world. Here Tyndale took his degrees, upon which, by indefatigable study, he ac-

quired and laid a solid foundation—that profound knowledge of the learned languages, which so highly distinguished and so eminently qualified him for his important biblical translation. Dissatisfied with his attainments in literature, he entered as a student in the University of Cambridge; and here it is said that he also took a degree. It was here he formed a friendship, uninterrupted until death, with John Frith, a student much younger than himself, but of extraordinary attainments and deep piety, a determined reformer, and in manners most amiable and unassuming. Both were alike eminent for an unspotted life and virtuous disposition.

In 1502 William Tyndale was ordained priest to the nunnery of Lambley in the diocese of Carlisle. He took the vows, and became a friar in the Monastery at Greenwich in 1508. For some years previous to his taking the vows, he had not only read the Scriptures to his fellow students, but had commenced that work which appears to have been throughout his life an object of the most anxious solicitude, by translating portions of the New Testament into English. The original autograph of these translations is in quarto, the margins ornamented with borders, and every portion accompanied with an appropriate drawing in imitation of some ancient missal. In many places he has written his initials W. T., and on two of the ornamental pillars he has placed the date: on the capital of one is inscribed "TIME TRIETH, 1502;" and on another simply the date "1502." The version in this selection of Scripture nearly agrees with his first printed edition. It is a striking proof of his early proficiency, his extraordinary knowledge of the Greek language, and his extreme care and indefatigable research, that many whole paragraphs agree exactly with the translation now in use. Notwithstanding his amiable temper, he had become even then an object of persecution. He has interwoven this prayer in one of his drawings, cherubs holding the scroll on which it is written: "Defend me, Oh Lord, from all them that hait me. W. T."

When Luther's intrepid defiance of the Pope had rendered him an object of universal conversation, Tyndale, having returned to his native county, was engaged as tutor and chaplain to the family of Sir John Welsh, a knight of Gloucestershire, and a hospitable gentleman, who, keeping a good table, frequently enjoyed the company of the neighboring prelates and clergy. With these visiters, his chaplain occasionally entered into controversy on the Lutheran opinions, and grieved at the ignorance of the Roman Catholic teachers, warmly advocated the reading of the New Testament. This, as Fuller wittily says, led them to prefer the giving up Squire Welsh's good cheer, rather than to have the sour sauce of Master Tyndale's company. The Squire's lady, who was a sensible woman, felt hurt when she saw these great men, whom she had been brought up to venerate, overcome in religious disputation, and asked Sir Wm. Tyndale* whether it was likely she could prefer his judgment to that of such wealthy prelates. To this he thought proper not to reply, lest it should excite her temper, which he saw to be ruffled. But soon after he translated Erasmus's "Enchiridion" and dedicated the manuscript to Sir John and his lady. They read it attentively, and became convinced of the spirituality of a Christian profession; and thus Tyndale secured their high esteem and friendship. The beneficed clergy soon displayed their bitter hostility, and he was cited to appear before the ordinary. In his way thither he spent the time in fervent prayer; the great object of this supplication was, that his Heavenly Father would strengthen him, at all hazards, to stand firmly for the truth of his word. On his arrival he found a numerous assemblage of his persecutors; but either for fear of offending the hospitable knight, or by the secret providence of God, their mouths were shut, and nothing was laid to his charge. The ordinary, however, "rated him like a dog."

The persecuted teacher, soon after this, consulted an old doctor who had been chancellor to a bishop: he privately told him, that in his opinion, the Pope was Anti-Christ, but advised him by no means to avow any sentiment of the kind, as it would be at the peril of his life. Tyndale, however, soon proved himself incapable of concealment; for being in company with a popish divine, he argued so conclusively in favor of a vernacular translation of the Bible, that the divine, unable to answer him, exclaimed, "We had better be without God's laws than the Pope's." This fired the spirit of Tyndale; and with holy indignation he replied: "I defy the Pope and all his laws; and if God gives me life, ere many years the plough boys shall know more of Scripture than you do:" a pledge which he amply redeemed, by not only publishing the New Testament in English, adapted to the most refined society, but also in the orthography of the country people and ploughboys.

He could now no longer dwell in the country without imminent danger both to himself and his worthy friends: in consequence of this he left Gloucestershire, and proceeded to London. He still continued his connection with the Romish church, and endeavored in his sermons to win souls to Christ, while he avoided persecution by refraining from hard names, and from the pointed introduction of controversial topics. In this policy, a naturally amiable temper must have greatly assisted him.

Erasmus had courteously commended Tonstall, then Bishop of London, as a patron of learning;

* The title given at that time to all priests; after the Reformation it gradually gave place to the title of Reverend.

and Tyndale was led to hope that a chaplaincy in his house would enable him, without molestation, to proceed in his great work of translating the Bible into English. To secure his object, he translated one of Isocrates' Orations; and with this proof of his attainments in the Greek language, he waited upon Tonstall, hoping that his talent alone would secure for him a service in the Bishop's house; but as Fox quaintly says, "God gave him to find little favor in his sight."

Thus disappointed, he found a comfortable asylum in the house of a pious and benevolent alderman, Humphrey Monmouth, and lived with him about six months of the year 1523. This worthy citizen was a few years after sent to the Tower on suspicion of heresy; the principal crime laid to his charge being his having aided Tyndale. Committed to such a prison, with all the terrors of confiscation, torture and death before him, how great must have been the temptation to please his enemies by publishing any slander or calumny, however, unfounded, against a poor friar at that time in exile! But Tyndale's character was without a blemish, and Monmouth, imbued with honorable principles, at every risk, testified the truth. He thus narrates with candor all his knowledge of the character and conduct of his guest: "Upon four years and a half past, and more, I heard the foresaid Sir William preach two or three sermons, at St. Dunstan's in the West, in London, and after that I chanced to meet with him, and I examined him what living he had; he said, none at all, but he trusted to be with my lord of London in his service. And afterward he went to my lord and spoke to him, as he told me, and my lord of London answered him that he had chaplains enough, and he said to him that he would have no more at that time, and so the priest came to me again, and besought me to help him, and so I took him in my house half a year, and there he lived like a good priest as I thought; he studied most part of the day and of the night at his book, and he would eat but sodden meal, nor drink but small single beer; I never saw him wear linen about him in the space he was with me; I did promise him ten pounds sterling to pray for my father and mother, their souls,* and all Christian souls. I did pay it him when he made his exchange to Hamboro. When I heard my lord of London preach at Powles Cross, that Sir Wm. Tyndale had translated the New Testament in English, and it was naughtily translated, that was the first time that ever I suspected or knew any evil by him, and shortly all the letters and treatises that he sent me, with divers copies of books that my servant did write, and the sermons that the priest did make at St. Dunstan's, I did burn them in my house for fear of the translator, more than for any ill that I knew by them." The worthy citizen soon obtained his liberty. He died in 1537, having contributed largely to the printing of the New Testament and other pious books against the errors of the church of Rome.

(To be continued.)

* Light broke in gradually upon his mind, like the man who having been born blind, suddenly received his sight, and said, "I see men as trees, walking." After he left England, he defended the real presence against Barnes, but very soon gave up that extraordinary delusion. In reply to More, he professes an historic faith in the perpetual virginity of our Lord's mother. It is interesting to trace the progress of his powerful mind in throwing off the errors which he had imbibed in his education.

For Friends' Intelligencer

FIFTY YEARS AGO.

[Concluded from page 154.]

There were some old people who visited at my uncle's, (with whom I lived,) and who in the course of conversation would recount the difficulties they had passed through, in a very interesting manner. One old man in particular had been taken prisoner by the Indians when a lad about twelve or thirteen years of age, in Adams Co., Pa. His name was Elisha Grady; he, with his mother and some others of the family, were taken shortly after Braddock's defeat, which was in the year 1756; and as no account of their captivity was ever published, I will endeavor to give a very brief sketch of what I heard him relate concerning it.

The manner of their being taken, as nearly as I can remember, was as follows: It was in the afternoon of the day. His father had gone out to plough—had hitched his horses and tied on the lines, and was walking back to the plough handles, when casting his eye towards the house, he saw three Indians enter it, while a fourth remained outside as sentinel. He immediately ran towards the house, when the Indian sentinel ran to meet him. Grady was entirely unarmed, and the Indian ran with uplifted tomahawk, so that Grady saw he was rushing on toward certain destruction; and when they approached within a few yards of each other, he retreated and fled, the Indian pursuing him about two miles. Being light of foot, and fear lending him speed, he outran the Indian, who returned to his company. One of them said something to him in their own language, which was supposed to be upbraiding him for not bringing his scalp, (as it was the custom of the Indians to take the scalps of their human victims as trophies of their victory,) but he only answered in broken English, "white man run fast." Grady lost his hat and one of his shoes in the chase, and applying at a house for shelter, appeared almost distracted. He, however, told what had happened, and a company of whites immediately collected and pursued some distance, but finding no traces of the Indians, they gave it up and returned home. In the meantime the Indians

continued to travel a westerly course with their prisoners, and made no permanent halt, except to sleep and take some refreshment, for about eighty or ninety miles, when they came to a noted deer lick in Bedford county, within a few rods of which my uncle, about thirty-four years afterwards, built the house in which he lived at the time I heard E. Grady relate this little history. I think they staid two or three days at this place, killed some deer, and then started for the West. On their journey the Indians carried some of the little prisoners that were too young to walk. How far west they went I know not. His mother was pregnant at the time, and this circumstance must have added greatly to her affliction both of mind and body; and when the time of her confinement drew near, she was taken to an isolated cabin or wigwam, at some distance from their general residence, and was there left alone. An old squaw, however, visited her every morning, taking her something to eat. At length, in one of her visits, she found the babe born, which she took in her arms and carried toward a stream of water not far distant. The mother expected she was going to drown it, but felt little anxiety on the occasion, thinking that its sufferings would then be at an end. The old woman, however, only dipped it a few times in the water, wrapped it up in a rough blanket, and returned it to her. She was in great pain, which the old woman observing, went out, and after some time returned with some herbs or roots, which she boiled, and took a cupfull of the decoction to the sufferer, and requested her to drink it, which she did, not feeling very anxious as to whether the result would be life or death. The liquid appeared black and tasted bitter, but soon after her pains began to abate, and finally all vanished, and she recovered apace. The babe, I think, did not live long, nor do I remember how long she stayed nor how she fared with them afterward. She, however, at length made her escape with a man who had also been a prisoner amongst them, and after suffering great difficulties, privations and fatigue, they arrived at or near the place where they were first taken. The man that accompanied her back, had on the way endeavored to engage her to marry him when they arrived at the settlement, but she refused to make such an engagement until she ascertained whether her husband was living; but finding when she returned that her husband was deceased, they were married.

E. G., the narrator, was adopted as the son of an Indian chief, and was well used, and indulged in all the privileges and amusements of the tribe; he became reconciled and even delighted with his mode of life, and felt no desire to return to the whites. A treaty, purchase of land, or some public business, at length took place between the whites and the tribe or nation to which he was attached, which required the presence of their chiefs in Philadelphia, and they set out, taking some of the younger class with them, and E. Grady among the number. On their way they passed through York, (the county seat of York Co., Pa.,) and some of the inhabitants being apprised of their coming, prepared them a dinner. Whilst their chiefs and great men remained in the house, the younger part amused themselves about the doors and in the streets with their bows and arrows. Grady was amongst them; and although dressed and painted in Indian mode, yet a countrymen passing by and noticing a difference in his appearance from those of his company, stopped and asked him if he was not a white boy. Being answered in the affirmative, he then enquired his name, when he had been taken, &c. Gaining but little information from the answers to these interrogatories, he then asked him for the names of some of his relations. Grady told him the name of his grandfather, (which I think was Nicholas Purtle.) The countryman happened to have some knowledge of this person, and immediately started under the spur of anxiety to inform him of the discovery he had made of his grandson. The grandfather started with equal alacrity to endeavor to redeem him, and, I think, overtook them on the road shortly after they left York, and endeavored to enter into a negotiation with the adopted father. He at first refused to part with the boy on any conditions, saying it was hard to part with one's own flesh and blood, (for as such they regard them after they are adopted.) After a great deal of entreaty on the one side and reluctance on the other, the Indian finally agreed to give him up for £30, ($80,) and they both shed tears on parting.

But I perceive that I have digressed from my subject, and have gone back nearly a whole century instead of half a one. When I consider the great and marvellous improvements that have been made in our country within the last half century, I am overwhelmed with astonishment. Had we been told fifty years ago that our canals, railways, locomotive power of steam, telegraph dispatches, &c. &c., would arrive to what they now are, I think it would no more have been believed, than if we were now told that in another half century the inhabitants of this globe would visit some of the other planets.

If discoveries and improvements go on with as rapid strides for another fifty years as they have in the last fifty, what will be the result? Have we not read of great and powerful cities, kingdoms and nations of people, who have risen to great opulence and power—who have valued themselves upon their improvements, military valor, &c., and thought themselves invincible to any power on earth? Now where are they? When they arrived at the zenith of their glory, they began to dwindle away, until they crumbled

into ruins; and their great and opulent cities are not now to be found, except by the heaps of rubbish.

And is this to be our lot as a nation? Are all our mighty cities, stupendous and unnecessary monuments, extensive railways, and other vast improvements, and ourselves as a people, to become extinct? Let us think seriously and impartially. We consider ourselves an enlightened and intelligent people, but the nations that have passed away had no doubt the same opinion of themselves. And what greater crimes could they have committed than those which are acted over again in these United States. I do not wish to be found looking only at the dark side of things, nor yet to be the accuser of others; but trees are known by the fruit they bear, and may not like causes produce like results?

Bedford Co., Pa. J. B.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 2, 1855.

In the 5th number of the present volume, we noticed the passage of a law by the Legislature of this State prohibiting the traffic in intoxicating drinks. Since then we have been furnished with a speech of our Senator, Eli K. Price of this city, some extracts from which we have marked for publication. We gladly welcome every right effort towards the advancement of the Christian virtue of Temperance, a testimony which our Society has long recognized.

From statistics recently published in England, it appears that while the general average duration of human life is estimated at 33 years, that among Friends is stated to be 51 years; and the writer remarks that this is to be attributed to their better observance of temperance; "temperance in eating, in drinking, and in the indulgence of the passions and excitements that waste health, and increase the risks of disease and death."

The impressions of Senator Price, while visiting England last summer, where intemperance is yet more aggravated than with us, should be weighed by all who would arrest the same aggravating evils in our own Country, where our climate will not permit excesses without a quicker retribution, and where it is more within our power by timely interposition to arrest a vice so fatal to human welfare.

Some misunderstanding existed as to the course of Senator Price when a bill restraining the sale of intoxicating liquors was before the Legislature last year, but the reader of his remarks in the pamphlet alluded to, will be satisfied that he was a thorough advocate of temperance, under laws so judiciously enacted, as not, by their extreme measures, to excite reaction and repeal.

DIED,—On First day, the 8th of Third month, 1855, ANNA LYDIA HAINES, daughter of John and Mary Haines, in Evesham near Moorestown, N. J., in the 12th year of her age. She suffered severe pain, which she bore with patience and resignation, expressing she was willing to bear all her heavenly Father sent her to bear. At another time she said, O how thankful I am to have my parents with me in this trying hour. O how do little children do that have no parents: we have one great Parent who loves all and blesses all. At another time she said, dear brother, I shall not go to school with thee any more; try to be a good boy. The morning of her departure she bid those around her farewell, and quietly sank away.

Extract from the Minutes of the Yearly Meeting of Friends, held in Philadelphia, by adjournments, from the 14th of the Fifth month to the 18th of the same inclusive, 1855.

At the Yearly Meeting of Friends held in Philadelphia, by adjournments from the fourteenth day of the Fifth month to the eighteenth of the same, inclusive, 1855, written reports were received from all our quarterly meetings, by which it appears the friends therein named were appointed to attend the service of this meeting, who, on being called, were all present except three; for the absence of two of whom, reasons were given.

Minutes for Friends in attendance with us from within the limits of other Yearly Meetings, were read.

Epistles from our brethren at their last Yearly Meetings at New York, Baltimore, Ohio, Indiana and Genessee, were read.

To essay replies to these affectionate evidences of brotherly regard, as way may open, a Committee was appointed.

Second Day—Afternoon.

To examine and settle the Treasurer's account and propose the sum necessary to be raised for the ensuing year, and also the name of a Friend to serve as Treasurer, four Friends from each Quarterly Meeting were appointed.

Fifteenth of the month and third of the week.

The Meeting proceeded in the consideration of the state of Society as brought into view in the reading of the answers to the 1st, 2nd, and 3rd queries.

Third Day—Afternoon.

The 4th, 5th and 6th queries were read, and the answers to them considered.

Sixteenth of the month and fourth of the week.

The meeting had the State of Society under consideration, as brought into view by the reading of the answers to the 7th and 8th queries.

Fourth Day—Afternoon.

The answers to the ninth query, and the three annual queries were read, and considered.

The importance of keeping a regular record of births and deaths, was adverted to, and a concern expressed that, in all our monthly meetings, Committees should be appointed once a year to collect them, and complete their records.

Answer to First Annual Query.—Abington Quarterly Meeting reports, that Gwynedd Monthly Meeting has indulged a meeting to be held at Norristown on first and fifth days, (except Quarterly, Monthly and Preparative meeting days,) which convenes at 10 o'clock, and is under the care of a Committee.

Western Quarterly Meeting reports, that the time of assembling has changed from 11 to 10 o'clock, since first month, 1854.

Salem Quarterly Meeting informs, that Upper Greenwich Particular meeting convenes at 10 o'clock all the year, and that the Preparative Meeting of Ministers and Elders belonging to Pilesgrove Monthly Meeting convenes at 10 o'clock, and that Maurice River Preparative and Monthly Meetings, have, at their own request, been discontinued, and the members attached to Greenwich Monthly Meeting.

By reports from the several branches constituting this meeting, it appears that the following Friends have been appointed members of the Representative Committee, or Meeting for Sufferings for the ensuing year.

Philadelphia.—John Wilson Moore, John M. Ogden, Samuel Parry, William Dorsey.

Abington.—Isaac Parry, Richard Moore, Gove Mitchell, Benjamin G. Foulke.

Bucks.—Thomas Paxon, Thomas Janney, Cyrus Betts, Isaac Eyre.

Concord.—Eli Hilles, Eli D. Pierce, Joseph Dodgson, Jesse Williams.

Caln.—Norris Maris, Jesse Webster, Thomas Bonsall, James Jackson.

Western.—Joseph S. Walton, David Wilson, Ezra Michener, Elihu Barnard.

Southern.—John Hunn, John Jackson, Hunn Jenkins, Isaac Townsend.

Burlington.—Richard Lundy, Samuel J. Guant, George Middleton, William Clothier.

Haddonfield.—William Folwell, William D. Rogers, Josiah Evans, Nathan M. Lippincott.

Salem.—William Haines, Burtis Barber, David C. Pancoast, Waddington Bradway.

Fishing Creek.—Elida John, Thomas B. Longstreth, Benjamin Eves, William Webster.

The minutes of the Representative Committee or Meeting for Sufferings, for the past year, were read to satisfaction, and their labors approved.

Seventeenth of the month and fifth of the week.

The following minute, embracing some of the exercises of this meeting during the previous sittings, was read, adopted and directed to be embodied in the extracts.

In the exercises which have engaged the attention of this Meeting, evidence has been afforded that the overshadowing wing of the Head of the Church has been spread over us, under the influence of which, much salutary counsel was imparted, which tended to our encouragement and strength.

We were impressively reminded that condescension and brotherly kindness were necessary to the growth and strength of the body; and that unless we were engrafted into the true vine, we could not bear fruit to the honor of the great Husbandman.

In the consideration of the first query, the meeting was introduced into a living exercise on account of the continued deficiencies which are apparent amongst us, in the great duty of public worship. It is of binding obligation upon all who profess the name of Christ, to meet together for the purpose of worship, as a public testimony to the Divine Majesty.

We were reminded of the declaration of the Divine Master, 'that men ought always to pray,' and when engaged in our religious assemblies, as we are favored to dwell in this State, there would be less desire for vocal communication. Encouragement was extended to Friends in their various neighborhoods to hold on their way, remembering that the two or three may be blessed with the Divine Presence, where there is humility and devotedness of heart. Four of the reports from our subordinate meetings inform, that care has been extended toward that class of our members who are negligent in the important duty of public worship, and we were encouraged to believe that there was an increase of that feeling which would gather the flock and enable us to assist each other under our various trials and discouragements. The example of the Patriarch who directed his servants to watch over and nurse the weaklings of the flock, was impressively brought to our remembrance. Those that were strong were to wait for the weak, and thus all were enabled to journey forward together.

In the exercise introduced by the answers to the third query, parents were exhorted to watchfulness, particularly in the presence of the youth, that no cause of stumbling may be thrown in their way by lightness of conversation or unguarded expressions in reference to Divine things; and while we are sensible that we cannot confer grace upon our children, or give them that which we are not in possession of ourselves, let us be engaged to search diligently for the 'Pearl of great price,' which, when obtained, can be presented before them in its beauty, in the inviting

language of example, encouraging them to seek after it for themselves. The possession of this Pearl will preserve them from all the enticing allurements of the world. It was the advice of a wise king, 'My son, when sinners entice thee, consent thou not. Walk not thou in the way with them. Refrain thy foot from their path, for whoso hearkeneth unto the Lord shall dwell safely and shall be quiet from fear of evil.'

The attention of the meeting was called to the inquiry, how far is it consistent for Friends to participate in electing officers of civil government; and in this, as well as in the participation of the products of the slave's labor, and the use of all intoxicating beverages, Friends were encouraged to attend to their conscientious convictions, remembering, that it is as we dwell in humility, with an eye directed to the Divine principle, that we shall be enabled to exalt the testimonies of Truth.

Friends were encouraged to a faithful fulfilment of the requisitions of the eighth query. We were reminded that its obligations rested upon every rightly concerned member, that we should be overseers one of another, and that each member of the family should strive to seek the welfare of all. Thus offenders would often be visited in the spirit of restoring love by those not officially appointed to the service, *not* to censure or expose weaknesses, but to heal and restore.

The following report being read, was approved, and Geo. M. Justice, therein named, united with, and appointed Treasurer.

To the Yearly Meeting.

The Committee appointed to examine and settle the Treasurer's account, &c., having all met and examined it and compared it with his vouchers, find the same correct, leaving a balance in his hands of three hundred and fifty eight dollars and twelve cents; all the quotas having been paid.

We propose that the sum of five hundred dollars be raised for the ensuing year, which the Quarterly meetings are requested to forward their quotas of, as soon as practicable.

We are united in proposing George M. Justice for Treasurer.

Signed on behalf of the Committee,
JAMES MARTIN,
JOHN H. ANDREWS,
PERRY JOHN.

Philadelphia, 5*th mo.* 15*th*, 1855.

The accompanying minute from Women Friends, was received, and read as follows:

The Yearly Meeting of Women Friends, now sitting, believe it right to call the attention of Men's Meeting to the very poor accommodations the Cherry street House affords. Although the additional ventilation has rendered it a little more comfortable, still the crowded state, and difficulty of hearing, and our position since the erection of the adjoining building, being by many considered unsafe, we feel it right to present it before you.

Signed by,
MARY S. LIPPINCOTT, Clerk.

5*th mo.* 17*th*, 1855.

The subject was referred to the following Friends, with instructions to report to a future sitting:

Philadelphia.—Joseph Warner, Richard K. Betts, John Saunders, Jas. Martin, David Ellis, Vanleer Eaches.

Abington.—Joseph Foulke, Charles Teese, Nathaniel Richardson, Jacob Paxson, John C. Lester, Lewis Jones.

Bucks.—John Blackfan, Jeremiah W. Croasdale, Saml. T. Hilborn, William Cadwallader, Mark Palmer, James P. Betts.

Concord.—Ralph C. Marsh, Thomas Hoopes, Gorge Garrett, John H. Andrews, William Larkins, Eli D. Pierce.

Caln.—William Davis, James Williams, Caleb Harvey, Joseph Haines, Jeremiah Moore, Abner Garrett.

Western.—Thomas Hicks, John Chandler, Caleb Heald, Joseph Kent, Richard Darlington, Ezra Michener.

Southern.—Isaac Dolby, Samuel Dunning, John M. Bartlett, James Dixon, Joshua Noble, Elisha Maloney.

Burlington.—Henry W. Ridgway, Kirkbride Eastburn, Abel Rulon, Abraham G. Hunt, Charles Stokes, Thomas Hopkins.

Haddonfield.—Saml. R. Lippincott, William D. Rogers, William Lippincott, Charles Kaighn, Francis Boggs, Wm. Folwell.

Salem.—William E. Cooper, Andrew Griscom, David C. Pancoast, Chalkley Lippincott, William Powell, Samuel White.

Fishing Creek.—Reuben Wilson, Benjamin Eves, Perry John, John Walton, William Thomas.

A memorial of our deceased Friend Mary Moore, (a minister,) prepared by the monthly meeting of Friends held at Green street, Philadelphia, approved by Philadelphia Quarterly meeting, was read, approved, and directed to be recorded.

Eighteenth of the month and sixth of the week.

The Committee appointed to consider the proposition from Women Friends, relative to the accommodation of their Yearly meeting, reported as follows, which was approved, and the Committee was continued, and authorized to carry out the views of the report, and if way opens, to provide accommodations for both branches of the Yearly Meeting.

To the Yearly Meeting.

The Committee to whom was referred the minute from our Women's Yearly Meeting, on

the subject of their better accommodation, nearly all twice met, and were united in judgment, that better accommodations were needed.

They, therefore, propose to the Yearly Meeting to appoint a Committee to carry out this view, as far as way may open, provided that sufficient means can be raised by subscription or otherwise.

Signed on behalf of the Committee,

JOSEPH WARNER, Clerk.

Philadelphia, 5th mo. 18th, 1855.

A proposal for the republication of our Book of Discipline, was introduced by the Representative Committee or Meeting for Sufferings. The subject was referred to that meeting, to act in the matter as way may open with them.

The Committee appointed to the service, produced an essay of an epistle, which was read and a copy thereof directed to be signed by the Clerk, and forwarded to each of the Yearly Meetings with which we correspond.

A committee was appointed to assist the Clerk in copying and forwarding the epistles, and to prepare and superintend the printing and distribution of the extracts.

Under a sense of gratitude to that Almighty Being, who inclines the hearts of his children to love, forbearance and brotherly condescension, and who has been pleased to manifest Himself amongst us, during our several sittings, the meeting concludes, to meet again, at the usual time, next year, if consistent with His will.

Extracted from the Minutes,

WILLIAM GRISCOM, Clerk.

Extracts from a speech of Eli K. Price of Philadelphia, in the Senate of Pennsylvania, on the Bill to restrain the sale of Intoxicating Liquors, delivered 4th mo. 6th and 7th, 1855.

The classes of people who are most injured by intemperance are of two descriptions: the young and inexperienced, the unreflecting, generous youth who will not be outdone in the rivalry of generosity, when they meet, socially, at hotels and other places of resort for refreshment, and habitually treat each other, and by the frequent repetitions of generous reciprocity beget the appetite for drink. This is the incipient stage; this is the course which leads to the great amount of intemperance that grows up and prevails in our community, arising from this facility —this constant attraction of good fellowship, and the constant presentation to view of intoxicating liquors. This temptation this bill means to cut off. The other class is composed of those upon whom the habit has grown insidiously;—men who have become addicted by these seductive influences, gradually and imperceptibly and altogether beyond their own expectation, when they first thoughtlessly indulged. But the appetite has grown until it has become craving and inappeasable, and it yields to the repetition of indulgence because the opportunity of gratification is constantly and alluringly presented. Our laws reach and seek to arrest these unhappy victims only when they become irreclaimable, only when the disease has fastened itself upon them, only when they are beyond the reach of remedy. From all these thus liable to fall victims, and those who have become such, this bill removes the most frequent and seductive temptations. It is a measure of partial prohibition; it is a measure to which there is no Constitutional objection in its modes of enforcement; and being clear of Constitutional difficulty I take my stand in its favor.

Mr. Speaker, I am free to confess that I will go for the largest and broadest measure of Prohibition that can be adopted, consistently with sound and permanent legislation, which is not so far in advance of public opinion that the law cannot be efficiently executed.

The report which your Committee has made, has reviewed this subject in its various public aspects; in a manner to save me now from the duty of repetition; but we of the city of Philadelphia have experienced the evils of intemperance in the most aggravated form; doubly, trebly beyond that of any other portion of the Commonwealth: and making it commensurately our duty to be earnest and urgent in our demands for relief. We, there, have not even your license system—none that is any restraint upon the granting of licenses. Any one who chooses to pay a fee of fifty dollars, or a little higher, if he happens to be rated higher, may obtain the legal authority to sell liquors and put his liquor shop where he pleases. With this experience I cannot but yield to the logic of my friend from Columbia, that a license system in the hands of the Court will diminish the evil. Without any restraint upon granting licenses, everybody who chooses, sells liquor, becomes a caterer to those who are begetting an appetite, and those who have contracted it, and are hastening by it to their graves. We need only look to Philadelphia, where there is no such restraint, for a demonstration of this subject. I have a letter before me from one of the judges who will have jurisdiction of this matter, giving these statistics. In 1848 the number of criminals committed in the City and County of Philadelphia, was 4,578. In 1849, that unfortunate act was passed which threw the doors open, and took the granting of licenses from the Court. In 1851, by which time the increased liquor venders had got into full operation, the number of committals was 10,862. Thus, as shown by the increase of crime, was the evil more than doubled under the operation of that act in that short period, and went on afterwards to increase. Confirmatory of this proof of the dependence of crime on intemperance, I have before me a report made to the British Par-

liament during the last year, and the testimony of the witnesses there, as founded upon the opinion of the magistrates and judges of that country, wherein it is testified that nine-tenths of their crimes are the result of intoxicating liquors. Now, with such facts as these before you, is it not a mockery of our sense of justice, our sense of right, our regard for the welfare of our fellow beings, to talk about the vested rights of tavern keepers and others, and to say because they have built their tavern houses and got their licenses, they are to go on and sell liquor, and to complain to us that we are too suddenly interfering with their lawful business.

With what possible justice can any one assert that he has vested rights to sell that which has the effect of injuring and destroying his fellow beings?

There can be no vested right in a privilege to destroy life. There is no vested right to draw youth into temptation and commit daily suicide. There is no vested right to fill the prisons and alms houses, and to inflict crime and disorder upon society, and poverty, disease, insanity and death upon the people. There can be no vested right that a few may have ill-gotten gain to inflict all these evils, and paralyze the industry and waste the substance of the nation. The pretension needs but to be stated, to condemn it. It is at direct war with the first purpose of all civil government.

I had an opportunity during the last year to witness the aggravated extent to which this appalling evil of intemperance had gone in our parent countries. I had been there over thirty years before, but was not before so deeply impressed with the magnitude of the evil in England.

I there everywhere saw the evidences that a great proportion of the population and industry of that country were devoted to the purposes of the manufacture and sale of liquors. Wherever I moved and wherever I looked I saw those evidences on the signs and in the streets. In thus looking at that old country I could not but turn my thoughts homeward, and look back upon our comparatively young and thrifty nation, and read our future in the evidences that I there saw around me of the perversion of industry and of the fruits of industry to the deleterious purpose of the manufacture and sale of intoxicating liquors. I could not but have my feelings awakened by the waste and misery I beheld, accompanied by resolves that if I should return to the station where I now stand, as I have through imminent perils been permitted to do, to sieze every opportunity that should be presented to cut off and diminish those evils, and help to avert such a destiny from the people of my beloved country. The statistics I will presently lay before you, will show the great and appalling aggravation of the evils there, beyond any conception that those can form who have never visited that country. In regard to the expenditures for the purpose of criminal justice and pauperism, I have the minutes of the evidence taken before the Committee of Parliament. Here is the testimony:

Question.—"Have you made a calculation of what the cost is to the country of prosecuting criminals and supporting paupers, &c?

Answer.—I should say nine-tenths.

Question.—Have you communicated with the stipendiary magistrates throughout the country, who have considered the subject?

Answer.—We have with several.

Question.—Do you find them generally of opinion that crime is caused through drunkenness?

Answer.—Yes; I never communicated with a magistrate who was not of that opinion. The opinion of the Judges is, that they would not have one-tenth of the prisoners but for drunkenness.

Question.—Have the judges recently expressed the same opinion, and have they taken an opportunity of doing so upon the circuits?

Answer.—They have almost unanimously.

So, that it appears by the best testimony that can be had, that this single cause of drunkenness produces nine-tenths of the crimes committed in Great Britain, and, of course, occasions nine-tenths of the expenses of the police, of the sittings of the criminal courts of justice, the payment of jurors, the transportation of criminals to their convict colonies, as well as of their maintenance in the prisons. Nine tenths of all is traceable to this one cause! Only conceive, then, what might be the saving if that cause could be diminished one-half, three-fourths, or approaching to a greater degree of extinction! What an immense saving it would be to the actual cost of that nation! And in like proportion, just so far as we have followed the example and travelled in this unhappy career of intemperance, in our own country. Then what has been the actual expenditure of that nation in drink? I have here the answer in the same volume.

Question,—by Mr. Brown:—"Have you made any calculation, assuming that there are, in round numbers, thirty millions of people in the United Kingdom, of what would be the saving if spirituous liquors were not consumed?"

Answer.—If there was an entire disuse of intoxicating drinks in the United Kingdom, I believe the saving would be one hundred and fifty millions of pounds a year.

Question.—You do not mean altogether in drink, but in prosecutions?"

Answer.—Drink and its consequences; probably about half the amount is spent in intoxicating drinks.

(To be continued.)

"A LITTLE COAT."

In the Life of S. Judd the following striking thought occurs:—He preached a sermon from the text, "His mother made him a little coat." 1 Sam. ii. 9. Passing from the letter to the spirit, he speaks of clothing for the mind and the soul, and endeavors to impress mothers that they should be more solicitous about *such* little coats, than for the fashions and frock-jackets or other garments of the body.

"I meet a man in the streets literally clothed in rags, clothed also with manifold tokens of a depraved life. I ask, did his mother, when young, make him a little coat?"

"When I see a person clothed in humility, entertaining a modest sense of himself, reverent of truth,—his mother made for him a little coat.

"These coats last a long time. Children shall wear them when parents are dead; they shall wear them in distant lands; that old family style shall show itself in many places and times. What sort of clothes are you making for your children? Is their vesture wisdom or folly? Is it the true beauty of goodness, or a poor imitation from the drapers?"

"HIS MOTHER MADE HIM A LITTLE COAT."

Mother, an unclothed soul
Is given to thy arms,
See that the garment which you make
Is wrought with faithful care.

Make it a little coat,
Without a seam of sin;
The outward part humility,
And charity within.

Add to it sleeves of love,
Embracing all mankind;
The buttons choose of burnished truth,
The emblem of the mind.

Firmness a collar make,
All evil to resist,
Broad and expansive on the breast,
The needy to assist.

Engirdle it around
With conscientiousness,
That every word may wisdom prove,
And every action bless.

Make it of richest dye,
Fit for the marriage feast;
Then at the supper of the Lamb
He'll be a welcome guest.

No varying fashion's change
Its fitness can impair,
No moth its texture can destroy,
Or mar its beauty rare.

'Twill be a fitting garb
To wear 'mid toils of earth;
'Twill be a bright and glorious robe
At its immortal birth.

Then, mother, ceaseless work,
This garment to prepare,
In hope thou may'st the heavenly bliss
Of a blest servant share.

Living Age.

THE LAW OF KINDNESS.

Turn not away from any face
With cold, averted eye;
For in the lowest thou mayst trace
Impress of Deity.

Perchance, thy brother man, who seems
To thee so harsh and cold,
Will, if Love's smile upon him beams,
To tenderness unfold,—

As flowerets veil their loveliness
From the chill glance of night,
But breathe it out in rich perfume
Beneath the sun's warm light.

Perchance the hatred thou discern'st
Within another's eye,
Is but the reflex of the scorn
That in thine own doth lie,—

As faithful echo sends to thee
From off the mountain's side,
Thy tones of gentleness and love,
Or arrogance and pride.

E. B.

VENERABLE TREES.

The leading article in the Horticultural Register for 4th mo. is by Gen. Dearborn, on the cultivation of forest trees. It contains some curious statements respecting the ages to which trees sometimes attain. How few and fleeting do our short days appear, when we think of these "medals of distant ages!" How fitly, and with what a salutary appeal to the heart, are they planted around a family home, to link one generation of those who dwell there with another, for hundreds and thousands of years! How beautiful, how appropriate, how easily adapted to our wishes and made to utter their solemn, their soothing, their impressive lessons according to our will, are these materials that God hath provided wherewith to erect for one's self a "living monument!" Gen. Dearborn says:—

"Adanson and De Candolle have ascertained and published accounts of the probable longevity of numerous celebrated trees. Some of the cedars of Mount Lebanon, measured in 1660 by Maundrell and Pocock, were found to have been nearly eight hundred years old;—the oak of Welbecklane, described by Evelyn, must have been 1400; the linden of Choille, 538, and that of the Irons, 583; the olive trees in the garden of Jerusalem certainly existed at the time of the Turkish conquest of that city, and one at Pescia in Italy had endured seven centuries. The English yew trees of Fontaine Abbey, in the county of York, have survived twelve centuries; those in the churchyard of Crowhurst, in Surry, fourteen hundred; that of Fotheringall, in Scotland, from twenty-five to twenty-six hundred; that of Braburn, in Kent, three thousand. But they describe two other trees of a most remarkable character, viz.: the Baoback, estimated to be five thousand one hundred and fifty years old, and the cypress of Taxodium, in Mexico, which is one hundred and seventeen feet ten inches in circumference, is still more aged.

The ages of the following remarkable trees have been ascertained, with as much exactness as historical data or the principles which have been derived from the actual admeasurements, and counting the circle of trees of like kind, afford.

	Age.
A Date tree in Egypt,	300 yrs.
Apricot tree in Damascus,	324 "
Grape vine in Damascus,	378 "
Red Oak of Mount Etna,	400 "
Walnut tree of Balbeck,	406 "
Almond tree of Damascus,	640 "
Fig tree of Damascus,	648 "
Olive tree of Palestine,	710 "
Fig tree of Palestine,	780 "
Olive tree in Asia Minor,	850 "
A Live Oak in Louisiana,	1000 "
Sycamore or Plane tree of Palestine,	1050 "
Sycamore of Heliopolis,	1805 "
One of the Cedars of Mount Lebanon,	1824 "
Peletin [Terebinthus] of Asia Minor,	1890 "
A Cedar of Mount Lebanon,	2112 "
The celebrated Chesnut at Mount Etna,	2660 "
Sycamore of the Bosphorus,	4020 "

The Sycamore near the ruins of Heliopolis, according to the traditions of Egypt, existed before the visit of Joseph and Mary, and that they sat under its shadow, and drank water from a neighboring well. The accumulation of mud, from the deposite of the Nile, has long destroyed the original tree; but sprouts having put forth from the stump, and forming part of a circle, calculations were formed therefrom of the size and age of the original tree, which was added to that of those which now exist.

The Sycamore of the Bosphorus, under which it is said Godfrey of the first crusading army encamped, has also disappeared, leaving ten trees, which sprang from the stump; one of which being measured was found to be 1050 years old; and it is possible others of equal age have been removed, and that the present trees are the second remove from the parent stock.

The Chesnut of Mount Etna grew from the stump of a felled tree.

A TOUCHING INCIDENT.

In passing down Bromfield Street, we think it was, we met a man in the winter of life, his gray hair falling over his pale features, and with staff in hand, laboring to reach his home. The bad work he made of it led the bystanders to think him intoxicated. He would walk a short distance in a very unsteady manner, then pause and lean upon his staff, a source of merriment to the boys and of laughter to the men, who like the Levites of old, wagged their heads and passed by on the other side. Pausing a moment to look at the old man, we noticed a little girl, anxiously watching his movements, and evidently desiring to do something to assist him. She might have seen fourteen winters,—was richly dressed, with a pretty face, and an eye full of meaning, expression and soul,—and with books in hand, was probably on her way to school. The little Samaritan did not long remain inactive. Approaching a gentleman she inquired, with faltering tongue, while a tear was seen on her fair cheek:

"Is the old gentleman sick or intoxicated?"

"Drunk, I guess," was the heartless reply.—at which, with the soul of a hero, this little angel of mercy approached the old man, and after a moment's conversation, the two were seen wending their way along the street, the little girl supporting the tottering form of him whom the unfeeling crowd had left to his fate.

On inquiry we learned that the old man was a worthy person, and, having gone out on a morning walk, was suddenly overtaken with a sort of blindness, which was the occasion, though unconscious of it himself, of his unsteady gait. He is a temperate man, and sickness subjected him to the jibes and jeers of the multitude, save that noble hearted girl. We tried to learn her name, but were unable to do so. How like an oasis in this desert selfish world such conduct appears. Whoever that girl may be, we say, God bless her! —*Boston Correspondent of Fall River Monitor.*

For Friends' Intelligencer.

Books introduced into Friends' Library, Cherry Street, since last Report.

(Continued from page 159.)

Pulaski's Tri-color on the Atlas.
Bushman's Physiology.
Virginia Springs.
Travels of Rolando; 2d series.
Rollo in London.
Miles' Rambles in Iceland.
Life of Horace Greeley.
When are we the Happiest.
I will be a Gentleman.
Sowing and Reaping.
Lectures on the Progress of Science.
Liebig's Complete Chemistry.
Brown's Sketches of Places.
Young Folks at Home.
Forest Exiles.
Commerce and Navigation, 1854.
Patent Office Report, (Mechanical,) 1854.
Finance Report, 1854.
Compendium of Census, 1850.
U. S. Coast Survey, 1853.
Maps for Hendroe's Valley of the Amazon.
Historical Collections of Massachusetts.
Do. do. Pennsylvania.
Annual of Scientific Discovery.
Lingard's England.
Harper's Story Book, vol. 1st.
Gleanings from Pious Authors.
Jack Halyard.
Autobiography of Caldwell.
Past Meridian.
White Dove.
Collins, Gray, &c., &c.
Hood's Poems.
Little Folks' Own.
New Pastoral.

To be continued.

CHINESE POTATO AND CHINESE SUGAR CANE.

Mr. Henderson, of King's Kerswell, has published a pamphlet in which these two interesting vegetable productions are well described, and their cultivation in China explained. The necessity of such a work on the introduction of two novelties, of which scarcely any gardener knew the existence, is obvious; and it is no small recommendation of the book that it is written in a plain comprehensive manner, that everybody may understand. The Chinese potato, or, as it is botanically called, dioscorea batatas, is a very singular tuber, as much like a yam we cultivated many years ago as "one pin is like another;" but, as we did not receive that from China, it is very likely only one of the family. But it is clearly a yam; and the author of the pamphlet tells us that, after many experiments, the following conclusions have been arrived at by skilful horticulturists:—

"1. That, in point of flavour and nutritive properties, it is equal to the potato; and, in the opinion of Professor Decaisne, superior." It will, however, take a long time to induce us to believe the potato to be so easily superseded in flavor. We have heard the same said of the Jerusalem artichoke.

2. That the quantity yielded is greater than that of the potato, whilst its freedom from disease renders the crop more certain.

3. That it will grow upon sandy and generally considered barren soil, and thus affords an excellent means of turning waste lands to a useful purpose as well as to profit.

5. That it can be propagated with the greatest facility.

6. That when harvested it may be preserved in cellars or sheds without degenerating for many months after the potato has become useless for food."

There is no doubt this novelty will have a fair trial, because great interest has been excited, and the price of a tuber or two is not much. It has to be considered, too, that if it be all that is said of it, it will be an addition to the vegetable treasures which are used for the food of man and beast. Our own opinion is that the flavor differs as much from the potato as does that of the Jerusalem artichoke, and that it will bear about the same measure of popularity. There will be those who like it, but the mass will not. It has been grown like the Jerusalem artichoke with stakes six feet high. The plants, however, appear to produce only one tuber each, and twenty-eight plants yielded 21¼lbs. of tubers. Now, we should think three-quarters of a pound of potatoes a very small crop to each plant. But the pamphlet explains that the tuber grows to a large size, so that probably the second year, if left in the ground, the tubers might vastly increase in weight. The author gives very plain directions for their cultivation.

The description of holcus saccharatus, or Chinese sugar cane, is quite as interesting, and it is mentioned as a new agricultural plant especially valuable as food for cattle. This has to be sown in the middle of May, in drills two feet apart, and then has only to be kept clear of weeds. Those who desire to try these novelties may have four tubers of the one for ten shillings, and a packet of seed of the other for one shilling. There can be but one opinion as to our obligations to Mr. Henderson for his candid explanation of plants which may take a very prominent part in the future cultivation of land.—*English Paper.*

IMPORTANCE OF THE BAMBOO IN CHINA.

It is one of the most valuable trees in China, and it is used for almost every conceivable purpose. It is employed in making soldiers' hats and shields, umbrellas, soles and shoes, scaffolding poles, measures, baskets, ropes, paper, pencil-holders, brooms, sedan chairs, pipes, flower-stakes, and trellis-work in gardens; pillows are made of the shavings; a kind of rush cloak for wet weather is made from the leaves, and is called a *So-e*, or "garment of leaves." On the water it is used in making sails and covers for boats, for fishing-rods and fish-baskets, fishing stakes and buoys; catamarans are rude boats, or rather floats, formed of a few logs of bamboo lashed firmly together. In agriculture the bamboo is used in making aqueducts for conveying water to the land; it forms part of the celebrated water-wheel, as well as of the plough, the harrow, and other implements of husbandry. Excellent water-pipes are made of it for conveying springs from the hills to supply houses and temples in the valleys with pure water. Its roots are often cut into the most grotesque figures, and its stem finely carved into ornaments for the curious, or into incense-burners for the temples. The Ningpo furniture, the most beautiful in China, is often inlaid with figures of people, houses, temples, and pagodas in bamboo, which form most correct and striking pictures of China and the Chinese. The young shoots are boiled and eaten; and sweetmeats are also made of them. A substance found in the joints, called tabacheer, is used in medicine. In the manufacture of tea, it helps to form the rolling-tables, drying baskets and sieves; and last, though not least, the celebrated chop-sticks, the most important article in domestic use, are made of it.

However incredulous the reader may be, I must still carry him a step further, and tell him that I have not enumerated one half of the uses to which the bamboo is applied in China. Indeed, it would be nearly as difficult to say what it is *not* used for as what it is. It is in universal demand in the houses and in the fields, on water and on land, in peace and in war. Through

life the Chinaman is almost dependent upon it for support, nor does it leave him until it carries him to his last resting-place on the hill-side, and even then, in company with the cypress, juniper, and pine, it waves over and marks his tomb. At the time of the last war, when the Emperor of China, very considerately, no doubt, wanted to conquer the English by withholding the usual supplies of tea and rhubarb, without which, he supposed, they could not continue to exist any length of time, we might have returned the compliment, had it been possible for us to have destroyed all his bamboos. With all deference to the opinion of his celestial majesty, the English *might* have survived the loss of tea and rhubarb, but we cannot conceive the Chinese existing as a nation, or, indeed, at all, without the Bamboo. —*Fortune's China.*

PHILADELPHIA MARKETS.

Flour and Meal.—Breadstuffs of all descriptions are quiet, but firm. There is some inquiry for home consumption, at $11 00 for standard and good brands; small sales at $11 25 a 12 00 per barrel for extra and fancy brands. Rye Flour is firm. Sales at $7 37 per bu., and Pennsylvania Corn Meal at $5 00 per bbl. Brandywine is worth $5 12.

Grain.—Wheat is quite scarce. Sales of red at $2 60 per bu., mixed at $2 63, and white at $2 70. Rye is selling at $1 60 per bu. Corn is steady. Sales of 10,000 bushels Southern and Penna. yellow at 110c, afloat. Oats are dull; sales at 70c per bu. afloat.

Cloverseed is higher—a small sale of prime at $7 per 64 lbs. for new. The market is bare of Flaxseed, and it is wanted at $1 80 a $1 90 per bushel.

WANTED,—A Female Friend, as teacher in a private family. To a young woman qualified to instruct young children, the situation might be a desirable one. Apply to Richard T. Turner, Still Pond, Kent Co., Md., or W. W. Moore, 100 South Fifth St., Philadelphia.
6th mo. 2d.

FRIENDS' SCHOOL HOUSE IN CAMDEN, N. J. A Female Teacher is wanted to open a School in the pleasantly situated house on the Meeting House lot in Camden. For further particulars apply to Charles Kaighn or William Folwell.
6th mo. 2d.

WILL be Published Fifth month 12th, 1855, THE RISE AND PROGRESS OF THE PEOPLE CALLED QUAKERS; also, Sandy Foundation Shaken, and Innocency with her Open Face, by William Penn, with his Letter to his Wife and Children. 180 pages. Price 25 cents.
T. E. CHAPMAN,
5th mo. 5th—6t. No. 1 S. Fifth St.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Summer Session of this Institution will commence on the 21st of Fifth month, and continue twenty weeks.
Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the session. No extra charge.
For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. Office, Burlington Co., N. J.
4th mo. 21—3m.

TEACHER WANTED.—The Boys' Department of Friends' Central School is now vacated for want of a suitably qualified Friend to fill the position of Principal Teacher; and, also, as Lecturer to that and the Girls' School. The buildings have been put up to accommodate, conveniently, one hundred pupils of each sex. The Girls' Department has been, and is in a highly flourishing condition, with the reputation of a first class finishing seminary. It is believed that in this densely populated city, with the want felt by Friends of a boys' finishing school, an opportunity presents itself to an energetic and competent Teacher, not often surpassed. A liberal salary will be guaranteed, and the whole proceeds of tuition are, by the existing arrangements, appropriated, free of rent either for the building or its philosophical apparatus, to the Teachers.
For information on the subject apply to
Samuel J. Levick,
240 N. Third St.
Macpherson Saunders,
28 N. Fourth St.
John J. White,
206 Arch St.
Martha Mellor,
5 Franklin St.
5th mo. 26. Philadelphia.

GREENWOOD DELL BOARDING SCHOOL.—This Institution is located on the West Branch of the Brandywine, West Bradford township, Chester county, Pa., four miles west of the Borough of West Chester, one mile south of Marshalton.
This School has been in operation for many years under the superintendence of the subscriber. He has the pleasure to inform the public that he has now engaged the services of Jos. Shortlidge, a young man who has had much experience as a teacher, and who has distinguished himself for his industry, perseverance and energy in the prosecution of his studies.
Our Summer Session will commence on the first of Fifth month, (May,) and continue five monts, at sixty dollars per term; one-half to be paid in advance, and the other half at the end of the term, and at the same rate for a shorter period.
The various branches of Mathematics will be taught, with the most useful branches of an English Education, such as Grammar, Rhetoric, Elocution, Phonography, Botany, &c. Geography and History will be particularly attended to. Natural Philosophy, Chemistry and Physiology, Latin, French and Spanish, will be taught without additional charge.
Lectures will be given to the students on the various branches taught.
All students admitted will be expected to conform to the strictest rules of morality and decorum. No profanity of language or game of chance, such as Cards, Dice, or Domino, will be tolerated.
The government of the School will be conducted by the force of argument and persuasion, instead of the argument of force and coercion. In a word, it will be strictly parental.
The situation of this School is a delightful summer retreat. It is easily reached from West Chester and Downingtown. A stage runs from West Chester to Marshalton three times a week, viz.: Third, Fifth and Seventh days.
Letters to be directed, Marshalton P. O.
JONA. GAUSE, *Principal.*
JOS. SHORTLIDGE, *Teacher.*
The Winter Session will commence Eleventh mo. 1st, 1855. Pupils will, however, be admitted at any time, as the School is kept open all the year, with the exception of three or four weeks in harvest.
5th mo. 19—6t.

Merrihew & Thompson, Printers, Merchant ab. 4th.

FRIENDS' INTELLIGENCER.

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Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

An account of the Life, Sufferings, Exercises, and Travels, of that faithful servant of Christ, Jane Hoskens.

(Continued from page 163.)

The first visits I made, were to some of the neighboring meetings, in company with some of our friends, and returned at night. Afterwards, it became a concern upon my mind to visit Friends in Philadelphia, and some other meetings in that county, in company with a Friend from Long Island. I had permission from David Lloyd and wife, to go this journey. I also went with said Friend into Bucks county; I then returned home, and was diligent in my business when there.

Although the Lord was pleased to crown my labors in the ministry with success, and Friends everywhere were exceeding kind to me,—yet I was not exalted; being sensible, that of myself I could do nothing that tended to good. I therefore found it my business to return to the place of waiting, in order to know the further will and pleasure of my Lord and Master, Jesus Christ.

But though I enjoyed satisfaction and peace, which the world could not deprive me of, and also met with abundance of love and respect from Friends and others,—yet, I was not exempted from the buffettings of satan, both within and without; nor from the woe pronounced by our Lord against those whom all men should speak well of. I had outward enemies, who waited for my halting; but, blessed be the mighty Arm of Power, that supported me through all, and preserved my feet from falling into the snares which were laid for me. How valuable is the light of Christ! How it manifests the wiles of sin and satan; even to such a degree, that some have reason to say, "Surely in vain is the net spread in the sight of any bird."

In the year 1714, our worthy friends, Thomas Wilson and James Dickinson, came into this province, on a religious visit to the churches. I was present at a meeting they had at Plymouth; which, on account of the great gathering of people, was held under the trees. Thomas, in the exercise of his gift, was led to treat on several subjects, which made great impression on my mind at the time, and tended to confirm me in the faith I made open profession of. I remember, he was led to speak of bringing the ark of the Lord from the house of Obededom; also, the festival and sacrifice which he offered to the Lord, and his dispensing the bread, flesh, and wine to the multitude, to the women as well as the men; which he repeated two or three times: from thence inferring the Lord's influencing females as well as men, with Divine authority to preach the gospel to the nations. He spake largely on the passage respecting the captive maid, in relation to her service to her lord and master; and, in a powerful manner, set forth the privileges which the true members of the church of Christ enjoy, under his peaceable government. He also spake, prophetically, concerning the work of sanctification, which some were under; saying the Lord would bring the faithful through all, to his glory, and the solid comfort of the afflicted; although some of these might be like David, in the horrible pit, &c. This, and divers subjects he mentioned, greatly affected me, and reached me in such a manner, that I was much broken; and I said in my heart, surely all present will be not only convinced, but converted, by the eternal word of God, unto the true faith of Christ our Lord, who came to seek and to save all who should believe in his pure name. I thought none could withstand the doctrine preached, it being delivered with great power and divine authority, and not as that of the scribes, or hireling priests.

What made it further remarkable to me, was, that the Friend where they dined, insisted on my going with them; which being in my way home, I complied with, in fear and trembling. After I had sat down in the house, Thomas Wilson fixed his eyes on me; which made me conclude that he saw something in me that was wrong. Upon which, I arose and went out, being much affected; but I heard him say, "What young woman is that? She is like the little captive maid I have been speaking of to-day. May the God of my life strengthen her. She will meet

with sore trials, but if she is faithful, the Lord will fit her for his service." He further remarked, that he saw the Lord was at work in me for good, and would, in his time, bring me through all. These hints have since been of service to me, when almost overwhelmed with trouble; and I think should never be forgotten. I do not mention them, in ostentation; but bow, in awful reverence, as with my mouth in the dust, rendering to the great Author of all our mercies, adoration and praise: unto him, may it be given now and forever. Amen.

It was in the year 1719, that I came to David Lloyd's; but I did not travel far abroad until the year 1722, when, having the consent of Friends, and their certificate for that purpose, and between that time, and the year 1725, I accompanied my before-mentioned friend, Elizabeth Levis, on a religious visit to Friends in Maryland, Virginia, and North Carolina; thence we returned home. We afterwards went to Barbadoes, and from thence took shipping and landed on Rhode Island. Visited that place, Nantucket, New England, Long Island, and the Jersies. Also our own province; the counties of Newcastle, Kent and Sussex, on Delaware; the Eastern Shore of Maryland, and again into Virginia.

It was in the year 1726, that we visited Barbadoes. In these journeys and voyages, we were true yoke-fellows, sympathising with each other, in and under the various exercises, whether of body or mind, which we had to pass through.

She was sound in the ministry; and, where ever we were led, she was of great and good service. I always preferred her, for the word's sake. Her conduct out of meetings was exemplary, and preached aloud. I must add, she was no busy-body. We meddled not with other people's concerns, either in or out of meeting. She was of great service to me; and I hope, the love that subsisted between us, when young, will remain to each other, forever. Mine is as strong to her now, as then; for which, I am thankful to the Author of all goodness.

In the year 1726, I travelled with Abigail Bowles, (from Ireland) through the lower counties of Delaware, the Eastern Shore of Maryland, Virginia, Cape May, the Egg Harbours, and other parts of New Jersey; and also, through Pennsylvania. In these journies, we travelled about one thousand seven hundred miles.

Having had a concern, in the love of Christ, for a considerable time, to visit the churches in Great Britain, Ireland, &c. I acquainted Friends, in our parts, with it, and had their concurrence and certificate for that purpose. On the 13th of the 3d mo. 1727, in company with our dear friend Abigail Bowles, and several others, I went on board the ship Dorothy, John Bedford, commander, bound for Bristol in England. There being, for the most part, but little wind, we did not leave the capes of Delaware, till the 20th, and on the 27th of the 4th month, landed safe at Bristol. During the voyage, we held our meetings in the great cabin, when the weather permitted. The Lord was graciously pleased to own us, with his life-giving presence, to our comfort and satisfaction. For which, and all his tender mercies and preservation, he shall have the praise, who alone is worthy.

We were kindly received by Friends at Bristol, and lodged at Richard Champion's. On the 28th, we rested, and next day, being first-day, I was at their Quarterly meeting for worship, for the young people. On the 1st of the 5th month, I parted with my dear friend, Abigail Bowles, she going homeward, in a ship bound for Cork, in Ireland, and I stayed at Bristol.

The 31st of the 6th month, I got to London; having meetings almost every day after my landing, and generally to satisfaction. I stayed in and about London, visiting meetings and Friends, till the 6th and 7th of the month; when I left that city, and travelled through divers parts of the nation, visiting meetings, as my way opened. In which services, the good hand of my great Lord and Master was near, and supported me under many close trials and deep baptisms. Indeed, I may say, he was pleased at times to furnish his ministers with suitable doctrine for the states and conditions of the people; so that many were reached, and confessed to the truth; the mouths of gainsayers were stopped,—and the upright hearted encouraged to persevere in the way of Truth and Righteousness. It was a gathering day, in many places. May the great Lord of the harvest so operate on the minds of the people, by his eternal power and spirit, that they may become rightly qualified for his work and service, to the glory of his name!

On the 14th of 2nd mo. 1722, I came to Whitehaven, and on the 16th, went on board the ship Reserve, John Nicholson, master, bound for Dublin, in Ireland, where we arrived safe the 18th. I was at most of the meetings of Friends, in that kingdom,—had meetings in places where no Friends lived, and visited the families of Friends in the city of Dublin generally. In many opportunities I had both among Friends and others, it evidently appeared that counsel was unfolded to the people. The doctrine of Truth descended as the small rain upon the tender grass, whereby many were refreshed, and a living greenness appeared. Many of those of other societies were tender and well satisfied with the visits; and some among them appeared ripe for information respecting Friends' principles. So that the faithful had frequent cause to rejoice in the wonderful condescension and loving kindness of the merciful Creator of heaven and earth, from whom all good comes.

On the 19th of the 7th month, 1728, I em-

barked from Dublin, and on the 20th, landed safe at Grange, in Lancashire. After I had visited many places in this nation, and spent a considerable time in travelling therein, to good satisfaction, and finding my self clear of further service in this part of the world, I embarked again for America; where I arrived the 13th of the 12th month, 1730, and was affectionately received by my kind friends and benefactors, David and Grace Lloyd, and other friends.

Soon after my arrival, David Lloyd was taken ill of his last sickness. During which, I thought it my duty to attend on him as usual. On the 6th of the 2nd month, 1731, he departed this life; and I have reason to believe our loss was his eternal gain. I may add,—in him I lost a father, and a sure friend. Whilst he lived, he cheerfully supplied me with requisite necessaries, in all the journies I went. He was exemplary in his family; treating all about him with humanity, and chosing rather to be loved than feared. He was diligent in attending meetings for worship, &c. He allowed those servants, who inclined to go to meeting, time to perform that necessary duty. After my arrival, I never lived as a hired servant with David Lloyd, or his widow; though, at her request, I remained with her till I married, which was in the year 1738.

(To be continued.)

For Friends' Intelligencer.

We are reminded in many ways that we are dependant creatures; that however man may value himself upon the abundance of the good things which he possesses, be these good things gifts of intellect, or any of the high endowments of mind which are conferred upon him, or be they of that lower grade which are essential to the support of the physical frame; all, all are lent or given to him for but a little season, and that for the right use of each, he is accountable.

How do we receive all these blessings? when the rains descend making the fruits of the earth grow, "giving seed to the sower and bread to the eater," are our hearts raised in gratitude to the Giver of all good? Or do we need something to remind us of our dependance? Do we need that the early or the latter rain be withheld to teach us that *we* cannot cause one drop of rain to fall upon the thirsty ground, any more than we can "make one hair white or black?" The recent plentiful showers which were so grateful, coming as they did, when mortals began to feel some anxiety, lest He who had so often "opened his hand and satisfied the desire of every living thing," should now withhold his blessing, call for the tribute of thankful hearts.

In reflecting upon this subject some expressions of an Indian chief were brought to mind, who in a wintry season when game was so scarce, that he and a few others were reduced almost to starvation, spoke to this effect to a white man who was in company: "Brother, you white people, who have barns filled with grain, and large flocks and herds of tame cattle *which you can kill when you please*, have not the same opportunity of knowing that the Great Spirit feeds his people and gives them their meat in due season, as we poor Indians have, who are frequently out of provision, and often supplied in an unexpected manner."

Let us remember this poor Indian, and let us not forget, that although some of us may be like the rich man of old who had "much goods laid up for many years," we can only enjoy them so long as our Father in Heaven sees meet. Let us remember too that by sharing with, and "measuring lots with others less distinguished than ourselves," we may double our blessings, because more blessed are they who give than they who receive. W.

5th mo. 28th, 1855.

Compiled for Friends' Intelligencer.

WILLIAM TYNDALE.

(Continued from page 163.)

Satisfied that there was no convenient place in all England in which he could mature his labors, by publishing a translation of the Scriptures, Tyndale, in the latter part of the year 1523, became a voluntary exile, never to return to his native country.

Aided by the donation of ten pounds from the benevolent alderman, he quitted his hospitable mansion, and sailed for Hamburg, whence he proceeded to Saxony to confer with his contemporary reformers; and there he completed the first and most important portion of his work. Luther, who had just finished his German version of the New Testament, not only encouraged the pious refugee to proceed with a similar publication in English, but probably rendered very material assistance toward the expenses of so hazardous an undertaking.

It was at Wyttemburg, that with intense application and labor, Tyndale completed his translation of the New Testament. In this he was assisted by his pious friend, the eminently learned John Frith, who, with William Roy, acted as his amanuensis. The printing of this important work was attended with difficulty. One edition, probably of 3000, was prepared for general circulation; this was followed by a more elegant edition in 4to. with glosses, commenced at Cologne in 1526, and finished at Worms or Wyttemburg. The types, cuts and ornaments of both these books, are those used by German printers on the Rhine.

It is worthy of remark, that the printers supposed that this English New Testament was translated from Luther, which has probably given rise to the supposition that Tyndale's version was not made from the Greek. Lutheran was then a general term of reproach. The zeal of the

monks to keep the people in ignorance, led them to assert, that these heretical Lutherans had invented two new languages, which they called Hebrew and Greek*—that all who studied Hebrew became Jews—that the New Testament was a modern invention by Luther; so that every translation, however faithfully rendered from the Greek, was called Luther's New Testament. Tyndale would have found it impracticable to translate it from the German, but exceedingly easy to render it from the Greek with which he had been familiar from his youth. A careful comparison of the text with the Greek, the vulgate Latin and Luther's German, will fully prove that it is translated faithfully from the Greek, although there can be no doubt that he availed himself, in revising his labors, of every aid within his reach. He might also have been assisted by conferring with the German Reformers on difficult passages, as any wise man would have done under similar circumstances; but he never deviated from his conscientious idea of the meaning of the Greek text, to please any man or party.

No sooner was this volume published, than the most extraordinary efforts were made to exterminate it. Near the close of the year 1526, Tonstall, Bishop of London, issued an injunction or prohibition against the New Testament in English. "Wherefore, we, understanding by the report of divers credible persons, and also by the evident appearance of the matter, that many children of iniquity, maintainers of Luther's sect, blinded through extreme wickedness, wandering from the way of truth, and the Catholic faith, craftily have translated the New Testament into our English tongue, intermedling therewith many heretical articles and erroneous opinions, pernicious and offensive; seducing the simple people, attempting by their wicked and perverse interpretations, to prophanate the majesty of the Scripture, which hitherto have remained undefiled, and craftily to abuse the most Holy Word of God, and the true sense of the same. * * * Wherefore we command, that within thirty days, under pain of excommunication and incurring the suspicion of heresy, they do bring in and deliver to our Vicar-General, all and singular such books as contain the translation of the New Testament in the English tongue."

Not content with calling in these dreaded volumes, the Bishop attempted a wholesale destruction of them by a stratagem, in which he singularly outwitted himself. Being acquainted with a merchant named Packington, who was on friendly terms with Tyndale, he employed him to buy all the copies of the English Testament. Hall says, in his "Chronicle," "Tyndale sold him the books, saying, I shall get money of him for these books, to bring myself out of debt. And the overplus of the money that shall remain to me, shall make me more studious to correct the said New Testament, and so newly to imprint the same. And so forward went the bargain, the Bishop had the books, Packington the thanks, and Tyndale had the money." Afterwards, more New Testaments came thick and threefold into England. Sir Thomas More questioned George Constantine, a prisoner for heresy, how Tyndale and his friends were supported; and he frankly told the Lord Chancellor, "It is the Bishop of London that hath holpen us, for he hath bestowed among us a great deal of money in New Testaments to burn them, and that hath been, and yet is, our only succor and comfort."

Awful were the torments inflicted upon those who, in disobedience to the proclamation, dared to read this proscribed book. An aged laborer, father Harding, was seen reading by a wood side, while his more fashionable neighbors were gone to hear mass. His house was broken open, and under the flooring boards were discovered English books of the Scriptures: the poor old man was hurried to prison, and thence to the stake, where he was brutally treated, and his body burnt to ashes.

The rigor with which these books were suppressed, would naturally excite a strong desire to possess them. It was also calculated to awaken an intense interest in examining their contents. Imminent danger attending the enjoyment of religious observances, had a tendency to exalt the mind to the happiest state of feeling which those privileges are capable of producing. Such must have been the case with poor old Harding, who had been imprisoned some years before on the charge of heresy, and knew that there was no mercy extended to a second offence.

Tyndale frequently adverts to the burning of the New Testament, and he anticipated with pious resignation the fiery test by which his faith was to be tried. "Some man will ask peradventure, why I take the labor to make this work, in so much as they will burn it, since they burnt the gospel. I answer, in burning the New Testament they did none other things than I looked for, no more shall they do, if they burn me also, if it be God's will, it shall be so."

In 1529, having finished his translation of the first books of the Old Testament, Tyndale commenced the publication of them in separate tracts ornamented with wood-cuts, and accompanied with notes, which gave great offence to the clergy. When the manuscript of the book of Deuteronomy was ready for the press, thus completing the Pentateuch, he was visited with heavy calamity. Intending to print the fifth book of Moses at Hamburgh, he, on his way thither, suffered shipwreck on the coast of Holland, and lost his books, money and manuscript

*Sir Thomas More relates a curious instance of the ignorance of a learned monk: "A learned priest throughout all the gospels scraped out *devil* and wrote *Jesus Christ*, because he thought the devil's name was not meet to stand in so good a place."

his life was saved, for in the goodness of God, he was not wrecked on the English coast, where, if the sea had spared him, a Smithfield fire would probably have burnt him. He continued his journey, and being joined by Coverdale, they again translated the book of Deuteronomy, and assisted by a pious lady, named Van Emmerson, it was printed; he thus completed the first portion of the Old Testament in 1530. At Hamburgh, the same Providence which had preserved him in shipwreck, armed his body against the pestilence. Fuller, says, "They went through the work in safety, while the sweating sickness swept away thousands in the city with a general mortality; as if the useful sweating of their brains were a preservative against the hurtful sweating of their bodies. And, indeed, close application to a lawful calling is the best antidote against a public infection." This is the only portion of the Old or New Testament in which Tyndale and Coverdale assisted each other.

Many of these tracts are now lost, and probably may never be again recovered. The great object which he endeavors to illustrate through all his works, is the important difference between the Old and the New Testaments or Covenants. The former dispensation, pointing by signs and ceremonies to the latter, in which a spiritual but sublime simplicity of worship takes the place of outward pomp and splendor. He was severe on those ceremonies the inventions of men, alike at variance with revelation and reason, by which religion was made to consist in bodily motions—howling—pattering—creeping—crossing, &c. &c. His great object was to place the soul before its Creator to worship him in spirit and in truth—well knowing that the result of such intercourse must be a blameless and useful life of active benevolence. Deeply impressed with the importance of religious principles, he gave up none of his pre-conceived opinions until satisfied by divine truth that they were wrong. His was the gradual emancipation of a spirit determined, fearless of all consequences, to try all things, and hold fast that which is good.

While many men of distinguished talent and piety have advocated the imposition of ceremonies, creeds and confessions, they appear to others, fraught with unmingled evil; their effects are intolerance, bigotry and persecution to those who cannot conscienstiously conform, and hypocrisy in those who subscribe to them merely for place or lucre.

(To be continued.)

Scraps about Courage.—"Have you the courage to hear what your enemies say of you; they are secrets worth knowing for the most part; stories founded on facts."

"Have the courage to say no, when you think you are right, though all around you should wish you to say yes."

Extracts from a speech of Eli K. Price of Philadelphia, in the Senate of Pennsylvania, on the Bill to restrain the sale of Intoxicating Liquors, delivered 4th mo. 6th and 7th, 1855.

[Continued from page 172.]

Thus the actual expenditure of money out of the pockets of the people of England averages, according to this testimony, £75,000,000 sterling per annum; nearly nine times the amount of our State debt in each year; the whole debt of this Commonwealth; all wasted, all worse than wasted, all carrying on the work of destruction of the people; and in its consequences, in the expenses incurred in watching, arresting, convicting, transporting, and confining the criminals, amounting to double that sum; in each year nearly twenty times the debt of the Commonwealth, which hangs upon us to be paid in all perpetuity, and which we yet look upon as a great burden, grievous to be borne. In each year that people, inhabiting islands but little larger than this State, pay and lose by pernicious drinks nearly twenty times the amount of our State debt. Conceive of that amount saved and yearly added to the comforts and wealth of Great Britain, how infinitely would be increased her prosperity and happiness! Here is a warning, an appalling warning, speaking to us most emphatically, not to travel in their downward footsteps,—admonishing us, while our nation is yet young, while our habits are yet unfixed and unconfirmed in the English national vice, to interpose and arrest the destructive flood of liquors, that there incessantly flows to destroy the people.

I saw everywhere there the evidence of its undermining operations, wasting the health of the people, and sapping the strength of the nation; and I am sure I perceived it to be the cause of infirmity, where the British people most feel—most intensely feel—the power of the nation to have been impaired, at a time and a juncture which needs all its strength to cope with a great foreign adversary. I said yesterday that British statesmen were loath to let go the duties and excise income derived from the importation and consumption of wines and liquors. They are so immense that they feel they dare not suddenly let them go. I have stated before that two of the London breweries paid to the government, in the shape of excise, nearly two millions of dollors per annum. These, however, give but an indication of the total amount of revenue derived from the article of drink. You must judge of the magnitude of the whole from these two instances. They are reluctant to let that revenue go, for with their immense debt, now amounting to nearly a thousand millions sterling, they feel that they cannot let it go, without endangering the national credit. But what is the result of that miscalculating statesmanship? There is now visited on that nation

a signal and calamitous retribution. They could not spare that revenue derived from intoxicating liquor, because they could not send their fleets and armies to the scene of warfare without it, forgetting that the same cause would paralyze the strength of these armaments. Their ancestors overlooked the fatally damaging effect to result to the national strength from the sale of the liquors that produced the outfitting revenue. But the British people now see, and feel it intensely. The national pride is humbled, and not without apparent reason, in a great measure, from the evils which they have allowed to grow until they have sapped the energy of the nation. Travellers tell us that there is a marked contrast between the cleanliness, health and orderly habits of the British camp and that of her allies, and that the former is distinguished by the heaps of bottles which have been exhausted of their liquors, telling the tale of the work they have done.

There is contained, also, in this book of testimony, reported to the British Parliament, the evidences of evils comparatively unperceived and unfelt by that nation, which have become, from length of use and abuse inveterate, more destructive than pestilence or war. There are daily, every day of the year, and every year, perishing in the realm of Great Britain, more people from the single cause of intemperance, than during the past year have perished before Sebastopol. We see the dreadful calamity and sacrifice of life there, because the eye of that nation and of all nations is fixed upon it, from the momentous national importance of the lives there gathered, and are shocked and appalled; but heed not an equal amount of misery, and death that is so silently taking place within the kingdom of Great Britain, and to which the people have become callous by long familiarity. But nothing strikes the stranger with so much horror as the exhibitions he witnesses there of human misery, arising from this all-pervasive vice of that nation. There, where countless numbers of the victims of intemperance drag on a miserable existence, on the confines and within the limits of poverty, starvation, and crime, daily advancing in their suicidal work to a greater extreme of misery and destitution, and daily dropping into their graves.

This bill will leave all those in the manufacture of malt and spirituous liquors ample time gradually to reduce their production to the measure of the reduced consumption; while those who take licenses have a length of time conceded to them. But so far as they shall make a sacrifice, let them do it on the principle that the individual advantage must be made to yield to the requirement of the general good.

But it is not so complete a sacrifice of the business of those engaged in the sale or manufacture of liquors as the objectors would seem to have us to believe. Let a due proportion now engaged in keeping places for the retail of liquors turn to productive employments, and become useful producers in the community, increasing the food, raiment, and articles of utility needed by mankind. The residue continuing to keep hotels and places of refreshment, will from the reduced numbers have an adequate custom from those who seek their accommodations for food and lodgings, and drinks that are not intoxicating, and if existing prices be not sufficient for these let them raise them, and the community will be infinitely the gainers by the change.

Take this not as a chimerical suggestion. At home I am considered a practical man, having some knowledge of business and mankind; and I venture to say that, if in that line, I could start in Philadelphia a temperance hotel or house of refreshment with more profit than is obtained from the sale of liquors, and when I had made a fortune I would make the good will of the establishment worth another fortune; for I would not have killed my customers by drink, but have them all in life, except those dying in the course of nature or by other disease than that of drunkenness, to continue their patronage and recommend me to others, and my establishment to a succeeding generation.

I would give the people upon call at the cheapest rates good and wholesome food, tea, chocolate and coffee from the genuine article,—mineral-water, lemonade, ice water, ice cream, and reading of all useful kinds in abundance; and perhaps add thereto the attraction of music. Thus the people would be refreshed in body and mind, get the worth of their money, and certainly receive no injury in constitution or reputation.

I speak thus not from the suggestion of fancy, but with the proof before me of what has been done. In the testimony given to the British Parliament it is thus contained, in regard to such a house of refreshment in London.

Question. "Have you observed the other places of resort where people go for refreshment as to the mode in which they are conducted, such as Coffee shops?"

Answer. (Witness J. Balfour.) "I cannot call to recollection how long the coffee shop have been estabished. I have paid attention to Coffee houses for the last twenty-five years. I visited Coffee houses of all grades from the very first. There is one which I conceive to be *the first Coffee house in the metropolis. The man who established it has retired, having made a very good fortune;* he established it with very great spirit. He was a tailor, and he undertook to supply the *working classes* with a good meal and the best coffee; I say a good meal, because some of the Coffee shops sell very bad article not coffee at all, nor tea at all. * * But this man wanted to sell a good article, and to supply a good fund of literature. If you g

into that house you can procure a good cup of coffee and a loaf of bread and butter at 3½ pence. You can have a plate of meat for 3½ pence; I would not wish for better meat, nor could I have it better cooked in my own house. You can read all the leading periodicals of the day from the Quarterly Review to penny publications, the French papers, German papers, and the Italian papers. The man who kept that house paid four hundred pounds odd a year for publications." P. 75.

Three pence half-penny, or seven cents for a good and wholesome meal, and the range of $2000 worth of news and literature from all parts of the world! Much better this than a glass of brandy, gin, or wine! Yet this liberal and enterprising caterer for the public retired with a fortune. He was a benefactor to the community, not a destroyer of the people. He deserved his fortune, and is entitled to the praise and gratitude of men. He gave the weary way-farer and wanderer rest and refreshment for body and mind, that hurt not his health, left no sting of repentance, confirmed no fatal appetite. He did good, only good, unalloyed good.

(To be concluded next week.)

The subjoined narrative is taken from one of our exchange papers.

"UNCLE MOREAU."

BY M. B. GRIER.

The town of Wilmington, though of much commercial importance to the good State of North Carolina, cannot boast of many notable personages, and is wofully destitute of 'lions.' Perhaps it may strike some strangely, and others incredulously, that many persons inquire with most apparent interest, or at least curiosity, after the venerable colored man, whose name stands at the head of this article. The reason of this we will attempt to disclose by a short sketch of his life.

"'Uncle Moreau' is now well stricken in years, being, according to his own account, eighty-four years of age. He was born in eastern Africa, upon the banks of the Senegal river. His name originally was Umeroh. His family belonged to the tribe of Foolahs, whose chief city was Foutah.

The story that he was by birth a prince of his tribe, is unfounded. His father seems to have been a man of considerable wealth, owning as many as seventy slaves, and living upon the proceeds of their labor. The tribes living in Eastern Africa are engaged almost incessantly in predatory warfare, and in one of these wars the father of Moreau was killed. This occurred when he was about five years old, and the whole family were immediately taken by an uncle to the town of Foutah. This uncle appears to have been the chief minister of the king or ruler of Foutah. Here Moreau was educated, that is, he was taught to read the Koran (his tribe being Mohammedans,) to recite certain forms of prayer, and the knowledge of the simpler forms of arithmetic. So apt was he to learn, that he was soon promoted to a mastership, and for ten years taught the youth of his tribe all that they were wont to be taught, which was for the most part, lessons from the Koran. Those barbarians did not think, like the more enlightened States, of excluding their sacred books from their schools.

After teaching for many years, Moreau resolved to abandon this pursuit, and become a trader, the chief articles of trade being salt, cotton cloths, &c. While engaged in trade, some events occurred, which he is very reluctant to refer to, but which resulted in his being sold into slavery. He was brought down to the coast, shipped for America, in company with only two who could speak the same language, and was landed at Charleston in 1807, just a year previous to the final abolition of the slave trade. He was soon sold to a citizen of Charleston who treated him with great kindness, but who, unfortunately for Moreau, died in a short time. He was then sold to one who proved to be a harsh, cruel master, exacting from him labor which he had not the strength to perform. From him Moreau found means to escape, and after wandering nearly over the State of South Carolina, was found near Fayetteville, in this State. Here he was taken up as a runaway, and placed in the jail. Knowing nothing of the language as yet, he could not tell who he was, or where he was from, but finding some coals in the ashes, he filled the walls of his room with piteous petitions to be released, all written in the Arabic language. The strange characters, so elegantly and correctly written by a runaway slave, soon attracted attention, and many of the citizens of the town visited the jail to see him.

Through the agency of the Sheriff of Cumberland county, the case of Moreau was brought to the notice of Gen. James Owen, of Bladen county, a gentleman well known throughout this Commonwealth, for his public services, and always known as a man of generous and humane impulses. He took Moreau out of jail, becoming security for his forthcoming, if called for, and carried him with him to his plantation in Bladen county. For a long time his wishes were baffled by the measures and the cupidity of a man who had bought the runaway at a small price from his former master, until at last he was able to obtain legal possession of him, greatly to the joy of Moreau. Since then, for more than forty years, he has been a trusted and indulged servant.

At the time of his purchase by Gen. Owen, Moreau, was a staunch Mohammedan, and the first year, at least, kept the fast of Rhamadan

with great strictness. Through the kindness of some friend, an English translation of the Koran was procured for him, and read to him, often with portions of the Bible. Gradually he seemed to lose his interest in the Koran, and to show more interest in the Sacred Scriptures, until he finally gave up his faith in Mohammed, and became a believer in Jesus Christ. He was baptized by Dr. Snodgrass, of the Presbyterian Church, in Fayetteville, and received into the Church. Since that time he has been transferred to the Presbyterian Church in Wilmington, of which he has long been a consistent and worthy member. There are few Sabbaths in the year in which he is absent from the house of worship

"Uncle Moreau is an Arabic scholar, reading the language with great facility, and translating it with ease. His pronunciation of the Arabic is remarkably fine. An eminent Virginia scholar said, not long since, that he read it more beautifully than any one he ever heard, save a distinguished savant of the University of Halle. His translations are somewhat imperfect, as he never mastered the English language, but they are often very striking. We remember once hearing him read and translate the twenty-third psalm, and shall never forget the earnestness and fervor which shone in the old man's countenance, as he read of the going down into the dark valley, and using his own broken English, said, 'Me no fear, Master's with me there.' There were signs in his countenance, and in his voice, that he knew not only the words, but felt the blessed power of the truth they contained.

"Moreau has never expressed any wish to return to Africa. Indeed, he has always manifested a great aversion to it when proposed, changing the subject as soon as possible. When Dr. Jonas King, now of Greece, returned to this country from the East, he was introduced in Fayetteville to Moreau. Gen. Owen observed an evident reluctance on the part of the old man to converse with Dr. King. After some time he ascertained that the only reason of his reluctance was his fear that one who talked so well in Arabic might have been sent by his own countrymen to reclaim him, and carry him again over the sea. After his fears were removed, he conversed with Dr. King with great readiness and delight.

"He now regards his expatriation as a great Providential favor. 'His coming to this country,' as he remarked to the writer, 'was all for good.' Mohammedanism has been supplanted in his heart by the better faith in Christ Jesus, and in the midst of a Christian family, where he is kindly watched over, and in the midst of a Church which honors him for his consistent piety, he is gradually going down to that dark valley, in which his own firm hope is, that he will be supported and led by the hand of the Great Master, and from which he will emerge in the brightness of the perfect day."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 9, 1855.

PROSELYTISM.—The word *proselyte*, in its original and simplest sense, means, "to come or bring over." It is used with reference as well to *political* as to *religious* subjects.

In religious concerns it is applied to a change from one *profession* of religion to another. It has no *necessary* relation to that *change of heart*, which is the effect of the divine operation, whereby the soul is turned "from darkness to light, and from the power of satan unto God." Even under the Jewish economy, *proselytism* had no *necessary* connection with real conversion to religion, as is evident from the language of our Lord, when he said, "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one *proselyte*, and when he is made, ye make him two fold more the child of hell than yourselves." By this declaration of Christ it appears that *proselytism* is so far from implying a conversion from darkness to light, from error to truth, that it may apply to a change from one state of wickedness to another that is "two fold more" deplorable.

So far as we may judge of the Society of Friends from its history, as well as from its practice, it has been remarkable for its disconnection with *the spirit of proselytism*. This is evinced in many ways. The professors of religion belonging to other Christian societies, seldom or never appear reluctant to join us in the exercise of divine worship, from any fear that we shall make an attempt to bring them over to our *profession or form* of religious communion. They place their children at our boarding schools and other seminaries of learning, where the rules of these institutions require that all the pupils shall attend our meetings for worship, and this they do without any fear that their children will be proselyted to Quakerism. In all its efforts for the civilization and improvement of the Indians of our country, the Society, though it has pursued with unwavering perseverance its labors to improve their minds, and prepare them for the reception of Christianity, yet it never built a meeting house among them, nor used other means to

proselyte them to its particular form of religious faith or worship.

The true cause for these phenomena is, that the Society of Friends, at least such of them as have united in the principles and followed in the practice of George Fox and our primitive Friends, *have never entertained a spirit of proselytism*, nor sought to gain the people over to their *form of Religion*. This is not the object, nor does it enter into the views of the true Quaker. His aims, in the fulness of gospel love, are infinitely higher. They are, to bring unto Christ, the Saviour of the soul; "the wisdom of God, and the power of God;"—to "Christ within," a *present redeemer*; who *is come*, and now to be known *in man*, putting an "end to sin," and "finishing transgression." His ministry, like that of George Fox, is to announce the glorious truth that "Christ has come to teach the people himself:" and when he has fulfilled this mission, and been an instrument in the Divine hand to bring individuals, or communities, to this heavenly Teacher, the great object of all outward ministry is attained. There he leaves them, without carefulness, as to what *form* of religion they may adopt, or what society they may join, knowing assuredly that, as they follow that divine instructor, he will "guide them into all truth," and keep them safe unto the end.

Whilst the Society and its ministers, with unparalleled industry and self sacrifice, have held up to the world the great truths of the gospel, they have been as remarkable for an utter renunciation of the *selfish spirit of proselytism*. The true Quaker knows that the strength of his church does not consist in the multiplicity of its members. He knows that having *many*, it may be *weak*, and having *few*, it may be *strong*. He knows that the secret of its power lies in the individual integrity of its parts, their devotion and faithfulness; and that it can never fall but by an apostacy from its own principles, by treason against itself.

MARRIED,—On the 24th ult., according to the order of the Society of Friends, THOMAS S. FOULKE, of Gwynedd, to PHEBE W. SHOEMAKER, of Upper Dublin, both of Montgomery Co., Pa.

——, According to the order of Friends, at Whitewater, Richmond, Ind., JESSE S. WILSON, son of William and Elizabeth Wilson, of Loudon Co., Va., to REBECCA D., daughter of Benjamin and Emily L. Stratton, of the former place.

DIED,—On the morning of the 11th ult., after a long illness, which she bore with Christian patience, ELIZA R., wife of David Wilson, aged 48 years, 4 months and 24 days. Her remains were interred in Friends' burial ground, at Hockessin, Delaware, on the first day of the week following, attended by a large concourse of friends and neighbors, after which a solemn meeting was held.

——, On the 30th ult., at Avondale, of congestion of the lungs, MARY M. ELLICOTT, wife of Thos. Ellicott, a member of New Garden Monthly Meeting, Chester Co., Pa., in the 77th year of her age.

For Friends' Intelligencer.

The following little tribute to the memory of our friend John Jackson was particularly pleasant to me, coming from the pen of one who has shared the labor of love which he so assiduously bestowed upon those under his care, not only for their present but future good. And as many of the youthful readers of the Intelligencer may have also been "Sharon Scholars," it is offered for insertion with the belief that it will meet with a response in the minds of such; and by way of stimulus to all would add, "They mourn the dead, who live as he desired." T.

ON THE DEATH OF JOHN JACKSON.

The announcement of the death of John Jackson has been received by many with feelings of the deepest emotion. We can scarcely realize that the last sad scene is over, and his dear remains have been carried over the ground so often pressed by his footsteps, when on errands of mercy. Truly, indeed, a good man has been called from our midst, and passed from works to rewards. When (what the world calls) a great man dies, 'tis customary to erect a monument with his name inscribed thereon, lest he be forgotten; when a good man takes his departure, as in the present instance, this is unnecessary. He built his own monument—and 'tis engraven on the hearts of all that knew him—by his Christian charity, strong love of the truth, and good example both in word and deed. Yes, we will remember him, but will we remember also the lessons he taught us?

Methinks I see him now taking his seat among us, as was his wont each sabbath evening, at the assembling of the household board to worship; and though the countenances of some wore a darker hue than others, it mattered not to him—all were alike welcome, for he was no respecter of persons. At such times he would address us, with all that persuasive eloquence for which he was so remarkable, striving to instil into our minds the beauty of holiness, and the necessity of that self-denial which teaches love to God and love to man; or appearing in supplication, he would offer up the most fervent aspirations unto the Giver of all good, that he would preserve us from temptation to evil, and lead us in the way he would have us to go. Many of us looked upon those hours as among

the happiest of our lives, and felt that it was good for us to be there.

As a Teacher, few were beloved like him—indeed we almost reverenced him; we even loved his old white hat, and often stole it from its accustomed place in the window and put it on our heads, that when he came to reach for it, we might receive a pleasant look or a kind word. I will mention one of the many little incidents that occurred whilst I was one of the members of his family. 'Twas on a very stormy sabbath morning, the rain and sleet rendering it almost impossible to turn out, that a man humble in appearance, and seeming no stranger to the ills of life, called at Sharon, and inquired for the Minister. "Uncle John" made his appearance, when he stated that he was a stranger, I think from Ireland, and had recently removed with his family near Darby. One of his children having died the day previous, he wished our preceptor to come and preach the funeral sermon, expecting to pay him for the service. "Uncle John" tried to explain to him that he never made appointments to preach, nor received money as a recompense for so doing, but promised to attend the funeral. In the afternoon, he took his umbrella, and walked amid the storm to the place designated; and we were afterwards told, preached a powerful sermon. Though we shall never again see those kind looks that are so deeply engraven on our hearts, is it not comforting to feel assured he has gone home—a home in heaven—what a blessed thought! where the redeemed are safe from suffering, and more, from temptation, and where his tender spirit will be no more grieved for the sins and sufferings of his fellow man. Deeply indeed do we sympathize with his afflicted wife and children in their great loss; but there is One that has promised he will be a father to the fatherless, and a husband to the widow; will he not take them under his especial care?

"So, from the field of labor thou art gone
To thy reward,—like him who putteth off
His outer garment, at the noontide hour,
To take a quiet sleep. Thy zeal hath run
Its course untiring, and thy quickened love,
Where'er thy Master pointed, joy'd to go.
Amid thy faithful toil, His summons came,
Warning thee home;—and thou did'st loose thy heart
From thy fond flock, and from affection's bonds,
And from thy blessed children's warm embrace,
With smiles and songs of praise.
Though grieving love
Would blindly keep thee in this vale of tears,
Farewell! It is a glorious flight for faith
To trace thy upward path, above this clime
Of change and storm. We will remember thee
At thy turf bed,—and, 'mid the twilight hour
Of solemn music, when the buried friend
Comes back so visibly, and seems to fill
The vacant chair, our speech shall be of thee."

A Sharon Scholar.

The Committee of Management of the Library Association of Friends will hold a Stated Meeting on Fourth day evening next, the 13th inst., at 8 o'clock.

Jacob M. Ellis,
Philada., 6th mo. 9th, 1855. *Clerk.*

Extracts from the Minutes of the Yearly Meeting of Women Friends, held in Philadelphia, by adjournments, from the 14th of the Fifth month to the 18th of the same inclusive, 1855.

Reports were received from all the Quarterly Meetings, constituting this Yearly Meeting, also from Fishing creek Half Year's Meeting. The representatives being called, were all present excepting eight; for the absence of six, sufficient excuses were rendered.

Minutes for Women Friends in attendance from other Yearly Meetings, were read, viz: For Rachel W. Barker, a minister, from Oswego Monthly Meeting, N. Y. Rebecca Price, a minister, from Gunpowder Monthly Meeting, Md. Lydia Jeffries, an elder, from Baltimore Monthly Meeting, Md., for the western district, and one for Elizabeth S. Brooks; a minister, from Blue River Monthly, endorsed by Blue river Quarterly Meeting, Indiana.

Epistles from our sisters at their Yearly Meetings of Ohio, Indiana, New York, Genessee and Baltimore, were read to our comfort and edification, enconraging us to dwell low, as at the feet of our Divine Master, where we will be preserved in a state of watchfulness unto prayer; that thus we may, in the unity of the spirit and bond of peace, evince renewed faithfulness and increasing harmony in supporting our noble testimonies, and in exalting the standard of truth and righteousness before an observing world. To essay replies to these epistles, as way may open, a committee was appointed.

The representatives were desired to confer together, at the rise of the meeting, that they may be prepared to propose this afternoon suitable Friends to serve as clerk and assistant clerk the present year.

Afternoon.

The representatives reported, they were united in proposing Mary S. Lippincott for clerk, and Mary S. Michener for assistant clerk. Which being approved, were appointed to the service.

The minute of last year on the subject of Edution and Libraries was read; and the standing Committee produced the following satisfactory report, which afforded encouragement to believe there is an increasing concern amongst Friends on the important subject of the guarded education of our children, and in providing suitable books accessible to all our members.

Report from the Committee on Education and Libraries, to Philada. Yearly Meeting of Women Friends

We inform that the importants subjects committed to our trust, have continued to claim our interest and attention.

Since last report, another school has been established for the accommodation of Friends' children, in a neighborhood where heretofore there has been none, within an available distance. This has been in successful operation during the past winter. The one established last year has been continued, and the benefits arising from it, are also apparent. They are both *free* schools for the children of Friends, and are dependant for support, upon a small fund belonging to the Southern Quarterly Meeting. We mention this fact, as an encouragement to Friends of other quarters, where there are funds *equally available for educational purposes*, and which if rightly applied, would do much toward promoting the guarded education of our youth.

We also inform that $52 50, the amount on hand toward educating young women who wished to become teachers, has been expended under the direction of the committee in the futherance of the object in view. After this fund was exhausted, we received another application for assistance, and feeling the importance of the query, "Do Friends' children freely partake of learning *to fit them for business?*" we raised, by voluntary contribution, $54, and the advantages of a good school are now being enjoyed by this applicant.

But while we believe that we have done what we could, we feel that it is due to the Yearly Meeting and to its committee, to state that the several concerns under care cannot be *efficiently carried on*, unless the requisite means be furnished by the Yearly Meeting.

Only $6 62 have been handed us the past year, for the purchase of books. Our stock has been somewhat increased by donations, and we have now on hand thirty-five volumes, awaiting a call from some of our Libraries.

Signed on behalf of the Committee,

DEBORAH F. WHARTON,
SARAH S. BIDDLE,
HARRIET OGDEN,
JANE JOHNSON.

Philada. 5th mo. 10th, 1855.

Since the above was signed, there has been received a contribution from Middletown Monthly Meeting, also three dollars from Abington.

The prosperous condition of the schools recently established to furnish education equally to all our members, affords a hope that further labor may be extended; and that Friends will contribute more liberally to enable the committee to prosecute this interesting concern. The committee was continued.

The education of the people of color in our various neighborhoods, also claimed serious consideration, and some of the difficulties surrounding them were brought into view; we were affectionately solicited to search out not only the children but those of more mature age; encourage their attendance at schools, and furnish books and comfortable clothing where needed. If there are no schools, use our influence for the establishment of such, or instruct them in whatever manner it can best be done. A proper education may help to raise them from their degraded condition into a sphere of usefulness. The success attending such labors as presented before us, by some who have been engaged in this good work, should stimulate us to "go and do likewise." Their progress in study, and their advancement in the higher branches of literature clearly evince that they have talents and intellect, which only need cultivating rightly, in order to make them a useful and independent people.

Fifteenth of the month and third of the week.

The state of society was entered upon by reading and answering the first three queries. The many deficiencies particularly the neglect in the attendance of our religious meetings, brought over us a deep concern. We were counselled to make a close self-examination, that the cause may be searched out, and that greater faithfulness in this important duty may be observed. The young were persuaded to assemble with their parents and friends, and feel after that Divine Spirit which furnishes ability to worship the Father in spirit and in truth, and crowns even our silent assemblies with Life and Power. We were encouraged to dwell in love which is the badge of discipleship, that under its influence we may "be kindly affectioned one to another," and harmonize in every good word and work unto which we are called, endeavoring to evince greater consistency in our every day life and example.

Mothers and daughters were feelingly persuaded to come into that simplicity of manners and apparel which the Truth dictates: to be willing to lay aside those ornaments which nurture pride, and lead into greater departures from the Christian pathway: especially the costly jewelry with which many are adorned, an indulgence in which is inconsistent for a people professing as we do. "Let not our adornment be" the putting on of jewelry, and of ornamental work—the former consuming means which would go so far to provide food and clothing for the poor and destitute—the latter occupying precious time, which might be spent in making garments for these; and in many ways of usefulness. But "let it be be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

We were impressively called to labor in the vineyard of our own hearts, to root out the poisonous vine of pride, preparing the ground for the growth of the good seed, that it may take root downwards and spring upwards, bringing forth fruit in due season. Thus the hearts of those

who travail for the prosperity of Zion and the enlargement of her borders, will be made to rejoice in the prospect of a succession of standard bearers to fill the places of those who are being gathered to their everlasting rest.

The language has gone forth—"Put away your pianos, accordeons, and other instruments of music," for the effect of these is to draw aside from the still small voice that is calling to higher enjoyments than those of time and sense; love to retire in stillness to wait upon the Lord; enter into the closet and shut the door, that in meditation and prayer you may feel the sweet incomes of His love, and partake at His bountiful table, which is spread with rich dainties and free for all.

The dear youth were called to come away from the many allurements by which they are surrounded, and encouraged to assemble, with their parents and elder friends, in our religious meetings, strengthening their hands, which are ready at seasons to hang down through weakness. As your spirits are gathered, you will witness the promise verified even in silent meetings—"where two or three are gathered in my name there am I in the midst of them." By greater consistency in the support of our various testimonies, "our light will so shine before men that they may see our good works, and glorify our Father which is in heaven."

Afternoon.

The remaining queries, with their answers, were read and deliberated upon; also, summary answers, which were adopted as nearly representing our state. A concern prevailed that our testimony against a hireling ministry may be more fully maintained, being one of vital importance to the welfare of our society. In view of the violation of it, the inquiry was made—"Is there no balm in Gilead; no physician there?" The same Physician which our worthy predecessors found sufficient to heal them of all their maladies, and enabled them to stand noble advocates for the truth, undefiled by the influences of the world, is still present for our healing and redemption.

Testimonies were borne, encouraging us to exert our influence in discarding the use of intoxicating drinks; and in promoting moderation and temperance on all occasions.

The expense in clothing, and all other preparations for the interment of the lifeless remains of our dear friends, continues to be cause for deep concern; and we were directed to that pure principle that is still calling us out of the customs and fashions of a vain world; that our feelings may gradually be drawn from "the dust that returns to the earth as it was," unto the "spirit that returns to God who gave it."

We have been reminded to look after those requiring aid, to assist them in business and endeavor to help them through their varied difficulties—to remember the sick and afflicted, and minister to them as opportunity offers for their consolation.

A desire was expressed, that in dealing with offenders, a right spirit may by maintained.

Sixteenth of the month and fourth of the week.

The second Annual Query, and its answers, were read, affording encouragement to believe that the labors of the committee have been blest in endeavoring to establish suitable schools under our own direction, where the children of Friends may receive a guarded education, without being exposed to counter influences.

The Report from Concord Quarterly Meeting informed that "There are four schools in which the children of Friends are admitted free of charge; the teachers being remunerated from funds partly raised annually by the voluntary contribution of the members of the meetings in which these schools are located."

Some meetings have forwarded contributions to the committee, and Friends were requested to keep alive the concern; especially that a fund may be kept to aid young women in receiving an education to qualify them for teachers.

Afternoon.

The meeting was introduced into a deep exercise, in view of the condition of the inhabitants of our slaveholding States, and a concern was feelingly spread before us to consider the propriety of addressing an Epistle to them. During the deliberation of this weighty subject, much solemnity prevailed, and many interesting testimonies were borne, tending to promote harmony and unity, and evincing a lively interest on behalf of the oppressor, and deep sympathy with the oppressed.

Though much unity was expressed, and many seemed prepared for such an offering, yet, way did not open in the minds of all, to address them at this time. We were affectionately encouraged to dwell under the weight of the concern, and attend to every conviction of duty, that we may become clean-handed as a people, and be instrumental in encouraging the oppressor to "undo the heavy burdens, and to let the oppressed go free, and that (they) break every yoke."

Seventeenth of the Month, Fifth Day—Afternoon.

To aid the Clerks in preparing the Extracts and attend to their printing and distribution, a committee was appointed.

A desire was expressed, that in distributing them in our different meetings, the aged and afflicted may be sought out, and the young women were encouraged to read them to such, believing, by so doing, they will find the reward of peace.

Epistles to our sisters at their Yearly Meetings of New York, Baltimore and Ohio, were read, and, with small alterations, approved.

A concern still prevailed on account of the great departures from simplicity amongst us, and admonition was impressively given to be faithful in little things; as it is only by attention to these that way is made for obedience in greater. Mothers were called upon to look around them, and see whether they had fulfilled their part in proper restraint; and daughters to examine whether obedience to parents has been observed. "For, if we obey not our parents whom we have seen, how shall we obey our Heavenly Father whom we have not seen."

Eighteenth of the month and sixth of the week.

Epistles to our sisters at their Yearly Meetings of Indiana and Genessee, were read, approved, and with the others directed to be signed. A committee was appointed to transcribe and forward them to the respective meetings.

The subject of attending places of diversion was revived, and a living concern was felt that our dear young women would cultivate the powers that have been given them to make home attractive, and thus exercise such an influence over their brothers and young friends, as would restrain them from attending those places of vice and immorality which are not only contaminanating the youth of the city, but spreading their baneful effects in the country also.

An interesting memorial from Green Street Monthly and Philadelphia Quarterly Meetings, concerning our beloved friend Mary Moore, a minister, deceased, was read, at this time; exhibiting a life of great meekness and humility; patience and resignation in all the vicissitudes of life; and a quiet, peaceful close—giving evidence that she was ready to be gathered to her everlasting rest.

Having been favored throughout the sittings of our Yearly Meeting to feel the owning presence of the Great Head of the Church, drawing us together by the cords of his love, and furnishing with qualification to transact the business that has come before us with much harmony and sisterly condescension; grateful for the favor, we conclude to meet at the usual time next year, if consistent with the Divine Will.

Extracted from the Minutes.

MARY S. LIPPINCOTT, *Clerk.*

For Friends' Intelligencer.

Books introduced into Friends' Library, Cherry Street, since last Report.

(Continued from page 174.)

Gurney's Observations on the Society of Friends.
Education by Spurzheim.
Mental Science.
Hopes and Helps.
Ways of Life.
World in a Workshop.
Trifolium.
Queens of Scotland.
Springfield Armory.
Kiss for a Blow.
Wolfert Roost.
Benton's Thirty Years in the U. S. Senate.
Bryant's Poems; 2 vols.
Columbian Orator.
Maury's Atlas of the Sea.
Orators and Statesmen.
Robinson Crusoe.
Life of Seward.
Mutineers.
Howitt's Australia.
Prime's Travels; 2 vols.
The Great Journey.
Robert Gray.
The Englishwoman in Russia.
Harper's Story Book; vol. 2d.
Chemistry of Common Life; 2 vols.
Smith's Lectures on History; vol. 1st.
Falcon Island.

Extracted from the Minutes.

JACOB M. ELLIS, *Clerk.*

To be continued.

For Friends' Intelligencer.

In the Intelligencer of the 28th ultimo, is an editorial article commenting upon an essay of mine on Vegetable Physiology, inserted in that number, which seems to require some reply. Had it not been for the length of the essay, I might have given the authority for the theory of electrical action in growing plants, and thus have escaped even the suspicion of permitting myself to indulge too freely in speculation, and to advance hypotheses unsupported by proof. In a work called the Farmer's Guide to Scientific and Practical Agriculture, by Henry Stephens, and J. P. Norton, and published in numbers by Leonard Scott & Co., New York, commencing in 1850, is an article on "Electro Culture." This interesting article is too long to be inserted entire, but I shall endeavor to bring into view some of the facts, and the conclusions resulting from them. That some connection exists betwixt the growth of plants, or the germination of seeds at least, and evolution of the electric fluid, has been satisfactorily demonstrated by M. Pouillet, and as a consequence it has been suggested to render available the influence of electric agency, in raising plants on a large scale. William Sturgeon, of Manchester, had successfully applied this principle in cultivation, and has shown the relation which exists betwixt the electricity of the air and of the earth. He observes that "this active element of nature is so universally diffused throughout every part of the terrestrial creation, that it becomes an occupant of every part of the earth's surface, and of the shell of air that surrounds it," and considers that "trees, shrubs, plants, flowers, and crops of every kind, partake of this electric distribution, and that each individual object is possessed of more or less of this extraordinary element." A disturbance of the electric fluid, in any body may be accomplished either by abstraction, addition, or by merely forcing a part of it to some particular side of the body operated on.

"In the first condition the body would be

electro-negative, in the second *electro-positive*, and in the third *electro-polar*. Any individual object or body may be *positive* to another, whilst at the same time it is *negative* to a third. Hence the only *absolute* electric state that any body can appear in, is in the *polar*, a condition growing plants must necessarily assume. A similar inequality of electric force occurs among growing plants and their manures, and even amongst the various elements which constitute the latter, no two of them being precisely alike at the same time. Hence the particles constituting each and every variety of soil are endowed with a peculiar electric force, a circumstance of immense importance in the contemplation of the vegetable physiologist."

"The metals are the best electrical conductors; but there are many other kinds of matter which rank high in this capacity. Such are trees when full of sap-water, and consequently all growing plants by virtue of the water they contain. Moist land is also a conductor of electricity. Dry sand is a bad conductor, so is dry mould of every kind; but limestone rock and dry chalk are still worse, and dry air is a worse conductor than any of the rest, though moist air is a tolerably good conductor."

"Another grand law of electricity is that the transmission is uniformly from the positive to the negative parts. Now as this is a universal law when electric fluid is transmitted from one body or object to another, it follows that the electro-positive state of the air contiguous to growing plants, causes the latter to become *electro-polar* even when they are in the act of transmitting fluid to the ground, their upper parts being negative relatively to the roots, whilst the latter in their turn are positive to the contiguous manure and soil, to which they deliver up the fluid, or rather such portions of them as are not retained for the expansion and growth of the plants."

"From this train of reasoning, we are led to some of the most interesting points in vegetable physiology. The electro-polar condition of plants qualifies them in an eminent degree for the performance of those operations which develop electro-chemical phenomena; and what is very remarkable, the laws of this beautiful branch of electricity are rigidly enforced, and admirably complied with in the decomposition of carbonic acid gas by their foliaceous parts; for in this process the *electro-positive* carbon is drawn to the *electro-negative* poles of the plants in precisely the same manner as any electro-negative pole artificially made would release the carbon from the oxygen, and select it in preference. This remarkable fact, based as it is on the strict principles of electric action, not only establishes a correct view of the *modus operandi* by which plants are enabled to acquire food though the instrumentality of their foliage, but appears to be well calculated to give a clue to every operation by which vegetables become nourished and elaborate their food, in all the variety of structure they so beautifully assume."

"Contemplations on electro-chemical forces, thus disencumbered of complexity, lead by easy gradations to many recondite operations of nature, and to the discovery of those hidden actions by which the ever varying transformations of matter are accomplished. They are well calculated to afford a clue to those atomic operations which, in silent seclusion, select the appropriate materials, convey them to their destination, and elaborate them in the structure of every vegetable tissue that is formed within and upon the land."

This is not theory merely, for the author of the above extract erected poles with wires both above and below the surface of the ground, where a crop was growing, and thereby increased the crop largely, within reach of the electric influence. The inference then is strong, that if by a special application of electricity to plants, their vigor is greatly promoted, it must be by urging into greater activity the laws of assimilation and growth, for it adds nothing organic or inorganic to the plant.

The circulation in the human system has been considered as the type of the circulation in plants, and was presented to my consideration in the editorial referred to. But the analogy does not appear to hold good. In the one case we have a muscular power, with sufficient exertion to force the blood throughout the animal system and carry with it materials for growth as well as to carry off all worn out matter; in the other there is a power sufficient to carry materials for growth from the root to the farthest extremity, but I may be permitted to say, without in the least wishing to mislead the younger readers of the Intelligencer in their researches into this interesting department of Natural Science, that I have not seen sufficient evidence of a downward flow of sap, to satisfy my mind that such is the fact, especially when it is known, that there is in another department of science, facts that will more fully explain the phenomena of growth, than the theory formerly considered correct. Professor Gray, in his Botanical Text Book, says "there is no movement in plants of the nature of the circulation in animals." This then will account for all the facts in vegetable physiology; and though it may be supposed that "all experience and observation have shown that the decomposition of carbonic acid is never known to be effected without sunlight, yet it is also known that plants do not give off water, or but very sparingly, except in the day time, and may not water be the means of carrying off the oxygen after decomposition?"

That the bark exercises an important part as well as the leaves in the formation of young wood

is fully proved. Amateur cultivators, have carefully removed all the bark from around a tree or branch, say of an apple tree, and then as carefully taken the bark from another tree, say a pear tree of the same size, and replaced it in the room of the first, and if neatly done at the proper season, the bark will adhere and the tree will continue to grow, but the wood grown under the bark from the pear tree, will be pear tree wood, even though no leaves or buds grew from that bark. The same result will follow with any other trees of the same class, or of those that may be grafted or budded together.

Perhaps I had better draw to a close, though I might go on and shew that "the electric equilibrium" is much oftener disturbed than we are aware of, and that there would be sufficient power in such disturbance to account for "electrical decomposition." I might shew that analogy does not support the theory, that "the materials do ascend to the leaves before they are assimilated by the plant," and that there are other chemical principles, that quite as satisfactorily account for the result, as those heretofore brought forward in its support. I might shew that it would scarcely be possible for "water to permeate the woody matter of the root, and yet not enter the sap vessels," and that this water must be precisely like that that enters by the roctlets, but I will forbear, after saying that in all I have written, I have been actuated solely by feelings of kindness, and a desire to promote, rather than mislead any in their researches after scientific knowledge. Science, like truth, will not suffer from properly conducted investigations, but on the contrary has been benefited by such trials, and been enabled thus to throw off much than clogged her energies. YARDLEY TAYLOR.

5th month, 1855.

THE THREE SONS.

The author of this exquisite piece is Thomas Moultrie, an esteemed clergyman of the Church of England. The conception of the poem is quite original; the description of the three little boys is a picture for a painter; the sentiment is extremely touching. Few who are parents could read it without a sympathetic sob. The simplicity of the language assorts well with the simplicity of the idea, and the pure spirit of pious resignation which it breathes—the consolation found by the Christian in the promises of his faith—is *the poetry of religion.—Transcript.*

I have a son, a little son, a boy just five years old,
With eyes of thoughtful earnestness and mind of gentle mould.
They tell me that unusual grace in all his ways appears,
That my child is grave and wise of heart beyond his childish years.
I cannot say how this may be, I know his face is fair,
And yet his chiefest comeliness is his sweet and serious air:
I know his heart is kind and fond, I know he loveth me,
But loveth yet his mother more with grateful fervency;
But that which others most admire is the thought which fills his mind,
The food for grave inquiring speech he everywhere doth find.
Strange questions doth he ask of me, when we together walk;
He scarcely thinks as children think, or talks as children talk.
Nor cares he much for childish sports, dotes not on bat or ball,
But looks on manhood's ways and works, and aptly mimics all.
His little heart is busy still, and oftentimes perplext
With thoughts about this world of ours, and thoughts about the next;
He kneels at his dear mother's knee, she teacheth him to pray,
And strange, and sweet, and solemn then, are the words which he will say.
Oh, should my gentle child be spared to manhood's years like me,
A holier and a wiser man I trust that he will be:
And when I look into his eyes and stroke his thoughtful brow,
I dare not think what I should feel, were I to lose him now!

I have a son—a second son—a simple child of three;
I'll not declare how bright and fair his little features be—
How silver-sweet those tones of his, when he prattles on my knee.
I do not think his light blue eye is, like his brother's, keen,
Nor his brow so full of childish thought as his hath ever been;
But his little heart's a fountain pure of kind and tender feeling,
And his every look 's a gleam of light, rich depths of love revealing.
When he walks with me, the country folk, who pass us in the street,
Will shout for joy, and bless my boy, he looks so mild and sweet.
A playfellow is he to all, and yet with cheerful tone
Will sing his little songs of love, when left to sport alone.
His presence is like sunshine sent to gladden home and hearth,
To comfort us in all our griefs and sweeten all our mirth.
Should *he* grow up to riper years, God grant his heart may prove
As sweet a home for heavenly grace, as now for earthly love.
And if beside his grave the tears our aching eyes must dim,
God comfort us for all the love which we shall lose in him.

I have a son, a third sweet son; his age I cannot tell,
For they reckon not by years and months where he has gone to dwell.
To us, for fourteen anxious months, his infant smiles were given,
And then he bade farewell to earth, and went to live in Heaven.
I cannot tell what form is his, what look he weareth now,
Nor guess how bright a glory crowns his shining seraph's brow:
The thoughts that fill his sinless soul, the bliss which he doth feel,
Are number'd with the secret things which God will not reveal;

But I know (for God hath told me this) that he is now at rest,
Where other blessed infants be, on their Saviour's loving breast.
I know his spirit feels no more this weary load of flesh,
But his sleep is bless'd with endless dreams of joy for ever fresh.
I know the Angels fold him close beneath their glittering wings,
And soothe him with a song that breathes of Heaven's divinest things.
I know that we shall meet our babe, (his mother dear and I,)
Where God for aye shall wipe away all tears from every eye.
Whate'er befals his brethren twain, *his* bliss can never cease;
Their lot may here be grief and fear, but *his* is certain peace.
It may be that the tempter's wiles their souls from bliss may sever,
But, if our own poor faith fail not, *he* must be ours forever.
When we think of what our darling is, and what we still must be,
When we muse on *that* world's perfect bliss, and *this* world's misery;
When we groan beneath this load of sin, and feel this grief and pain;
Oh! we'd rather lose our other two than have him here again.

PHILADELPHIA MARKETS.

Flour and Meal.—Breadstuffs of all descriptions are quiet, but firm. There is little inquiry for export, and sales are almost wholly confined to the demand for home use, at $11 00 for standard and good brands; small sales at $11 25 a 12 00 per barrel for extra and fancy brands. Rye Flour is firm and prices are higher. Sales at $7 50 per barrel. Pennsylvania Corn Meal is dull at $5 00 per bbl. Sales of Brandywine at $5 50.

Grain.—Wheat is active. Sales of 3000 bushels of Southern and Pennsylvania red at $2 63 per bu., afloat, and $2 63 in store. White is worth $2 70, afloat. Rye is selling at $1 62 per bu. Corn is higher; Southern and Penna. yellow is selling at 110c, afloat. Oats are better; sales of Penna in store at 70c.

Cattle Market.—At Wm. L. Torbert's Avenue Drove Yards, Twenty-fourth Ward, the arrivals of stock, principally by Pennsylvania and Cumberland Valley Railroad, have been 270 fat Cattle, 200 Cows, Calves and Springers, and 3200 Sheep.

Prices ranging for cattle from $10 50 to 13 50 per 100 lbs. neat, and $5 60 to 7 50 per 100 lbs. on the hoof. Cows and Calves from $25 to 65; Calves, $3 50 to 7 per head; Springers, $20 to 50. Sheep.—Markets continue pretty full and prices rather low; selling from $[illegible] to 5 per head, or 5 cts. per lb. for best quality in market; average rates about 4½ cts. per lb. for good sheep. The receipts of Hogs have been large; 900 head were disposed of at $7 a $8 per 100 lbs. The total of stock for the week has been:—Cattle, 1100 head; Cows, Calves and Springers, 360 head; Sheep, 4600. Left over from 2000 to 2500 Sheep, 180 Cows and Calves.

WILL be Published Fifth month 12th, 1855, THE RISE AND PROGRESS OF THE PEOPLE CALLED QUAKERS; also, Sandy Foundation Shaken, and Innocency with her Open Face, by William Penn, with his Letter to his Wife and Children. 180 pages. Price 25 cents.

T. E. CHAPMAN,
No. 1 S. Fifth St.
5th mo. 5th—6t.

WANTED,—A Female Friend, as teacher in a private family. To a young woman qualified to instruct young children, the situation might be a desirable one. Apply to Richard T. Turner, Still Pond, Kent Co., Md., or W. W. Moore, 100 South Fifth St., Philadelphia.
6th mo. 2d.

FRIENDS' SCHOOL HOUSE IN CAMDEN, N. J. A Female Teacher is wanted to open a School in the pleasantly situated house on the Meeting House lot in Camden. For further particulars apply to Charles Kaighn or William Folwell.
6th mo. 2d.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Summer Session of this Institution will commence on the 21st of Fifth month, and continue twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the session. No extra charge.

For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. Office, Burlington Co., N. J.
4th mo. 21—3m.

GREENWOOD DELL BOARDING SCHOOL.—This Institution is located on the West Branch of the Brandywine, West Bradford township, Chester county, Pa., four miles west of the Borough of West Chester, one mile south of Marshalton.

This School has been in operation for many years under the superintendence of the subscriber. He has the pleasure to inform the public that he has now engaged the services of Jos. Shortlidge, a young man who has had much experience as a teacher, and who has distinguished himself for his industry, perseverance and energy in the prosecution of his studies.

Our Summer Session will commence on the first of Fifth month, (May,) and continue five monts, at sixty dollars per term; one-half to be paid in advance, and the other half at the end of the term, and at the same rate for a shorter period.

The various branches of Mathematics will be taught, with the most useful branches of an English Education, such as Grammar, Rhetoric, Elocution, Phonography, Botany, &c. Geography and History will be particularly attended to. Natural Philosophy, Chemistry and Physiology, Latin, French and Spanish, will be taught without additional charge.

Lectures will be given to the students on the various branches taught.

All students admitted will be expected to conform to the strictest rules of morality and decorum. No profanity of language or game of chance, such as Cards, Dice, or Domino, will be tolerated.

The government of the School will be conducted by the force of argument and persuasion, instead of the argument of force and coercion. In a word, it will be strictly parental.

The situation of this School is a delightful summer retreat. It is easily reached from West Chester and Downingtown. A stage runs from West Chester to Marshalton three times a week, viz.: Third, Fifth and Seventh days.

Letters to be directed, Marshalton P. O.
JONA. GAUSE, *Principal.*
JOS. SHORTLIDGE, *Teacher.*

The Winter Session will commence Eleventh mo 1st, 1855. Pupils will, however, be admitted at any time, as the School is kept open all the year, with the exception of three or four weeks in harvest.
5th mo. 19—6t.

Merrihew & Thompson, Printers, Merchant ab. 4th.

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Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

An account of the Life, Sufferings, Exercises, and Travels, of that faithful servant of Christ, Jane Hoskens.

[Concluded from page 179.]

In the year 1742–3, I went a second time to Barbadoes, in company with Rebecca Minshall. From Barbadoes, we took shipping for Rhode Island, and visited that place, and New England.

In the year 1744, I had a certificate to go a second time to Maryland, Virginia, and Carolina, accompanied by Margaret Churchman. Concerning that visit, I could say much; but it may suffice to remark, that it appeared to me to be a time of gathering. There was great openness among people of various ranks, who followed us from meeting to meeting,—treating us with respect, with marks of real love and affection. But, knowing we had nothing valuable of ourselves, I attribute all to Divine Goodness, who opened the way for us, and who alone is worthy of all the glory. Margaret sometimes appeared in public, and I thought, to good purpose. She was, to me, a good companion.

In the year 1747, I performed a second visit to the churches of Christ, in England and Ireland. I had hitherto undergone many close trials and provings, in my pilgrimage through life; but *this* visit was attended with some of the heaviest, and most painful exercises of any I had ever before experienced. And yet, I have to believe the good Hand, though often concealed, was near under all. He enabled me, at times, to speak to the conditions of the people, so that the witness was reached; and by his own Almighty power, the seed was raised, and brought into dominion: of this, time hath manifested undeniable proofs. So that though this was a painful journey, both to body and mind, yet as the infinitely wise Being was pleased to bless it to some, to the honor of his great name, I dare not repine; but hope, humbly to submit to what he hath permitted, or may permit to attend, for the refining of my faith, and making it more pure than gold.

In the year 1756, with the concurrence of my friends, and their certificate, and having my friend Susannah Brown, of Philadelphia, for my companion, I performed a visit to Friends in New England, &c. as far as I was enabled to travel; though we did not go further eastward than Salem. However, we had several satisfactory meetings amongst Friends, &c.

We first went to New York, and had a meeting there; Friends being glad of our company, which they manifested by their respectful conduct. In company with several of them, we went to Long Island, and attended the Yearly Meeting at Flushing. This meeting was large, and favored with Divine authority from day to day; the people behaved with commendable stillness and quiet, and many Friends remarked it to be more so than usual at some times; the Lord manifesting his power, through poor weak instruments. From thence we proceeded by water to Rhode Island, several Friends of New York accompanying us; and, arriving there about a week before the time of their Yearly Meeting, we had a seasonable opportunity of resting, being received by Friends with great kindness. Through Divine favor, we were enabled to go through our service at the Yearly Meeting, to great satisfaction; being comforted in spirit, in a sense of Divine goodness, and I hope, bowed in awful reverence, under a feeling of gratitude to infinite mercy.

After this meeting, we went to Tiverton, where we had three meetings, which were large, and I think satisfactory. Thence, we took passage in a sloop for the island of Nantucket, where we attended the Yearly Meeting, which was large, and to good satisfaction. In going ashore from the sloop, I received a hurt in my leg, which proved very painful; yet I attended the meetings every day, and was qualified to go through the service required; which I looked upon as a great favor. We staid two weeks on the island; and then, with Sylvanus Hussey and his son, embarked on board their sloop for Boston; where we were detained eight or nine weeks, on account of my lameness, being unable to travel. Friends of the place were exceeding kind; and, I must in justice also remark the same of the people of

other societies, insomuch that I was made to admire. But it was the Lord's doings, and not any merit of mine.

When I got out to meetings again, they were crowded; the people continuing to carry with much respect towards us. And when we left that town, several accompanied us on the way; and some, not of our community, went to Rhode Island, and were at all the meetings with us, which were large and crowded, and I have reason to believe, satisfactory. When we took leave of each other, it was a time worthy to be kept in remembrance.

We came to New York, and thence passed over to Long Island, where we visited most of the meetings. After the last one appointed for us, I was seized in a very uncommon manner; my understanding became so clouded, that I could not recollect where I was; yet was blessed with quietude and peace, fully resigned to the Divine will. In this condition, I was taken to Flushing; where I lay some days. And although thus afflicted, yet in the intervals when my reason returned, Oh! the peace that I enjoyed, and the sweet assurance of my being right, in going this journey, such as I never felt so fully before; which bowed me in reverence before the Divine Majesty, saying, Lord, it is enough. It being the fourth visit I had paid to New England, and likely to be my last, the mighty power of God was more conspicuously manifested to my soul, than I had known, after any other journey.

Several Friends from New York accompanied us to Amboy, where we parted in much love. We then came on to Bordentown, where we stayed some days, and had a meeting; which was satisfactory, though attended with hard labor, before the rubbish was removed. I was favored, and clear in my understanding. Friends accompanied us over the river, to the Pennsylvania side; and Ennion Williams meeting us there, I was conveyed in his carriage to Bristol. We staid the first-day meeting at that town; several Friends from Burlington being at it, we were mutually comforted in each other, in the immortal love and life, which our heavenly Father favored us with. Herein, we parted, and that afternoon we came to Philadelphia, and stayed there a few days.

Here my companion and I parted in love, as we had travelled together. She was kind, and very affectionate to me; and, I believe, was of service in the course of our religious visit.

I have thought, how the wisdom of Divine goodness is eminently displayed, through Christ our Lord, in sending forth his servants to preach the glad tidings of the gospel of life and salvation to the people freely. And I am persuaded, where companions in this solemn service are firmly united in the true bond of Christian fellowship, it must tend to confirm the authority of their message,—testifying their joint consent to the doctrines they teach,—to comfort, strengthen and support each other, through the many trying dispensations, which, in the course of their travels, they have to wade through. This being the real case, judge how great must be the disappointment, when it happens otherwise.

May the all-wise God be pleased to visit those who have gone out of the right path, which by virtue of his light, he had graciously led them into,—and restore them into his favor, so that their latter end may be rest and peace forever!

After my return home from this journey, my time was principally spent in attending our meetings. My worthy friend, Grace Lloyd, was much afflicted on account of my infirmities and troubles, which were not a few. However I have been helped wonderfully through: therefore must not repine.

In the 5th month, 1760, my worthy friend, Grace Lloyd, departed this life. She was one who was favored with excellent talents. In the early part of her days, she was reached to by the almighty hand of God, and as she yielded obedience to the dictates of his holy Spirit, she became serviceable in the church of Christ. She had a good gift, in our discipline; and many times spake in these meetings, with Divine authority, to the tendering of many hearts. She was a woman of good understanding, sound judgment, and quick apprehension. She is now gone, and I hope, is reaping the peaceable fruits of righteousness. This much, I thought, in gratitude, I was obliged to hint concerning her.

When I look back, and consider how the Lord has been pleased to influence the advats of his people, in love towards me, when far at [illegible] ant from all my natural friends, I can but adm[illegible]be his unmerited mercies, and say, he is worthy of worship and pure obedience; for who is like unto God?

I might have added, in the course of the foregoing short narrative, that I attended several Yearly Meetings in Philadelphia. And although I was of little or no service, yet I always returned home better; having enjoyed, among my dear friends, that consolation which my soul thirsted after. Upon the whole, I may say as King David did, Psalm xix. 1, "Day unto day uttereth speech, and night unto night, showeth knowledge." By sore afflictions we learn experience, and if we make a proper use thereof, all will in due time be sanctified to us, so that we shall receive the word of instruction with joy.

JANE HOSKENS.

The preceding account of Jane Hoskens, was printed in Philadelphia in the year 1771. The printer says "the author was acknowledged to be, by those who knew her, a *real Christian*, an *excellent preacher*, and a worthy member of the community to which she belonged." Her name, before marriage, was Jane Fenn, and in Thomas Chalkley's Journal, an excellent Letter is addressed to her and Elizabeth Levis, a little previous to their going to Barbadoes, in the year 172[illegible] She is also mentioned by Thomas Chalkley at several

other times, in terms of much esteem and unity. In John Woolman's Journal, she is mentioned, by the name of Jane Hoskens, as being at the Yearly Meeting on Long Island, in the year 1756, in company with Susannah Brown. We have not seen any account of the time of her decease, nor any Memorial, or testimony of her friends concerning her—but, apprehending the preceding Narrative, written by herself, to be a valuable portrait of her dedicated life, at this day but little known, we have deemed a re-publication may be encouraging and useful.

EARLY PIETY—NO. L.

Joshua Brook, son of Richard and Martha Brook, of Raw, near Huddersfield, in Yorkshire, was born the 17th of the 12th mo. 1701, and educated in the way of truth, as professed by the people called Quakers. He was inclined to learning from his childhood, and as he grew to riper years, he pursued it with more diligence. When others about his age were spending their time in vanity and play, he would often be writing, or reading the Holy Scriptures, and some other books, in which he much delighted; which was a means of preserving him from the many foolish and hurtful vanities youth are too much inclined to.

But afterwards falling into the company of some who pretended to great learning, he was led to be a great admirer of it, so that his mind was too much taken up with it, and diverted from a due regard to that inward principle of light and grace in himself. Afterwards the manifestation of that divine light shining clearly in his heart, showed him his neglect of that inward teacher; and then he came to see he must begin to learn anew, and was brought under great exercise and inward trouble, insomuch that he was scarcely fit for conversation, but very much desired to be alone. The company of those who had been his companions became unpleasant to him. and continuing in a strict course of life, he was very zealous and diligent in going to meetings, and much retired in them. His care was such, not to neglect that great duty of the public worship of God, that long after his infirmity came over him, which was lameness, he would go with his staff and crutch to meetings, though obliged to rest by the way. When his infirmity increased so that he was not able to walk, he would ride to meetings as long as he had strength of body to bear it; but growing weak he was obliged to stay at home, and in process of time to keep his bed, when many lively and heavenly expressions dropped from him.

After a long and sore affliction, for about four years, with lameness, which began on his knee, and extended to his thigh, a dropsy came on, which proved mortal. It began about seven months before his death, and increased until he was very large, and unable to lie down in his bed, not being able to turn himself without assistance, for about seven weeks before his departure. Although in the time of this long illness, his affliction was great and hard to bear, yet it was much overbalanced by that heavenly love and inward refreshment which he was favored with. His patient conduct, and the many seasonable expressions that dropped from him, had great influence, and were very affecting to all ranks of people that came to visit him, which were many.

He often gave good advice to the youth, saying, 'Though you are young, and in the flower of your age, yet think not yourselves secure. You may see a pregnant example in me, who was once as healthful as any of you. How soon that overruling hand may bring you into the same condition, ye know not.' Warning them to give all diligence to make their calling and election sure, that when pale death looked them in the face they might not be surprised, but being fitly prepared, embrace it with rejoicing.

On first day morning before the meeting, which was held at his father's house that day, his brother went to see him, and perceiving him dejected, asked him if he was not under some exercise; 'yes,' said he, 'The Lord is withdrawn from me, so that I do not feel that comfort and satisfaction as heretofore.' His brother replied to this effect: 'Be not discouraged, the Lord is a merciful God, he may try, but will never leave any that put their trust in him.' After the meeting. many friends went to his bedside, and divers lively and powerful expressions were uttered by him, with which many were reached, and some young friends, his companions, were tenderly affected. His brother going to him he said, 'The Lord is come again; I have had a sore day of exercise, with most part of last night, but now the Lord is returned again, for which I bless his holy name.

Some young friends tarried with him that night, thinking him near his close, having had a severe fit the night before. When he felt a return of it coming on, he beckoned to each of them, and they coming near, he took them by the hand one by one and kissed them; taking solemn leave of them. They remained by his bedside expecting his departure; but after some time he recovered out of the fainting fit, and looking up, said with great reverence, 'I thought I had been near the port of eternal rest, and would gladly have remained there, but I see my time is prolonged, and for a while I must return again into this troublesome world; but God will deliver me from all my exercises, blessed be his eternal name.'

At another time he said, 'The Lord hath plucked my feet out of the mire and clay, and set them upon a rock. The Lord hath delivered my soul from all unrighteousness; there is no obstruction in my way. Death is no terror to me; it is the most pleasant thing that ever my eyes beheld. I would not, if I might have my

health again, remain here.' Henry Jackson, a friend who had a great respect for him and often visited him in his sickness, to their comfort and refreshment, the last time he came, a few days before his end, prayed by him; after which he said in much tenderness,' 'My work is almost done; I am going to the patriarchs, prophets, and apostles, to sing hallelujahs and praises for ever and evermore.' Henry said, as he was coming to visit him, it seemed to him as though the holy angels of God were waiting to receive the word of command to conduct his soul into the mansions of glory, and that he could have wished himself in his condition; to which he answered, 'It will not be long ere we shall meet again;' which took such hold on Henry's mind, that soon after he told a friend, he believed it would come to pass, for he thought his days in the world would not be many. And about fourteen weeks after, Henry also finished his course.

His distemper growing more violent, he weakened fast; but as his outward man decayed, his inward comfort increased, and he waited in patience and resignation to the will of God, in full assurance of his souls' salvation. He departed this life the 13th of 7th mo. 1727 in the 26th year of his age.

MEMORIAL OF MARY MOORE.

At a monthly meeting of Friends, held at Green street, Philadelphia, 3d month, 22nd, 1855, the following memorial of our deceased friend, Mary Moore, was read and approved, and directed to be forwarded to the Quarterly Meeting.

"The meek will he guide in judgment, and the meek will he teach his way." (Psalm 15th, 9 v.)

This scriptural declaration was remarkably exemplified in the life and gospel labors of our deceased friend Mary Moore, and we believe it right to give forth for the encouragement of the spiritual traveller, the following memorial.

She was the daughter of Jonathan and Susan Linton, and was born in Bucks County, Pennsylvania, the 14th of 7th month, 1775. Her parents were members of our religious society. During her early childhood they moved to Virginia, where they were separated from Friends, being 20 miles from meeting. Her mother who was exercised for the welfare of her children, and appreciated the advantages of mingling with Friends for the purpose of divine worship, felt this to be a great privation.

In less than a year they returned to Pennsylvania, and in 1792, settled in Philadelphia; soon after which, the yellow fever made its appearance, and several of the family were taken sick with it. Her father died after a few hours illness. Owing to the general alarm, she was obliged, *unassisted*, to prepare the body for interment, and *alone* followed it to the grave.

During this season of deep proving, the tender impressions made upon her mind in very early life by the quickening spirit were solemnly renewed; enabling her to ascribe her support to the divine hand.

About this period, she felt a religious concern regularly to attend meetings; and was faithful to this impression of duty.

In the year 1796, she married John Moore, of Virginia, not a member of any religious society; on account of which she was disowned. For a time she attended the meetings of many different religious denominations; but found therein no spiritual sustenance. Deep discouragements surrounded her, and she ceased to attend any meeting.

But after passing through a season of great conflict, she went to an evening meeting of Friends, where, in a public communication, her state was so clearly spoken to, that she was thereby encouraged again to attend our meetings regularly; and, to use her own significant language, "returned to society, as the dove to the ark; having found no rest for the sole of her foot." She then felt a concern to offer an acknowledgement to her friends, which (after a close investigation by her as to the right time) was made and accepted. Her husband was soon after removed by death. He had become convinced of the principles of our religious society, which was a great comfort to her.

Being now left a widow, with an infant son, and nothing of this world's goods in store, it became necessary for her to procure a livelihood by the labor of her hands. This often led to close provings, as she felt no liberty to pursue a business, the duties of which conflicted with her attendance of our religious meetings.

But, through all, her faith in the divine hand, waxed stronger and stronger, and believing "the eye of the Lord is upon them that fear him, to keep them alive in famine," she was preserved in a good degree of patient resignation to his holy will. Circumstances having prevented her obtaining more than a few months' schooling, she felt, on attaining womanhood, the privation of being unable to read. After diligent application, and considerable effort, she was enabled to read the scriptures of truth, in which she took great delight, leaving what she could not comprehend, and relying upon divine aid for the unfolding thereof.

Previous to the year 1816, she felt called to the work of the ministry. Her first appearances were very broken, and often almost unintelligible, and met with opposition from some friends. By this she was greatly grieved and discouraged; feeling that faithfulness in the occupancy of her one talent, was the only door of hope. We have the testimony of one of her family, that if she allowed herself to be turned aside from this service, she lost all power for

every other duty. But, as she kept close to the feet of her divine Master, her "bow abode in strength, and the arms of her hands were made strong by the hands of the mighty God of Jacob," and she was made a striking example of this fundamental principle of our profession; that the influence and immediate teachings of the holy spirit are the essential qualifications for the work of the ministry. She removed within the limits of Falls Monthly Meeting, Bucks county, where her gift was acknowledged; and she occupied it to the close of her life, in simplicity and godly sincerity, ministering "not with enticing words of man's wisdom," but in the baptising power of truth; reaching the witness in the minds of her hearers; and we may truly say *for her* as the apostle said of *himself*, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

On her return to this city, she became a member of the Monthly Meeting of Friends of Philadelphia, held at Cherry street, and in 1837, she removed within the limits of this Monthly Meeting, when, by the death of her son's wife, the parental care of his family devolved upon her. Being advanced in life, she felt this to be a great responsibility; but as she trusted in the Lord, she found her strength renewed day by day, and in after years, in alluding to it, she acknowledged that unto her had been appointed "beauty for ashes, the oil of joy, for mourning, and the garment of praise for the spirit of heaviness."

On being released from this arduous duty, she looked forward to that quiet so desirable in old age, but was soon called upon to resume the maternal cares in the family of her brother. To the children over whom, at different periods, she was thus placed, she proved a true friend and counsellor, and verily it may be said, these *now* arise up and call her blessed." To share with the needy her scanty portion, and to see a bright spot in every allotment, however gloomy the appearance might be to those around her, were prominent traits in the character of our beloved friend.

Her judgment was sound, her conversation instructive and interesting; and, as a watcher on the wall, she was concerned to discourage a false zeal, but ready, cautiously to encourage the humble traveller Zionward, often "speaking a word in season to those who were weary." Her trust was firm in the superintending care of a gracious Providence; and, in her exhortations to simple obedience, she would often add this testimony, that all would be well with finite man, if he did not undertake to judge for himself and to mark out his own path.

Toward the close of her life, she lost her sight, and in allusion to her blindness she remarked, she did not know that she need grieve; for as the outward sight grew dim, the inner vision became brighter and brighter.

A few days before her death, she remarked to a friend, "the poor body has many infirmities to contend with, but the *immortal part* is continually abounding in the goodness of my Heavenly Father, and this is to my mind a confirming evidence that the work is nearly done."

She attended Meeting on Fifth day morning, and appeared in a living testimony; exhorting to an earnest engagement to secure imperishable riches and to atrust in divine goodness and mercy. Her service was attended with a remarkable solemnity.

The remainder of the day was spent in social visiting. In the evening, after she had retired to her own room, one of the family entering, found her sitting in a reclining posture—but life had fled—apparently without a struggle.

Thus, on the 24th of Third month, 1853, in her 78th year, ended the labors of one who may be justly compared to Mary at the feet of Jesus.

She was one of the Lord's little ones, whom He taught of his ways, and who walked in his paths. Almost without literary education—an orphan in youth—a great portion of her life a widow—in poverty, blindness, and old age, she repined not at her privations, but gratefully numbered her blessings, and *through all*, and *to the last*, she praised the name of her Redeemer for what she was and what she *had received*, calling on others to taste and see that the Lord is good.

Extracted from the Minutes,
JACOB M. ELLIS, Clerk.
LYDIA LONGSTRETH,
Clerk for the day,

Concluding language of James Pemberton's will, dated 5th mo. 11th, 1804.

Now my dear children and grand-children, I entreat you by the endearing ties of parental affection, carefully to cherish and maintain perfect love and harmony with each other, and with my beloved wife;* avoiding all jealousy or surmise that may offer, in the least degree, to interrupt it; and should any difference of sentiment arise on the construction or intent of this my will, or any part thereof (in which I have endeavored to make an equitable distribution of my estate,) I desire and advise all concerned therein to unite in consulting some judicious Friends, and to follow their advice and counsel, for an early, amicable adjustment thereof; and that you be mutually condescending to each other. Live in the daily fear of the Lord your God and Creator; retain an humble, thankful sense of the innumerable unmerited mercies and preservations

* A second wife, not the mother of his children.

received from his all bountiful hands, manifesting your gratitude by benevolence to mankind of all ranks, and a steady attendance of meetings appointed for Divine worship; training up your children in the practice of piety and virtue, instructing them in the principles of vital Christianity, according to the Scriptures of the New Testament and the religious profession of their ancestors—restrain them from improper associates who may tempt them to deviate from the simplicity of the gospel, and that moderation in dress and deportment which it inculcates and requires —that by observance of the monitions of Divine grace, they may conduct themselves in such manner as will promote their most essential happiness in time, and secure to them a well grounded hope of enduring happiness in the life to come.

Witnesses,
SAMUEL COATES.
ISAAC PAXSON.
JAMES TUCKER.

WILLIAM TYNDALE.

(Concluded from page 181.)

Tyndale's writings were obnoxious to the Popish clergy, because he attacked and demolished that stronghold of Popery, a pretended authority of the church, on the plea of immediate and continued descent from the apostles, and their claim of being the depository of traditions alleged to be of equal authority with the Scriptures. Tyndale, in the "Practice of Prelates," proves that this plea has no foundation; that it was many hundred years after Christianity was founded, and had extended her genial influence, before the Papists were conceived; and that it was the work of several centuries to strengthen and prepare that baneful system for the desolation of Europe which it occasioned, not only by crusades and the horrors of war, but by that dismal prostration of intellect to what was called holy church and her dogmas. If inquiry was ventured upon, it was silenced by this *reason* of faith—so the church believes, and because she believes that the fathers believed it, you must therefore believe it, or be deemed a heretic, and suffer death.

Such was the system in which Tyndale had been educated. The light of Scripture had aided in gradually dispersing the gross darkness which had overshadowed his own mind, and he was animated with an earnest desire that the same light should shine upon his native country. John Fox, the martyrologist, observes, that, "the books of W. Tyndale being compiled, published and sent to England, it cannot be spoken what a door of light they opened to the eyes of the whole English nation, which before were many years shut up in darkness." The effect they produced shook the Pope, and alarmed the king and his council. The New Testament in English, and a few little books published by a pious preacher in exile, disquieted the mighty monarch of a great nation, and deeply excited his nobles. Although the effect they produced was not so sudden, yet it appears to have been as deep and alarming as the hand-writing upon the wall was to Belshazzar and his courtiers. Henry had abolished the Pope's jurisdiction in England, but he still cherished Popery as the best means of preserving arbitrary power. The circulation of the Scriptures he saw would be the forerunner of the downfall of the Popish church in England. If the fundamental principle of the Romish Church, *belief without investigation*, gave place to honest inquiry, Henry might justly conclude, that the people, emancipated from religious slavery, would, with injurious haste, shake off their political chains. He therefore exerted all the energies of his powerful mind to extirpate books so much at variance with cruel or unjust laws, and arbitrary domination.

A decree was issued calculated to serve as a general search warrant to examine every man's house for the forbidden books, from the palace to the hovel. Where discovered, the penalty was awfully severe: as in the case of Harding, a tormenting death, too often aggravated by refined cruelty. It is surprising that any of these books have been handed down to us. Most of them still exist, and form an imperishable monument to the talent and piety of the truly illustrious Tyndale: while they form an equally striking monument to the infamy and disgrace of those who sought to destroy works replete with exalted sentiments, because they promoted emancipation from a system the essence of which is spiritual slavery.

It is a matter of regret, to find among the names appended to the decree as members of the council, one who afterwards suffered martyrdom for the very cause which he here condemned. Hugh Latimer then consented to the destruction of Tyndale, as Saul did to the martyrdom of the amiable and pious Stephen.

Tyndale had now settled at Antwerp, as chaplain to the company of English merchants. Wherever he went, his unaffected piety and amiable manners, secured the esteem of all who knew him; and although he sustained a public character, his abode was for some time veiled from his powerful enemies, who had long doomed the persecuted exile to death. He was thus shielded for four years, against all their machinations.

During this perilous time he compiled a short treatise on the sacrament, severely comdemning the absurdities and idolatry of the mass; but fearing that it might offend some weak disciple he withheld it from the press, and it was not printed until after his martyrdom.

The emissaries of Henry, Cardinal Wolsey and Sir Thomas More, were at this time using

their utmost efforts to bring Tyndale to England, that, by cutting short his life, the light of Scripture might be, as they vainly hoped, extinguished. The principal agent employed to effect this, was the British envoy in the Low Countries, Stephen Vaughan, who was empowered to hold out the most specious and alluring promises. But Tyndale contented with his poor apostle's life, although exposed to severe privations, still resisted every temptation to wealth and honor, preferring the wealth of a pure conscience, and the honor of untainted principles with exile and severe sufferings, to all the pomp and luxuries of affluence, with a guilty conscience. His habits for the few years that he resided at Antwerp were most actively benevolent. He was the almoner of his more wealthy countrymen. On two days of the week he relaxed from severe study, and employed the time in visiting and relieving the sick and dying foreigners, and his fellow exiles. Persecution for conscience sake, like a dreadful pestilence, ravaged his native country, sweeping away with the besom of destruction the most pious and benevolent of her sons. Many, to escape a cruel death, fled to Antwerp in the greatest distress; and they obtained from Tyndale, consolation and a supply for their pressing wants. In bestowing alms, he appeared like an angel of mercy: in preaching, he spoke like an apostle. These qualities, which dignify human nature, only excited the more bitter animosity of those who were persecuting Christ in the persons of his pious and devoted disciples.

Tyndale's learned and affectionate friend Frith, relying on promises never intended to be kept, came to England. His amiable temper, and deep store of acquired knowledge, pleaded nothing in his favor. He refused to profess a belief in doctrines to which no human intellect could honestly assent, and at which his heart revolted. He was immediately apprehended and sent to the Tower, whence this highly gifted and learned young man was conveyed to that aceldama where many of the most virtuous and pious men of the age were slaughtered, and from a Smithfield fire he passed to his eternal rest. Two Romish clergymen exhorted the people not to pray for Frith any more than for a dog: at this the martyr smiled and prayed God to forgive them; but the people "sore grudged at them for so saying."

It was in the year 1534 that Tyndale was treacherously betrayed and imprisoned. Sir Thomas More, in the examination of persons accused of heresy, especially such as had come from Flanders or Germany, questioned them minutely as to their knowledge of Tyndale. He had thus obtained a description of his person, dress, habits, friends, and places of resort. He now lodged in the English house or factory, which was kept by a merchant, Thomas Pointz. Henry VIII. and his council suborned and employed one Henry Philips, the son of a custom-house officer at Poole, of gentlemanly appearance, who with a valet came to Antwerp; having made acquaintance with some of the merchants, he met Tyndale, and he without suspicion placed a fatal confidence in him, and invited him to his apartments. Pointz, having some suspicion, asked Tyndale how they became acquainted; to which he replied that he was an honest man, and handsomely learned; and Pointz finding that he had made so favorable an impression on his learned friend, desisted from further inquiry. Philips, after having for some time dined at his table, and partaken of his hospitality, went to Brussels, and with great pains and expense obtained a warrant to apprehend Tyndale for heresy. To execute it, he brought back with him the procurer general, and his officials, not daring to trust the officers of Antwerp, where his victim was so much beloved. Having detained these persons at Antwerp until Pointz had left that city on business, he then called at the house of Pointz, and Tyndale invited him to go and dine with him at the house of one of his friends, assuring him of a hearty welcome. He then, under a pretence of having lost his purse, borrowed of his unsuspecting victim all his money. In passing through the narrow entry of the hotel, Philips, with apparent courtesy, insisted upon Tyndale going first; and as his victim was much shorter than himself, when they came to the door, he pointed down on Tyndale; immediately the officers whom he had placed there, seized him, together with all his books and papers. He was in this penniless condition conveyed to the prison at Vilvoord, a village at the ford between Brussels and Malines, on the road to Antwerp.

Every effort which the most affectionate regard and veneration could prompt was made by Pointz and the British merchants at Antwerp, to obtain his liberation; but it was in vain. Tyndale's imprisonment lasted nearly two years, during which time he was employed in the great object of extending the genial influence of pure religion. His amiable and pious conduct obtained for him every indulgence that could be allowed to a prisoner, which enabled him to carry on a sharp controversy with the professors at the neighboring university of Louvain.

In his imprisonment he redeemed his pledge given to the priest in Gloucestershire many years before, that the plough boys should have the New Testament to read. Following the plan of Luther, who published the New Testament in three different dialects of Germany, he printed the revised version of the preceding year in a provincial orthography, probably that of his native county; peculiarly adapted to agricultural laborers.

The termination of his invaluable life, and of all his sufferings, now drew nigh. His anticipations of release from sin and sorrow, and his de-

sires to join the bright and glorious company of heaven, were about to be realized. He who said "Fear not them which kill the body, but are not able to kill the soul," most eminently comforted and supported his servant. Having exhorted others to constancy, he was now to practice the fiery lesson. The formalities of a trial were gone through, and he was condemned by virtue of a decree made at Augsburg against what was called heresy. In a moment so appalling he exhibited that calm firmness and patient resignation which arose from a sure hope of enjoyments indescribable and full of glory. While he calmly viewed the dread preparations to deprive him of life, and burn his body, his heart mourned over England. His last thoughts were for the eternal welfare of his country, and his dying voice called for mercy on his unrelenting persecutors. He cried out at the stake, "Lord, open the king of England's eyes." He was then strangled and his body reduced to ashes.

The dying prayer of the martyr was soon answered, and the eyes of the king were so far opened, that he issued an injunction, ordering that the Bible should be placed in every church for the free use of the people.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 16, 1855.

Several weeks ago we received the Eighth Annual Report of the Board of Managers of the Philadelphia Society for the Employment and Instruction of the Poor, but have not until now been able to give it a place in our paper. The information contained therein is valuable as a stimulant to future exertion and encouraging to all who are interested in the blessed work of ministering to the necessities of the poor and needy of every class, being instrumental in leading them from the broad way of vice.

We were pleased to find the attention and energy of this benevolent association were turned to the outcast from our prisons who are indeed objects for Christian labor and assistance.

It is evident that assiduous, disinterested exertion has been given by all concerned in the management of this Institution; and each portion of the report deserves an attentive perusal, with the enquiry in the mind,—What am I called upon to do in this vineyard

As employment is elevating to every condition, it is particularly necessary that the inmates of such an Institution should be provided with work suitable for the capacity of each. The managers are fully aware of this, and we unite with them in asking our country friends to remember them when requiring certain kinds of work done, and also when in want of laborers.

What is the right course to pursue for the permanent benefit of the Poor?—is a question which is engaging serious consideration; and many are strictly observing the results of the various benevolent exertions as furnishing experience by which to judge for future action.

We hope some plan may be devised to prevent a recurrence of the same evils which existed during the past winter.

The Report from the Committee on the Dispensary and the Ladies' Committee will appear next week.

For Friends' Intelligencer.

"SALT SPRINGS" AND "GAS SPRINGS" ON THE KENAWHA.

The following interesting account, extracted from a work on the "Philosophy of the Mechanics of Nature," by Z. Allen, may contain facts new and entertaining to our readers.

"The possession of coal and iron by races of men having the knowledge and vigor requisite to use them effectively, constitutes, at the present day, national power.

The facilities for bringing to the surface of the earth the stores of mineral coal, buried beneath the soil of the United States of North America, is even more remarkable than the extraordinary abundance of it. In most of the coal fields of the United States, the coal strata are arranged in layers above the level of adjacent valleys; so that the coal may be brought out by level, or descending rail-ways. The labor of hoisting the fuel from great depths, and of pumping water to drain mines, is thus saved. Indeed the shining masses of coal are to be seen out-cropping where the roads cross numerous hill sides. Bordering the Atlantic sea-board of the United States, the veins of coal are dislocated by convulsive upheavings and depressions of the earth; but in the valley of the Mississippi, the same thick veins of coal are traceable more than a hundred miles continuously, and nearly horizontally. I have entered a coal-mine on the banks of the Ohio river, from which, in the first rude commencement of mining operations, no other means were employed than a horse and sledge, by which tubs of coal were drawn from an impending coal-bluff, a few yards distant from the boats destined to receive it.

Near Pittsburg the coal is delivered at the rate of three or four cents per bushel. Nearly an equal facility of access to coal views in the hill sides is found throughout a great extent of coal-fields in the great valley of the Mississippi. On the impending cliffs overhanging the Kenawha,

one of the tributary streams of the Ohio river, a coal seam is in plain sight of the traveler for many miles, forming a horizontal streak, like a black frontal fillet stretched along the brows of the precipices. Large steam-boats have access to the banks of the river in front of these cliffs, from which the coal is caused to descend in railway cars by gravity, and to discharge their burthens into them.

From the base of some of these coal-cliffs gush forth springs of salt water; and this ready supply of fuel is here most extensively applied to the purpose of the manufacture of table salt, for the supply of the inhabitants of the great valley of the Mississippi, at a prime cost of about ten cents per bushel.

Even this extraordinary facility for procuring organic carbon for combustion as fuel, has been superseded, within a few years past, by recourse to the spontaneous escape from the depths of the earth of the same kinds of constrained groupings of elementary atoms of carbon and hydrogen, in the form of *carburetted hydrogen gas.* The extent and facility of the employment of this natural coal gas, which is here rendered available for the boiling of brine in the production of salt, constitutes one of the most remarkable phenomena of the spontaneous production of *liquid fuel* which our planet affords. Another similar instance occurs in China.

The gratification here derivable from viewing the profuse displays of the bountiful provision of two important necessaries of life, for the supply of the wants of the population that is destined to occupy the fertile valley of the Mississippi, amply rewards the toil of the exploring geologist. The following details are given as the results of personal observations made in the year 1847 at the "salt springs," and "gas springs" on the banks of the Kenawha river, where it intersects the mountains of western Virginia.

It had frequently been noticed by the early settlers of this wild region of mountainous country, that bubbles of air were constantly rising to the surface of stagnant pools of water. On applying a lighted candle to test the nature of the escaping bubbles, they discovered that the pools became covered with lambent flames, producing the phenomenon familiarly known as, "burning springs." These springs were regarded as objects of curiosity by the inhabitants of the vicinity, as similar springs usually have been, when discovered elsewhere.

A few years ago, a proprietor of one of the salt-works on the banks of the Kenawha river continued to bore, or drill into the rocky subtrata of the earth, to the depth of about 1000 feet, for the purpose of obtaining stronger brine springs. Whilst continuing the operation of drilling, the steel chisel finally broke through a stratum of rock into a crevice beneath it. Instantaneously a powerful torrent of commingled air and brine gushed upwards with great violence, jetting into the air like the stream discharged from the pipe of a fire-engine.

Astonished by the appearance of so much air commingled with the uprushing brine, one of the workmen applied a lighted candle near the orifice to ascertain if the air was inflammable. It flashed up in a lofty jet of flame like that of an immense gas-burner, presenting to view the extraordinary spectacle of a jet d'eau of sparkling spray, commingled with wreaths of dazzling flames.

The timber frame-work erected for working the drills, and all the combustible portion of the apparatus, were speedily burnt up. Every attempt to extinguish the flame having proved unsuccessful, the proprietor had begun to despond, instead of rejoicing at the result of his labors. At the suggestion of one of the workmen, the end of a pipe was placed in an erect position over the orifice of the drill-hole, and then dexterously removed, whereby the continuity of the streams of gas was broken, and the flame was thus readily extinguished.

On approaching one of these Artesian wells, or rather spouting fountains, which had just been successfully drilled to tap the subterranean magazine of fluid fuel, we were at first startled by the unearthly sounds produced by the violent belching forth of the brine and gas. The intermitting noises, resembling the hoarse, asthmatic pantings of a powerful locomotive engine, were audible at the distance of a mile. At the same distance the intermitting jet of water appeared spouting upwards to the height of about forty feet, involving in clouds of spray the lofty frame-work of timbers, erected for lifting and dropping the long drill rods with a churning motion.

Near this recently completed Artesian well, were located extensive ranges of sheds of "salt works," in full operation. Here we were informed that 2,400 bushels of salt are obtained weekly from the brine, which is spontaneously discharged into a huge boiler, and is there evaporated by the combustion of the carburetted hydrogen gas spontaneously discharged through a tube into the furnace beneath it.

In order to take a systematic survey of the works, our guide first conducted us by the descent of the river bank to the edge of the Kenawha. Here the top of the copper tube of the Artesian well, of the diameter of about three inches, appeared projecting above the surface of the rocky shore. Connected with the top of the tube was a range of wooden pipes, or bored logs, laid in an ascending direction upon the precipitous river bank to the level of an alluvial plain, on which the works are located.

The uprushing currents of commingled brine and gas caused the bored logs to tremble, and to emit rumbling sounds. Following the direction of these conduit pipes, we came to a large cistern

made of planks, and elevated on posts, about forty feet above the level of the top of the tube of the Artesian well.

The separation of the commingled brine and gas is readily effected in a very simple manner. A rude gas-holder, constructed of the hollow trunk of a sycamore, one of the ancient monarchs of the forests of the west, and still covered with its bark and moss, was arranged, like an inverted tumbler over a basin of water. The gas being specifically lighter than the water, rises into the chamber formed by the hollow trunk of the tree, arranged over the orifice of discharge of the wooden pipe through the bottom of the cistern, whilst the brine subsides to the bottom of the reservoir. By means of this cheap and primitive apparatus, the separation is speedily accomplished, accompanied with violent spasmodic tremors, caused by the intermitted forcible influx of the currents.

Descending by a ladder from the top of this cistern of brine and reservoir of gas, we were conducted by our guide, in the direction of two other wooden pipes: the one terminating over a shallow iron boiler, a hundred feet long, raised on two parallel walls of brickwork, and the other terminating in a furnace of equal length, and of the width of about five feet. The furnace resembled a hall with an iron ceiling.

To supply fluid brine to this huge salt pan, and fluid fuel to the huge furnace beneath it, no other labor was requisite than that of opening faucets.

The superintendent of the works withdrew a loose brick from the front wall of the furnace, to allow us to view the scene of combustion taking place within it. Involuntary exclamations of wonder and astonishment burst forth from the lips of each one of our party, successively, on obtaining a first sight of the grand spectacle of the conflagration of the gas. Billows of fire appeared waving and tossing beneath the iron canopy, extended horizontally to a distance of a hundred feet.

This sublime scene of continuous billows of flame may be imagined, by supposing a large burner, connected with the gas-works of a city, to emit a blaze towering to the height of a hundred feet, and spread out like a fan, flashing and curling in wreaths of resplendent brilliancy.

Turning from this dazzling and bewildering spectacle, and following a branch of the wooden gas-pipe, we were next conducted to another furnace, into which a stream of gas was discharged, and burnt beneath the boiler of a steam engine. The engine was in vigorous action, to operate the drilling apparatus used for boring still another Artesian well. . . . .

The furnace fires are kept glowing incessantly by night and by day, requiring no other attendance than what is necessary to draw off the crystallizing brine into other shallower evaporating pans, through which the steam from the great iron boiler is conducted in copper pipes. The subsiding crystals of salt are occasionally raked out, and are packed in barrels for transportation throughout the valley of the Mississippi. The quantity of gas discharged from one of these "gas wells," has been estimated by a writer in Silliman's Journal to be sufficient to fill a reservoir large enough "to light the city of New York during twelve hours." This extreme estimate is probably much too high. . . .

The daily product of salt amounts to about four hundred bushels, requiring the evaporation of 30,000 gallons of brine per day. The combustion of fifteen tons of coal would be requisite to accomplish the same result that is here obtained by the combustion of a stream of gas issuing from a drill hole in a rock. . . . .

The superintendent of the drilling operations, in progress at one of the salt works, stated that a proprietor had persevered in boring at another spot to the depth of 1850 feet, in an unsuccessful attempt to obtain a supply of gaseous fuel for boiling brine. This extraordinary Artesian well is therefore of about the same depth as the celebrated well of Grenelle in the city of Paris. The temperature of the brine is not tepid, like the warm water gushing forth from the Artesian well in Paris. The solution of the solid crystals of salt probably produces the reduction of temperature.

The quality of this natural gas is of the most refined purity, being entirely devoid of the nauseous odor which characterizes the carburetted hydrogen artificially produced in the gas works in our cities.

When we reflect that this same kind of gas has been constantly issuing from the depths of the earth in this vicinity, as palpably discoverable in stagnant pools by the rising and bursting of the bubbles on the surface of the water of "burning springs," we become lost in astonishment at the vastness of the extent of the elaboration of this product of vegetable organic formations, which is going on in the depths of the earth. . . . . .

It becomes an interesting question which remains to be solved by the test of time, how long will the supply of this fluid fuel continue to gush forth?

The first Artesian gas spring, after pouring forth a continuous stream of gas, during a period of three or four years, has become gradually exhausted; but four or five other similar Artesian wells have been successfully made, within two or three miles of the original one. A recent communication from Mr. S. A. Lewis, addressed to me in a reply to a letter of inquiry, contains the latest intelligence on this subject. He states that the gas has not failed entirely, but is liable to be suddenly cut off from one well, and be diverted in a few minutes to another at a

distance—perhaps on the opposite side of the river. The supply still continues adequate for two salt-works, one of which has produced four hundred bushels of salt per day.

From the preceding facts, it appears that this great quantity of gaseous fuel has been unceasingly elaborated and discharged from the depths of the earth, during a period of eight years, and that the supply still continues sufficient for two of the furnaces above described.

Whilst surveying these regions, abounding in stores of the organic formation of solid and gaseous fuel, and of inorganic crystalline formations of table salt, treasured up for the use of the future generations of men, destined to occupy the great valley of the Mississippi, the traveller cannot refrain from indulging in a train of musing on the important influences which these resources must have in developing the prosperity and happiness of the inhabitants of the broadest fertile region on the face of this planet.—*Allen's Visit to the Kenawha Springs.*

Extracts from a speech of Eli K. Price of Philadelphia, in the Senate of Pennsylvania, on the Bill to restrain the sale of Intoxicating Liquors, delivered 4th mo. 6th and 7th, 1855.

(Concluded from page 183.)

Instead of the baleful thirst for drink that craves but to deform and destroy, let us create the pure the holy thirst for knowledge. This London tailor hit upon the idea, and he made profit out of it, and instead of inflicting disease and misery, became a benefactor to men. I would like to see some of our tavern keepers follow his example and help on the progress of human improvement—to awaken a thirst for knowledge in displacement of the fatal thirst for drink. There is due to this example the merit of both humanity and a provident thrift; for most tavern keepers and grog sellers have ever but practised on that specimen of worldly wisdom in Esop's fables illustrated by killing the goose to get the golden egg. They destroy their customers and trust to the folly and infirmity of mankind for a perpetual succession of victims. They extract their profits from human folly, human health, human misery and human life. Knowing this they never could have rightfully counted their investment as of right, nor to be of longer duration than the time whensoever the people might awake to a sense of their weakness, self-imposition and degradation.

The calculation of the philanthropic statesman yet to be made is this: he is to estimate the cost on the one hand of the expenditure for liquor in the waste of food, and the waste of labor, and in the waste of time—of capital by those engaged in the dispensing of it, and the cost of all the evils it engenders—all that flow from it, of riots and disturbances, of suffering and poverty, the loss by disease and death; on the other hand what it would take to give the people innocent and improving instruction for their leisure hours, to preserve them from the temptations of vice, to afford them that cultivation, which would always make them good and orderly and patriotic citizens of their country. If the latter be the cheapest in pecuniary cost, in cost of health and life, and human welfare, then we are bound to adopt it; and that it is, no one of any reflection can for a moment doubt.

They have begun in a measure to perceive this policy in Europe. It is true that on the continent, it is done partly from motives of policy, to amuse the people—to prevent them from studying, too deeply, affairs of State. They are there amused by theatrical entertainments, galleries of art, and entertained with music playing at the public expense, in the public parks and gardens. But the republican there impatient of the submission of the people to hereditary oppression and wrong, will tell you they make the people dance to the music of the chains that tyrants have imposed upon them. That may be, but there is nevertheless going on in their minds and manners a process of culture and improvement, that make them love and respect literature and art; so that when Paris was sacked during one of the revolutions of France, and the people rushed to the Tuilleries and were about to avenge themselves on royalty by destroying the magnificent and costly pictures which decorated its walls, an artist sprang forward and implored them to save those paintings, saying, "They are for your gratification and amusement; they have been so before and they shall be again," and they were saved. In England, too, they are finding out the wisdom and humanity of instructing and ministering to the enjoyments of the people. They are beginning to open their museums and picture galleries, and their parks and gardens, both those of the nation and those of the aristocracy. London is filled with many parks of many hundreds of acres, where the people freely resort all the days of the week and year. In all these the people are to a great extent enticed from the liquor shops. And hence, although liquor selling is as rife as I have depicted, it has not increased during the last fifteen years as it did over the same period next preceding. But we cannot expect our general or state government to embark in this sort of expenditure. We can, however, expect something of it in our large consolidated city, and every town of the commonwealth should reserve or obtain its grove for the recreation of the people. Indeed, it is provided in the Consolidation Act that the city of Philadelphia shall provide parks for the health and enjoyment of the people. And they are indispensable to avert epidemics and pestilence, and in the end will be the cheapest investment which can be made. The progress needed is that philanthropists and temperance men, and

all the friends of the people should provide for them healthful amusement and improving instruction, always free from gambling and vicious associations. I want to see libraries established, accessible to the people, all over the Commonwealth. The teaching of our public and common schools does not reach the mind of the adult at an age when he can appreciate the value of knowledge, and the mind becomes susceptible to its high impulses and exalted incentives. It is not in the years of thoughtless childhood that it can be inspired with the inappeasable desire for truth and knowledge that will never be extinguished, to give life and energy to carry on the work of mental, moral and religious improvement, fitting man for his duties here and the enjoyment of happiness hereafter.

The provisions required for this work of improvement are libraries, reading rooms, public lectures, mechanic and chemical institutes, musuems, galleries of art, botanic and geological gardens, public squares, parks. Some of these the public can provide, and find them just so much cheaper than the present system, as prevention of evil is always cheaper than its cure; others will come from the munificence of the wealthy, who, dying childless, will make the people their legatees, and posterity the grateful recipients of their bounty.

A CROWNLESS EMPEROR.

Among the intelligence brought by the Africa is the announcement of the 18th of August as the day for the coronation of the Emperor Francis Joseph of Austria. The day selected is his twenty-fifth birth day. It may be deemed strange that an Emperor, who came to the throne seven years ago, should be having his coronation at this late day. The fact is, that the crown, an important accessory on such occasions, has been missing. The Austrian Sovereign is, in his own peculiar dominions, a Grand Duke. The title of the King of Hungary, which the Austrian Grand Dukes have also held, was conferred by the election of the Hungarian Parliament.

When thus elected, the ancient crown of St. Stephen was placed on his head. This is a carefully preserved and rich relic, made originally for Stephen, the first Christian King of Hungary, and handed down, from one sovereign to another, for some nine hundred years, and regarded by the peasantry with an almost superstitious veneration. The present Emperor did not want to be elected, but having set aside the Hungarian Constitution, after the outbreak of 1848, assumed the rank as of right. But in the confusion of the struggle, St. Stephen's headpiece was discovered to be lost. Whether thieves had got it and melted it up for its gold and jewels, or whether the defeated insurgents had carried it off and hid it, no body knew.

One thing was clear—it was gone. Rewards were offered, spies employed, and the country scoured, in search of it. But for once, even Austrian espionage was at fault. Seven long years has the Court of Vienna, like Mr. Micawber, been waiting for something to turn up. Several other matters have turned up during that time, but the whereabouts of the crown has remained a mystery.

Whether the fixing of next August for the time of coronation indicates that it has been found, or that they have concluded to do without it, is not stated. Probably the latter is the case. —*Albany Journal.*

THE ERUPTION OF VESUVIUS.

The Naples correspondent of the London Daily News gives an account of the eruption of Mount Vesuvius, now in full operation. The lava, by the latest accounts, has advanced ten miles from its source, and is doing much damage.

I have before me the report of Cozzolino as to the latest changes which have taken place about the cone. Just at the base of it a lake of fire has been formed, which looks like a red sea in an undulatory state. In the very centre of this has opened another crater, which is throwing out red hot stones. The whole of the summit of the crater is like a sponge and must inevitably fall in. The thin crust trembles under your feet. You may see the stones dance with the tremulous movement; the part immediately around the crater looks like the sides of a heated copper boiler. There are reports of an opening near Pompeii, which is not unlikely, and of another towards Resina. Last night I went to the scene of most stirring interest, after an interval of two days; as we approached the menaced neighborhood, the inhabitants were removing their goods; and on a bridge in the middle of the little township of Circolo were sappers, raising mounds on either side, to divert the ruin from some private grounds, and keep the lava in one straight course. Since the morning it had moved a mile. It was like a vast river of glowing coke. As it moved on, the tens of thousands of lumps rolled and tumbled one over the other, crackling, and grinding and grating; and when, from the very face of it, a large lump fell off, the appearance was that of an iron furnace when the iron is being drawn. What struck me at first, and still strikes me as the most majestic feature in the whole scene, is the slow, silent, irresistible motion of that fiery flood. Active, almighty power without an effort! Sweeping everything before it, overcoming every obstacle, growing up against intervening walls or houses, and devouring them bodily, and then marching on in the same silent, unrelenting, irresistible manner as before. There was a spot beneath my feet where a wall of mason work had been built to break the winter

floods; to this spot all eyes were directed. The fiery river would fall over it in an hour; as yet it was distant from it seventy yards, perhaps. Gradually it rose in height, and swelled out its vast proportions, and then vast masses fell off and rolled forward; then it swelled again, as fresh matter came pressing down behind, and so it broke, and on it rolled again and again, till it had arrived at the very edge. There was a general buzz and murmur of voices. The royal family stood opposite to me, intermingling with the crowd, looking on with intense anxiety. At last it broke, not hurriedly, still with a certain show of majesty. At first a few small lumps fell down; then poured over a pure liquid of metal, like thick treacle, clinging sometimes mass to mass, from its glutinous character, and last of all tumbled over gigantic lumps of scoræ. The expectation is that the lava, should the eruption continue, will flow down the Ponte Madaloni, and into the sea. So grand and so destructive an eruption has not been known for many years.

NEVER DESPAIR.

The words of the Overcomer to one who said, "I am weary; I would that I were dead."

Fainting pilgrim, soon grown weary,
I have words of cheer for thee;
All thy pathway, cold and dreary,
Hath been early trod by me.

Dearest joys, when scarcely tasted,
Have been snatched from thee away;
Golden hopes have quickly wasted
In the conflict of thy day.

Yet hast thou exceeding treasure,
In that bosom lone and bare,
Sunken hope, and shadowed pleasure,
Unexpiring, slumber there.

Through thy pathway darkness hideth,
These shall brighten o'er the storm;
Only where the tempest rideth,
Doth the rainbow bend its form.

On the faded joys thou cherished,
Joys shall spring for coming hours;
Soil whereon the verdure perished,
Yield again the richest flowers.

All the love thy heart has given,
Shall return to gladden thee,
Like the dew that flies to heaven!
Like the bread cast on the sea!

E'en in death it shall not languish;
Young and sweet a brow I see,
Calm, as when midst parting anguish,
Pure, her blessing fell on me.

And when life is load-like pressing,
And my spirit yearns for rest,
Sweetly comes that strengthening blessing,
Angel-like, unto my breast.

Courage, then, oh! sad wayfarer!
Grasp the shield of faith once more;
Ever yet, the trusting wearer
Better days hath found in store.

Resolutely upward turning,
From thy anguish and despair.
Thine extending gaze discerning,
What was dark and hidden there,
Conflicts stern, and dread accounted,
Shall below thy footsteps lay,
Ladder-rounds whereon thou mounted,
Stepping-stones, upon thy way.

A. P.

PAIN A MYSTERY.

Oh mystery of pain! What is thy power,
That Christ should first have suffered thee,
Then left thee to His children as a dower,
To fit them for Eternity?

What can thy pangs effect upon our heart,
That shrink at thy approach, and dread
Thy fearful discipline, and trembling start
Whene'er they mark thy coming tread?

God's wisdom is enwrapped, we know not how,
In many a deep, strange mystery;
And it becomes our souls to meekly bow,
And trust where'er we cannot see.

And one of these deep mysteries is pain,
So dark to us, so hard to bear;
But to our Master's perfect knowledge plain,
And needful for His own to share.

The Sinless learned obedience by these things,
And the same law before us lies:
Christ was "made perfect through his sufferings,"
And we by that same path must rise.

Our finite powers cannot understand,
How pain, the punishment of sin,
Can be transformed into the Christian's friend,
And help him Heaven's bliss to win.

Yet so it is: our God will manifest
Himself to us in many a way,
That bears no meaning to the world unblest,
Which walks by sight, nor heeds faith's ray.

The mystery is deep and secret still;
God doth not show us why nor how
Keen pain should profit us, if at His will
To meet its pangs we humbly bow.

But 'tis enough for us to know His word,
That promises great benefits of love,
To them, who, when his chastening word is heard,
Beneath the yoke submissive move.

The seeming evil shall result in good;
The thorny plant shall bear a flower,
Whose lasting sweetness wakes our gratitude,
And testifies our Master's power.

Our heaven sent faith will make our hearts content,
Without solution of pain's mystery;
Enough for us, it is God's instrument
To fit us for Eternity!

E. L.

INTERESTING FACT.

A recent writer makes some forcible remarks on the prodigious impulse which the prosperity of a nation may receive by the introduction of a single new plant, which he illustrates by the following historical fact:—

In an early part of the reign of George the First, the culture of the turnip was limited in England to a few gardens, as that of the beet now is with us, and used almost exclusively for culinary purposes. That monarch, in one of his visits to his Electorate of Hanover, was attended by his Secretary of State, Lord Townsend. Whilst residing there, this nobleman was struck by the appearance of extensive fields de-

voted to the culture of turnips, as food for cattle and sheep. Impressed with the belief that this method might be introduced with advantage into his own country, he, before leaving Germany, took care to provide himself with seed, and, on his return, earnestly recommended to his tenants a practice, which in Hanover had been found to produce the most favorable results. His wishes were attended to, and the experiment surpassed in success his most sanguine expectations; the field culture of the turnip spread rapidly through the county of Norfolk, which, from that epoch, dates its high reputation as an agricultural district. Lands which rented for one or two shillings an acre, soon brought fifteen or twenty; and sterile barrens, on which were only to be seen a few half-starved rabbits, were reclaimed, and are now covered with rich harvests of grain. Colquhoun, in his Statistical Researches, computes that the annual value of a crop of turnips in Norfolk alone amounts to not less than fourteen millions sterling! When it is considered that this root has been the means of bringing under culture lands, which, without it, must have remained valueless; that it leaves the soil in a condition to ensure a good crop of grass and grain, and that the former is a good preparation for wheat, we may safely consider the benefits resulting to England from the turnip culture as incalculable. If it was now asked, says Colquhoun, who was the man in modern times who had rendered England the most signal service, no one should hesitate to say that it was the nobleman whom shallow courtiers nicknamed, in derision, "Turnip Townsend." In half a century the turnip spread over the three kingdoms, and their yearly value, at this day, says the same author, is not inferior in amount to the interest of the national debt!!

THE GREAT ATLANTIC TELEGRAPH.

For a considerable period nothing has been heard of the progress of the great enterprise of constructing a line of electro-magnetic telegraph across the Atlantic ocean from Europe to America, by the way of Newfoundland and Ireland, and no doubt many have supposed the whole thing a mere project, without body of any kind, existing only in the newspapers and the stock market. To be sure, we have had at intervals vague givings out of what the company was going to do. but nothing actually accomplished having been chronicled, the enterprise has been regarded as a castle in the air. At length, however, we have something more substantial. The company has been all this time busily at work, and there is a visible prospect of the construction of the telegraph. From the government of Newfoundland an exclusive charter has been obtained for fifty years, to build a telegraph to or upon the island, or in the waters adjacent thereto, or any of its dependencies; and to encourage the undertaking, the government has agreed to pay £5000 towards constructing a bridle path across the island for the use of the telegraph, and to guarantee the interest on £50,000 for twenty years, besides giving fifty square miles of land, to be selected anywhere on the islund, on the completion of the line to St. John's, and fifty more if the line be successfully carried across the Atlantic to Europe. From the government of Prince Edward's Island the Company have obtained an exclusive charter for fifty years, and a gift of one thousand acres of land. The Company has also purchased a charter previously obtained in New Brunswick, and have since obtained one from Canada, with full liberty to cross those territories, should it be necessary. An arrangement has been made with Professor Morse for the use of his patents, and all renewals.

The company has done something more substantial than merely to obtain charters. It has proceeded to act vigorously thereon, having purchased the Steamer Victoria, and sent her to Newfoundland with an engineer and assistants. The whole of last season six hundred men were engaged in cutting the road across Newfoundland, a distance of four hundred miles. In doing so, three mineralogists employed by the company to explore the country, discovered two mines of coal, one of copper, one of lead, and quarries of slate and alabaster, besides very valuable tracts of ship timber. These discoveries will of course, tend to populate the line of the road, and make the telegraph valuable. The most important achievement of the Company's agent is thus narrated by the New York Evangelist:

"In London they formed a contract with the Transatlantic Telegraph Company, composed of English and French capitalists, whereby the latter engaged to construct and lay down at their own expense and risk a submarine cable, extending from Ireland to St. John's, Newfoundland, and to have it completed for operation on or before the 22d day of January, 1858. The two companies, European and American, each will own the line which it constructs, but their contract obliges them to operate in connection with each other, to the exclusion of all other lines, for the period of fifty years, which is the limit of the American company's charter. At the same time a favorable contract was made for the sub-marine cable to connect Newfoundland with Cape Breton. This will be seventy-four miles long and is to be ready on the last day of this month when it will be shipped direct to Newfoundland. The steamer Victoria sailed a few days since for St. Johns, with Mr. Ellis, the chief Engineer and his assistants. The company confidently expect to have telegraphic communication established between New York and St. Johns in the course of the summer. All the necessasy harbo

and wharf accommodations have been secured at that port for the steamers which are expected to call there on their trips between America and Europe. St. Johns is about two days nearer to England than Halifax. We have therefore every reason to believe that in three months the old world and the new will be within a week's hail of each other—and that within three years the two hemispheres will be in instantaneous communication.

This news will be as unexpected as gratifying to everybody. The thing is actually under contract, with a prospect that it will be completed in three years. The last day of this month the first link of submarine cable is to be delivered for shipment. Of course, the great difficulty exists in laying the main cable from Newfoundland to Ireland. How that is to be effected, is as yet, a mystery, as in so long a journey any vesssel containing the cable would run serious risk from storms.—*North American.*

From the North China Herald.

JAPAN.

We have been favored from a private source with the following extracts of a letter from an officer of the United States steamer Powhatan, announcing the exchange of the ratifications of the Japanese and United States treaty at Japan on the 21st ult., and the visitation of Japan with a most severe earthquake on the 23d December last, whereby the City of Ohosaca (the largest city in Japan) and the town of Simoda were destroyed, and Yedo much injured. The loss of the Russian frigate Diana, after the earthquake, is also narrated—the officers and crew were saved:

"Powhatan, March 2, 1855,
Off the mouth of the Yang-tze-kiang.

"We sailed from Simoda a week ago last Thursday, expecting a run of about five days to Shanghai, but we had scarcely got out of the harbor before we encountered a heavy gale of wind which required a large expenditure of coal to enable us to breast it, without making any headway, but, on the contrary, rather losing ground. This had scarcely subsided when we had another gale more severe than the first, which lasted much longer, and after that subsided we had still another directly in our teeth which seemed to combine in itself the severity of both the previous ones. I never before have experienced anything to compare with it at sea. Being short of coal, the ship could not be placed in the most favorable position for weathering the gales, as the captain thought it necessary that he should force her against it all he could, so that he might make his fuel last to get the ship into port when the gale abated. By the greatest good luck we have managed to avoid the necessity of taking off our paddles and beating up under sail.

"The exchange of the ratifications of the treaty between the United States and Japan was made on the 21st day of February, and we sailed on the 22d.

"The island of Niphon, in which Simoda is situated, was visited, on the 23d of December, by a severe earthquake, which was most disastrous in its effects. The city of Ohosaca, one of the largest in the empire, was completely laid waste. Jeddo itself suffered considerably, but has since suffered more seriously from the effects of an extensive conflagration. The town of Simoda, on our arrival, presented a complete scene of desolation and ruin. After the shock of the earthquake, the sea commenced bubbling up as it were along the shore, and then receded with great rapidity, and as soon returned with such increased volume as to flood the whole town to the depth of six or seven feet, sweeping away houses, bridges and temples, and piling them up in a mass of ruin.

"Five times during the day did the sea advance and recede in this manner, spreading desolation far and wide. The largest junks in the harbor were driven from one to two miles above high water mark, where we saw them lying high and dry. About 200 of the poor inhabitants lost their lives by the overflow, the remainder saving themselves by fleeing to the mountains with which the town is surrounded.

"The Russian frigate Diana, having Vice-Admiral Pontiatine on board, was lying in the harbor at the time, engaged in finishing up the treaty they had made with the Japanese. Immediately after the shock was felt, the water in the harbor became convulsed to such a degree in eddies and whirlpools, that in the space of thirty minutes she swung entirely round forty-three times, twisting her chains up into knots; so rapid was the motion that the people on board could not keep their feet, and all were made giddy. When the sea receded it left the frigate in eight feet water on her side, when her usual draft was over twenty-one feet. On its return, it is stated, the water rose five fathoms above its ordinary level.

"On its again receding, four feet only of water remained, so that they saw the stocks of their anchor above water. The heaving of the bottom of the bay was then so violent that the frigate—although, as I said, in only four feet of water—was moved bodily past her anchor. The officers momentarily expected that the bay would become the outlet of the subterranean fires, and that they would be engulphed in it. When the frigate again floated, they saw her keel and rudder, which had been wrenched off, floating alongside, and the ship filling with water. By getting sails under her, they managed to get her afloat, and the next day, things having kept quiet once more, they hauled her into deeper water. Occasional shocks of earthquake still continued to

be felt, but none were attended with serious consequences.

"After repairing damages as well as they could, and having rigged a temporary rudder, and the weather becoming fine, they attempted to take the ship round to another bay, where she would be less exposed, and they would complete repairs (Simoda being badly adapted for such a purpose;) but when within seven miles of their harbor a gale sprung up—the hundred Japanese boats that were towing them abandoned them (not, however, till they had got out all the officers and crew,) and shortly after the gallant ship sunk in deep water, the officers and men saving only the clothes they stood in. Notwithstanding all their misfortunes and the dangers through which they had passed, they only lost one man, and he was accidentally killed by being jammed by one of the guns which had gone adrift."

PHILADELPHIA MARKETS.

Flour and Meal.—Breadstuffs of all descriptions are quite dull. There is little inquiry for export, at $10 50, but the demand is mostly for domestic use, $10 75 for Western, and $10 87 for standard and good brands; small sales at $11 00 a 11 50 per barrel for extra and fancy brands. Rye Flour is scarce and held at $8 00. Sales of Pennsylvania Corn Meal at $4 87 per bbl., and Brandywine at $5 12.

Grain.—Wheat is active. Sales of 300 bushels of good Pennsylvania red at $2 60 per bu., and fair Pennsylvania white at $2 68, afloat. Rye is scarce and wanted at $1 68 per bushel. Corn is lower; Southern and Penna. yellow is selling at 107c, afloat. Oats are unchanged; sales of Penna. in store at 69c.

Cattle Market.—Beeves sold from $10 to $13 50 per 100 lbs. Sheep sold from 4¼ to 5 cts. per lb. for best quality, and from $2 to $4 per head. Lambs from $4 50 to $4 75 each. Cows and Calves from $25 to $55; Springers from $20 to $45. Calves from $3 50 to $7 each. Hogs from $7 to $8 per 100 lbs. There were about 200 head of Western Mules in market sales dull.

FRIENDS' CENTRAL SCHOOL, BOYS' DEPARTMENT.—The Committee in charge of this Institution having engaged the services of Aaron B. Ivins as Principal Teacher, are now prepared to recommend it to the attention and patronage of Friends and others.

The Boys' School will be re-opened on the first Second day in the Ninth month next, and conducted on the principles heretofore adopted, except that there will be two sessions per day instead of one.

Lectures on the accustomed branches of science will be delivered, as usual, to both schools.

The prices of tuition have been fixed according to the respective classes, at 25 dollars, 20 dollars, and 15 dollars, per term of twenty-two weeks. The only extra charge is for books, as heretofore.

Information on the subject may be obtained on application to

Samuel J. Levick,
200 N. Third St.
Macpherson Saunders,
28 N. Fourth St.
John J. White,
206 Arch St.
Martha Mellor,
5 Franklin St.,
Philadelphia.

6th mo. 16.

WANTED,—A Female Friend, as teacher in a private family. To a young woman qualified to instruct young children, the situation might be a desirable one. Apply to Richard T. Turner, Still Pond, Kent Co., Md., or W. W. Moore, 100 South Fifth St., Philadelphia.

6th mo. 2d.

FRIENDS' SCHOOL HOUSE IN CAMDEN, N. J. A Female Teacher is wanted to open a School in the pleasantly situated house on the Meeting House lot in Camden. For further particulars apply to Charles Kaighn or William Folwell.

6th mo. 2d.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Summer Session of this Institution will commence on the 21st of Fifth month, and continue twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the session. No extra charge.

For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. Office, Burlington Co., N. J.

4th mo. 21—3m.

GREENWOOD DELL BOARDING SCHOOL.—This Institution is located on the West Branch of the Brandywine, West Bradford township, Chester county, Pa., four miles west of the Borough of West Chester, one mile south of Marshalton.

This School has been in operation for many years under the superintendence of the subscriber. He has the pleasure to inform the public that he has now engaged the services of Jos. Shortlidge, a young man who has had much experience as a teacher, and who has distinguished himself for his industry, perseverance and energy in the prosecution of his studies.

Our Summer Session will commence on the first of Fifth month, (May,) and continue five monts, at sixty dollars per term; one-half to be paid in advance, and the other half at the end of the term, and at the same rate for a shorter period.

The various branches of Mathematics will be taught, with the most useful branches of an English Education, such as Grammar, Rhetoric, Elocution, Phonography, Botany, &c. Geography and History will be particularly attended to. Natural Philosophy, Chemistry and Physiology, Latin, French and Spanish will be taught without additional charge.

Lectures will be given to the students on the various branches taught.

All students admitted will be expected to conform to the strictest rules of morality and decorum. No profanity of language or game of chance, such as Cards, Dice, or Domino, will be tolerated.

The government of the School will be conducted by the force of argument and persuasion, instead of the argument of force and coercion. In a word, it will be strictly parental.

The situation of this School is a delightful summer retreat. It is easily reached from West Chester and Downingtown. A stage runs from West Chester to Marshalton three times a week, viz.: Third, Fifth and Seventh days.

Letters to be directed, Marshalton P. O.

JONA. GAUSE, *Principal.*
JOS. SHORTLIDGE, *Teacher.*

The Winter Session will commence Eleventh mo. 1st, 1855. Pupils will, however, be admitted at any time, as the School is kept open all the year, with the exception of three or four weeks in harvest.

5th mo. 19—6t.

Merrihew & Thompson, Printers, Merchant ab. 4th.

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A Memoir of the Life of Abraham Hicks, late of Long Island, in the State of New York. Written by his Mother.

Abraham Hicks, son of Abraham and Rachel Hicks, was born at Westbury, Long Island, the 16th of sixth month, 1826. His father was removed by death when the son was young. The care of his education devolving on his mother, she instructed him early in the doctrines and principles of the Society of Friends. He frequently travelled with her when she was engaged in religious service, and associating much with exemplary Friends, he became interested in their company and conversation.

In maturer age he attributed to these circumstances, in great measure, his preservation from a desire for light conversation and frivolous amusement, saying there is no substantial enjoyment in them. Submitting, in early life, to the circumscribing power of truth, as manifested in his own mind, and being watchful over his thoughts, words and actions, his life was circumspect and exemplary. Adopting, as his rule of action, that law which says: "Whatsoever ye would that men should do to you, do ye even so to them;" he became remarkable for punctuality and uprightness in all his dealings; and believing that love and harmony were promoted by the frequent settlement of pecuniary accounts, he was careful to act accordingly.

By the practice of economy, and self-denial in relation to things which, however desirable, were not really necessary, he was able to live within the limits of his income, and have something to spare for the needy, to whom he was kind and helpful, as far as his circumstances would permit. Having a feeble constitution he necessarily abstained from much labor, often saying: "If I were able I should like to do many things which I am obliged to leave undone;" yet, through his long continued debility, he was seldom or never heard to express a wish that it were otherwise, being remarkably sustained in patient resignation, tranquillity and cheerfulness.

In the summer of 1849, after suffering some months from chills and fever, he had hemorrhages from the lungs, which continued nearly a week, and reduced him so much, that his physician thought he could not long survive. Although aware that his situation was critical, he was calm and resigned to the will of his heavenly Father, who he believed was able to restore him if he saw best. On his own account he said he had no desire to live longer, as he saw nothing in his way to an entrance into eternal rest.

Contrary to the expectations of many of his friends he recovered, so as to attend to his business, and to take short journeys; nearly the last of these, in 1854, were to Philadelphia and New York, to attend the yearly meetings. Of these he afterwards spoke with satisfaction, and mentioned, with gratitude, the kindness of his friends and the attention paid him in his feeble state of health.

From a child he had been diligent in the attendance of religious meetings, and when by indisposition, he was deprived of that privilege, he expresssed a fear that he should become indifferent or unconcerned in relation to this important duty, and often encouraged his mother to leave him for that purpose, when she thought him too feeble to be left. Careful to avoid detraction, he was slow to believe reports unfavorable to others. The following excellent advice found among his writings, it is evident he endeavored to practice. "Entertain no hard feelings towards a neighbor, think no evil, neither indulge in unkind or censorious thoughts toward another. Condemn them not in thy own mind, nor dwell on their faults and errors, but try to reform thy own." In relation to reading he says: "Read nothing but that which is worth remembering, and whatever will tend to purify the heart, induce love, kindness, and gentleness, and fill the mind with pure and profitable thoughts."

He early evinced a taste for the enjoyments of literature, and pursued them as far as his health and circumstances would permit; as he advanced in life he was fearful that he might give too much of his time to reading, and not allow enough to silent meditation; and he was often observed to lay aside his books and papers,

in order to sit in quiet and retirement, evincing, by his countenance and manner, that his mind was engaged in solemn devotion. On one of these occasions he said: "What a happiness it is to be contented at home, quietly attending to one's own thoughts, and feeling that there is, in ourselves, a source of enjoyment that outward circumstances cannot affect." It had often been his practice, before retiring for the night, to read a portion of the sacred writings, and he many times expressed a fear that by many, in the present day, that volume was not duly appreciated, and, while he acknowledged the benefit he derived from perusing the deep and important truths contained therein, he was careful not to reject or disbelieve those things he could not explain or comprehend by the efforts of his natural powers. He was convinced, in his judgment, that to call in question the Divine authenticity of the scriptures, the historical records, or the miracles wrought by Christ, the Prophets and the Apostles, tends to weaken our faith and dependance on Him who is "The wisdom and power of God," and who alone can open gospel truths, and give the interpretation thereof.

He had long viewed, with concern, the Society of Friends; he loved its principles, doctrines and testimonies, and much desired its preservation. Near the time of his decease he said: "That feeling himself a useless member of it, he had often enquired of his Divine Master if there was any work for him to do for it;" the responding language always had been "Learn to be still;" therefore, he had never expressed his views or feelings, in any meeting, because he had not felt Divine authority or command to do so. He apprehended there were some who, in their zeal to preserve the society, had too much confidence in their own abilities; these, he said, would not avail. The only right way to benefit the society, and promote the cause of truth, was to seek Divine Authority; to be obedient to the Divine Will, and leave with him the result. Trust and confidence in this saving power, with deep inward exercise of mind, he believed was much wanting among us. He expressed a belief that efforts to spread our testimonies, or advance a reformation in the world, on any other ground than this, had led, and would lead, from dependence on the teachings of the Holy Spirit, the only foundation that can stand the test of trial and temptation to which we are all exposed in this state of probation. Although he was early drawn by love to his Creator, from participation in the amusements and pastimes sought after by many, yet he felt he was more than compensated by the additional time it afforded him in the study and contemplation of the works of creation. He dearly loved to witness the unfolding of the wisdom and skill of the Divine Architect, displayed in the least as well as in the greatest of his works. And, as he viewed the beauties of the vegetable world, the skill of the insect, or the instinct and habits of the animal creation, all yielded to his contemplative mind a source of pure enjoyment. Such thoughts, he believed, enlarged our conceptions of the Deity, and increased a sense of our dependence on his overruling providence for all we enjoy. These cherished feelings seemed to increase as he drew near the period of his dissolution. When near his end, he said: "How greatly I have been favored since I have lain here;—the weather is clear and mild, not a cloud or storm has obscured its brightness." As he lay, looking out at the window, he exclaimed: "Everything I see looks beautiful." It was remarked that most of the trees were stripped of their foliage; "yes," he replied, "but it is all the work of Divine Providence, and, therefore, beautiful." Even the sunshine in his room, and the fruits and flowers brought him by his friends, raised his wonder, and he expressed admiration at the exquisite workmanship, skill, and beauty displayed in them. Until a few days before his death, he said little respecting the state of his mind. On being asked if he had not a message of love to his numerous friends who enquired affectionately after him, he replied: "I love all my friends, but have no qualification to send any messages." His disease, a pulmonary consumption, had long been progressing towards a fatal termination. During the last year of his life it increased more rapidly, yet he was mostly exempt from severe suffering, except from debility, for which he felt, and often expressed, much gratitude.

He was confined to his bed two weeks previous to his death; on the first day, afternoon, 10th mo., 29th, for the first time, he suffered from oppression in breathing. He saw his dissolution was near, but said: "In the prospect of death there is no fear, sadness or gloom." For months he had perceived that his strength was failing, and, under this view, he had often petitioned his Heavenly Father if there was anything chargeable against him, it might be made manifest; but nothing had appeared. Shewing evidently, that his works had gone beforehand to judgment, and, in mercy, his errors, if he had committed any, were forgiven him. He said "though I have seen nothing in my way, and my mind is quiet and peaceful, yet I have a desire that a fuller evidence may be granted me—that a mansion is prepared for me, in my Heavenly Father's house." He was now brought under deep exercise of mind, and desired one to whom he was nearly united in spirit, to watch with him that night, reminding her that Christ said to his disciples, "Watch with me." He slept little during the night, and several times seemed sinking away, yet fervently engaged in spirit, often repeating his continued desire for further evidence of divine favor, and putting the query, "If there was anything in my way

would not my Heavenly Father have made me sensible of it, in answer to my oft repeated prayers?" The feelings of his friends who watched with him, were called forth in tender sympathy, and desire that his soul might be satisfied before it left its frail tabernacle, and several expressed to him a belief that an admission would be freely granted him into the Heavenly Kingdom. He replied, "the testimony seems ample, but I want to see for myself." This sense of desertion remained with him through the night, and most of the next day, calling to remembrance the suffering of Christ on the cross, when he addressed his Father with the query, "Why hast Thou forsaken me?" Having desired to be still, he lay quiet till near evening, when he said, "Perhaps I ask more than is best for me. If I had as clear a view as some have had, I might be lifted up. I have no doubt the present dispensation is all in best wisdom. I must trust to the mercy and goodness of my Heavenly Father. Not feeling any condemnation, nor seeing anything in my way, I ought to be resigned." Soon after this state of entire resignation was attained, he said, "I have seen a mansion of rest prepared for me, if I hold out in patience to the end."

This blessed assurance of an entrance at last into everlasting felicity, through adorable mercy, being now granted, bodily strength and Divine authority were afforded, by which he was enabled to address and take leave of his relations and friends, together with the domestics of his family. This occupied most of the following day. Several persons being sent for at his request; when they came, he desired a quiet pause, that he might feel his way to speak with them.

Early in the morning, some friends who had been with him through the night, having retired, he expressed great satisfaction at being left alone with his mother, saying "this is our parting opportunity." In opening his mind and feelings to her, he remarked, "My love to thee was never stronger than it is now. To mere human reason it seems irreconcilable I should not be spared to be a comfort to thee in thy declining years; but I see it to be in the ordering of Divine Providence that I go now. His wisdom is inscrutable. No skill of man could have saved me. If we had gone to the South last winter, as was often recommended, it would have made no important change in my health. I know there is a power that could have restored me, and can do it now; it can even raise the dead when consistent with His will. If He had any work specially for me to do, I believe He would even now raise me again for the purpose, but we have no reason to expect this to be done, and I might never be better prepared to die than I am at present. It is our duty to be resigned. When I shall be taken from thee, endeavor to be cheerful; attend to thy concerns; go to religious meetings; visit thy friends, entertain them as heretofore." She replied, she intended to follow his counsel if her Heavenly Father gave her strength. He added with much earnestness, "He never has forsaken thee; serve Him and He never will forsake thee. Be faithful to all his requirings, and then we shall meet again in Heaven. There is no other way to His kingdom but by obedience to His will." He then repeated the exhortation, "Try to be cheerful. I was so in thy absence during the space of several months in 1852. I felt myself in my right place at home. My trust and confidence was in my Heavenly Father; although I was mostly alone as to outward society, I felt safe in his care and keeping. I was confident that he would not permit anything to come upon me that was not designed as a blessing; thus I passed the time in thy absence, not only cheerfully but happily."

To a young woman, for whose welfare he was very solicitous, he said, "some young friends seem preparing to go great lengths in amusements, and to think little of a future state, or, if thoughts of that nature arise, light and trifling diversions are calculated to dissipate them. I desire thou mayest be a Friend, attend to the smallest manifestations of duty, though it should be to lay aside some article of dress, fear not what others may say. There is a power that can carry thee through every trial. Place thy dependence upon it, and when anything is presented to thy mind as a duty, wait to know that it is a Divine requiring, and thy obedience will bring thee a reward greater than anything else can give. Thus make thy peace with thy Maker while in health, that when prostrated on a bed of sickness thou mayest not have a guilty conscience to contend with. What should I do now, in this great weakness, if I did not feel my conscience clear in the sight of my Maker."

Several times in the course of the day and following night he said, "the nearer I draw toward the close of life, the greater is the peace I enjoy, and the brighter is my prospect of an entrance into eternal rest. Give my love to all my friends every where," and to an aged friend whom he named, say, "I go a little before thee." In taking leave of his friends, he expressed his love and gratitude for their kindness and attention to him. To one who had long looked to him for counsel and care he said, "Put thy trust in Providence; He will provide for thee." He being the last of his mother's children, he felt much solicitude for her, and having made every arrangement in his power, for her future comfort and accommodation, he commended her to those he loved.

After he had done speaking to the last friend who had come to see him, he said, "I am done. Now lettest Thou thy servant depart in peace. I see a place prepared for me." Requesting that all around should be kept quiet and still, he

said, "Now I should be glad to pass quietly away, and be released from all my sufferings, but nevertheless, am willing to lay here as long as to my Heavenly Father it may seem best." During the night, his head becoming distressed, affected his intellect, so that he requested, if he should become quite insensible of what passed, that nothing of a spirituous nature should be given him, fearing that by endeavoring to give temporary strength to the body, the mind might be clouded and weakened; thus reviving his often repeated testimony against the use of spirituous liquors, even as a medicine, having sometimes taken them in this way until he became uneasy with it, saying to a friend, "I would rather die than be restored to health by their use, because I see a danger of falling a victim to the love of them." During several hours of the following morning, he suffered much from oppression in breathing, and great uneasiness in the head, so that his intellect was again affected. Afterwards, when his mind became settled, he said to a friend, "I am resigned to bear all this suffering. I see clearly, there is another state beyond, where all is joy and peace, and that I shall enter into it when this scene closes." Then again bearing his testimony to the all sufficiency of the Divine Power as the only source of good, he said, "Our own works will avail nothing. Whatever our Heavenly Father commands, that do; and put your trust in Him." To a young woman who was waiting on him, he said, "I am willing to bear all my present suffering, for all is silence and joy in Heaven."

His mother going to him, he affectionately saluted her, saying "Farewell, the last parting must come, this is our last farewell." Then waving his hand, as a signal to leave him, he lay quietly, until it was evident that his respiration was failing, when after a short interval, without a sigh or struggle, he ceased to breathe, at 20 minutes after 1 o'clock, on the 1st day of the 11th month, 1854, in the 29th year of his age, leaving us no cause to doubt, that his immortal spirit has passed from its earthly tabernacle, "to an inheritance incorruptible, undefiled, and that fadeth not away."

His remains were interred on the 4th of the same month, at Westbury, after a large and solemn meeting held on the occasion.

As further illustrating the religious concern of the deceased, it may be added, that several days previous to his death, he gave directions relative to his funeral. He requested that his remains should be laid out in a plain, simple manner, and his coffin made of pine, without ornament, as had been the custom of his family for many years, saying, "I have a testimony to bear against the modern fashion of laying out the dead in an expensive ornamental way, and I desire that no monument or tombstone of any kind may be placed at my grave."—Then added, "Take me into the Meeting house, and then I would be willing a solemn, silent meeting should be held on the occasion, but as to the latter, I lay no restrictions, but leave all to Divine direction."

EARLY PIETY.—NO. LII.

Joseph Bevington, son of Timothy and Hannah Bevington, of the city of Worcester, was a young man, who from a child was sober and well inclined, exemplary in his conduct, dutiful to his parents, and of a tender and loving disposition. As he grew up towards man's estate, he gave evident proofs of a suitable attention to that divine principle in his own mind, by which his conduct was so regulated, as to give ground of hope that he would fill up his station with reputation to himself and comfort to his friends.

He was taken ill the 1st of the 6th mo. 1771, and his disorder gradually increasing, his father found his mind engaged to go and sit by him one evening, on his going to bed sooner than usual, and in much tenderness expressed, that though he had hoped he might, in the appointment of Providence, have been his successor, both in the church and in the world, yet, when illness attacked even one so young and healthy as he, the issue might be doubtful, and therefore desired him to examine his accounts and meetness for a final change, if the Lord should please to remove him. He, in affectionate, lively terms, expressed the sense he had of his father's tender regard for him, and they parted that evening under a sweet sense of that love which unites beyond the ties of nature.

His distemper increasing, which proved to be a fever, he was mercifully preserved sensible. His father and mother being often concerned to wait on the Lord by his bed side, he was frequently broken into tenderness, but did not say much.

Getting a little better, he went into the country for the air. In some conversation with a friend there who was in a declining state, he expressed, that he did not know how it might please Providence to deal with him; "but," said he, "I had rather, if consistent with his will, go now, than live longer and fall into any thing that might bring dishonor to our holy profession."

A near friend visiting him, found him in tears, and expressing her fears lest any thing had grieved him, he answered, no, but that he was looking toward another world.

He returned from the country in about a week, rather poorly, and on the morrow was seized with a shivering fit, and sending for his father he with earnestness took him by the hand and said, "Dear father, I have already gone through a very trying time, but I believe this will be much more so;" and expressing his care for his parents, added, "He that made me, has a right

to take me away when he pleases; and I desire, that as he hath favored me with much resignation of mind to his will hitherto, it may continue. I have not always been so careful and circumspect in my conduct as I ought to have been; but lately, and especially since my illness, I do not know that I could have done better, and trust it will be well with me."

His indisposition increasing, all hopes of his recovery were removed, in which he being in extreme pain and sickness, his parents were engaged to wait on the Lord with him, who was graciously pleased to comfort their minds; and under this broken, humble, contrite state before Him who sustains his people in every needful time, this beloved youth with an audible voice said, "Oh, what a dreadful day would this have been to me, if I had cause to fear I was going to meet an angry judge, that might say, depart from me, thou worker of iniquity! but," said he, "I have hope in God, that I shall be admitted into his rest." This much bowed the hearts of all his connections present, and helped to bear up their spirits in this trying season.

Soon after, this dear object of paternal affection, quietly departed this life in his father's arms, having in a good degree escaped the dangers, jeopardies, and temptations attendant on human life, and we trust was gathered with the beauty of innocence upon him, to the just of all generations, in the 21st year of his age.

THOUGHTS ON THE QUAKERS.

The following sentiment was published by a clergyman of the church of England.

For my part, I conscienscously believe, that there is more of the spirit of true religion in the idolatry that kneels in mistaken though heartfelt gratitude, to a sculptured image, than in the deliberate mockery that sends up solemn sounds from thoughtless tongues. This is a rock of temptation which the Quakers have avoided; in dispensing with the inspiration of song, they at least shun its abuses: and if they really succeed in filling their hour with intense religious meditation and spiritual communion; if from their still retreat the waves of this boisterous world are excluded, and send hither no disturbing billows; if no calculations of interest, and no sanguine plans are there presented; if no hopes, nor fears, nor regrets, nor triumphs, nor recollections, nor any other flowers that grow this side the grave, are gathered and pressed to the bosom, on the margin of these quiet waters; if, in short, the very silence of the scene is not too much for the feeble heart of man, which if deprived of the stay of external things will either fall back on itself, or else will rove to the world's end, to expend its restless activity in a field of chaotic imaginings; if, I say, the Quakers are so happy as to escape these perils, together with the seductions to vanity which music and preaching present, then must their worship be the purest of all worships, and their absence of forms be the perfection of all form.

The following is taken from the Pennsylvania Chronicle of 1769, published by William Goddard, in Market St., Philadelphia.

I am credibly informed that in or about the year 1710, a Swedish Missionary preached a sermon at an Indian treaty held at Conestogoe, Pennsylvania, in which sermon he set forth Original Sin, the necessity of a Mediator, and endeavored by certain arguments to induce the Indians to embrace the Christian religion.

That after he had ended his discourse, one of the Indian chiefs made a speech in reply to his sermon, the discourse on both sides being made known by interpreters. That, the missionary, on his return to Sweden, published both his sermon and the Indian's reply in Latin, and having dedicated them to the University of Upsal, desired them to furnish him with arguments to confute such strong reasoning of the Indians.

PHILALATHES.

"Since the subject of this errand is to persuade us to embrace a new doctrine, perhaps it may not be amiss, before we offer him the reasons why we cannot comply with his request, to acquaint him with the grounds and principles of that religion which he would have us to abandon. Our forefathers were under a strong impression, as also we are, that those who act well in this life, will be rewarded in the next, according to the degree of their virtue; and on the other hand, those who behave wickedly here will undergo such punishments hereafter, as are proportionate to the crimes they were guilty of.

This has been constantly and invariably received and acknowledged for a truth, through every successive generation of our ancestors. It could not then have taken its rise from fables, for human fiction, however artfully and plausibly contrived, can never gain credit long, among any people where free enquiry is allowed, which was never denied by our ancestors, who on the contrary thought it the sacred and inviolable right of every man to examine and judge for himself. Therefore we think it evident that our notion concerning future rewards and punishments was either revealed immediately from heaven to some of our forefathers, and from them descended to us, or that it is implanted in each of us at our creation by the Creator of all things. Whatever the method might have been whereby God has been pleased to make known his will and give us a knowledge of our duty, it is still in our sense a divine revelation.

Now, we desire to propose to him some questions. Does he believe that our forefathers, men eminent for their piety, constant and warm in

the pursuit of virtue, hoping thereby to merit eternal happiness, were all damned? Does he think that we, who are their zealous imitators in good works, and influenced by the same motives as they were, earnestly endeavoring, with the greatest circumspection, to tread the paths of integrity, are in a state of damnation? If these be his sentiments they are surely as impious as they are bold and daring. In the next place, we beg that he would explain himself more particularly concerning the revelation he talks of. If he admits of no other but what is contained in his written book, the contrary is evident from what has been shown before; but, if he says that God has revealed himself, but not sufficient for our salvation, then we ask to what purpose should he have revealed himself to us in any wise? It is clear that a revelation insufficient to save cannot put us in a better condition than we should be in without any revelation at all; we cannot conceive that God should point out to us the end we ought to aim at, without opening to us the way to arrive at that end. But supposing our understanding to be so far illuminated as to know it to be our duty to please God, who yet has left us under an incapacity of doing it, will this missionary therefore conclude that we shall be eternally damned? Will he take upon him to pronounce damnation against us for not doing those things which he himself acknowledges were impossible by us to be done? It is our opinion that every man is possessed of sufficient knowledge for his own salvation. The Almighty, for any thing we know, may have communicated himself to different races of people in a different manner; some say they have the will of God in writing; be it so, their revelation has no advantage above ours, since both must be equally sufficient to save, or the end of the revelation would be frustrated; besides, if they both be true, they must be the same in substance, and the difference can only be in the mode of the communication.

He tells us there are many precepts in his written revelation which we are entirely ignorant of; but those written commands could only be designed for those who have the writings; they cannot possibly concern *us*. Had the Almighty thought such knowledge necessary for our salvation, his goodness would not have so long deferred the communication of it to us; and to say that in a matter so necessary he could not at one and the same time equally reveal himself to all mankind, is nothing less than an absolute denial of his omnipotence. Without doubt he can make his will manifest with or without the help of any book or the assistance of any bookish man whatsoever. We shall in the next place consider the arguments which arise from a consideration of Providence. If we be the work of God, which we presume will not be denied, it follows from thence that we are under the care and protection of God, for it cannot be supposed that the Deity should abandon his own creatures and be utterly regardless of their welfare. Then to say that the Almighty has permitted us to remain in a fatal error through so many ages is to represent him as a tyrant. How is it consistent with his justice to force life upon a race of mortals without their consent, and then to damn them eternally without opening to them a door of salvation. Our conceptions of the gracious God are much more noble, and we think that those who teach otherwise do little less than blaspheme. Again, it is through the care and goodness of the Almighty, that from the beginning of time, through many generations to this day, our name has been preserved unblotted out by our enemies, unreduced to nothing; by the same care we now enjoy our lives and are furnished with the necessary means of preserving those lives. But all those things are trifling compared with our salvation; therefore, since God has been so careful of us in matters of little consequence, it will be absurd to affirm that he has neglected us in matters of the greatest importance. Admit that he hath forsaken us, yet it could not have been without a just cause. Let us suppose that some heinous crime was committed by one of our ancestors, like to that we are told happened among another race of people in such a case, God would certainly punish the criminal, but would never involve us that are innocent in his guilt. Those who think otherwise must make the Almighty a very whimsical, ill-natured being. Once more, are the Christians more virtuous, or rather are they not much more vicious than we are? If so, how came it to pass that they are the objects of God's beneficence while we are neglected? Does the Deity confer his favors without reason, and with so much partiality? In a word, we find the Christians much more depraved in their morals than ourselves, and we judge of their doctrine by the badness of their lives.

ILLITERATE PREACHERS.

Speaking of the power which accompanied the preaching of some of the plain and illiterate preachers amongst the primitive Friends, Isaac Pennington remarks:

"O! the breathings and meltings of soul, the sense of the living presence of God, the subjecting of the heart unto the Lord, &c., which hath often been known, and sealed to, from the powerful appearance of God in their ministry! Indeed when I have considered these and such-like things in my heart, and narrowly marked them in my converse with them, I have been often forced to cry out concerning them, 'Truly here is a man very weak and contemptible, but God very glorious and powerful!' And, indeed, when at any time I looked upon the men, I was hardly

able to forbear disdaining them; but on the other hand, when the eye of my spirit beheld the power and glory of the Lord in them, I could hardly forbear over esteeming and exalting them."

THE SUPERIORITY OF MORAL POWER TO BRUTAL FORCE.

Lessons for Fighting Christians.

A short time before the late John Williams left England for the last time, I enjoyed the pleasure of his company during a few hours' ride. He told me that he had such confidence in the power of the Gospel principle of peace, that he should have no fear of going alone amongst the most savage tribe of men, could he be assured that they had not before had intercourse with white men.

Notwithstanding the affecting manner of his death, yet from circumstances which have since transpired, it may be inferred that his opinion was correct. Not only at Erromanga, but at many other islands of the Pacific, Englishmen and Americans have been guilty of great treachery, and of unprovoked acts of violence and cruelty. These, of course, have excited a spirit of retaliation in the natives, who, when they have opportunity, inflict vengeance on the innocent as well as the guilty. In this they do no otherwise than those called civilized nations. Is it not just what the *enlightened Christian* English and French have done at Odessa, in the Baltic, and elsewhere? And is not all warfare conducted on the same principle, or rather want of principle? The greatest suffering falls on the innocent; while the most guilty generally not only escape suffering, but are often the only gainers. It is a perfect fallacy to resort to war in order to punish the aggressor, or to do justice to the injured. A letter lately received by the London Missionary Society states, that when the ship, *John Williams*, was, a short time before, lying off Erromango, the very man who killed the missionary, Williams, came on board. On being asked why he killed the missionary, he replied, "White man had been to the island and slain his brother and sister; he feared this white man would do likewise, and so he killed him." This man is now under Christian instruction. A large part of the island still remains heathen; and the chief and people of this district tried to engage the others in a war, soon after they became Christians. They assembled at the boundary where they had been accustomed to fight in former years, and sent them a challenge. One of the Christian chiefs and one of the teachers went out and met the warriors, and told them that they were not afraid of them, but they were afraid of God, and desired his word and would not fight. The heathens were disarmed by their admonitions and exhortations, returned quietly to their own homes, and there has been no more war there. A beautiful realization of the text: —"When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Happy would it be for the world, if their European friends, who send the Bible to these people, received its doctrines in the same simple manner. The promoters of Missionary and Bible Societies would thus be greatly instrumental in speedily bringing about the great object of the Peace Society—"permanent and universal peace." But in this particular, the heathen themselves reason and act more consistently than the greater portions of professing Christians. A New Zealand chief, in conversing with a missionary, expressed his disapprobation of the sentiments of the latter respecting a future life. "If this be true," he said, "what is to become of the warrior? If there be no *pas* to attack, he will have nothing to do." He saw at once, that the Christian religion did not allow of fighting; and that if he renounced heathenism, he must renounce war.—*Herald of Peace.*

RELIGIOUS PROFESSION.

That professor of religion follows afar off in the footsteps of his Divine Master, who cannot be pointed at in matters of every-day life as an example worthy of imitation. It is a truth, and as sad as it is true, that innumerable men marked for their religious zeal and piety in the sanctuary, are equally marked for their doubtful integrity in the street; just as ready as a non-professor to drive a sharp bargain, to turn the best side out of an article for sale, and the best side in of one to be purchased, to amass wealth by doubtful expedients, and to hold on to it with a grip that death itself is scarcely competent to unclose.

There is no argument more ready to spring to the lips of the caviler against religion, than the short-comings of its ostensible professors; and one unworthy member of a religious society is a far greater hindrance to its success and prosperity, than a hundred open and avowed enemies. Of what avail will it be to the man who fails in business and compromises his debts for the very purpose of making a fortune by the financial operation, that he and his family attend a fashionable church regularly, and observe all the outward forms of religion? Will the man who received twenty or fifty per cent. of an honest debt, when the debtor might have paid the whole, be likely to respect religion the more by these professions?

Men are too apt to estimate the value of any doctrine by the character of those who believe in it, forgetting that professions and practice are not unfrequently as wide apart as the poles. The more immaculate a genuine thing may be, the more repulsive does an imitation of it appear. All men have their imperfections, and therefore

Christians are not exempt from the common frailties of humanity; but a true follower of the Saviour, even if he does at times wander from the right path, is quite another thing from the man who covers himself with a thin cloak of religious profession, for the purpose of working out his own selfish and unhallowed purposes.

It would be well to bear in mind, when an unworthy member of a religious society comes before us, that he is not a true and genuine representative of the church militant, and that the Head of the church himself has made the following explicit declaration.—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 23, 1855.

FRIENDS' SCHOOL.—In our advertising column will be found a notice of the re-opening of the Boys' department of this Institution. Our readers may well believe, from the frequent manifestations of interest to be met with in this paper, during former years, that we rejoice in the anticipated resuscitation of this branch of our school. We have long mourned over the seeming apathy of Society in regard to the deeply interesting subject of education. To us it has constituted a paradox, not easily reconciliable with its antecedent history, that a commodious building, with all the appliances for teaching, should be vainly proffered for use and occupation, in the heart of a city peculiarly stamped and characterized by the presence and influence of Friends.

We trust, however, that the stigma implied by this feeling, will now be wiped away. The committee have procured the services of a Teacher whose reputation stands high, and whose efforts will doubtless soon place the character of the Seminary in the foremost rank of similar institutions. It is particularly pleasing to observe the restoration of the good old practice of two sessions a day instead of one. We understand the Committee were unanimous upon this subject, and we augur favorably for the future health and comfort of the pupils, as its result. To develop sound minds in sound bodies, the physical welfare of the student must be carefully provided for. The continuous application of mental labor through five consecutive hours cannot be safe for the tender and growing frame of the child. We hope, therefore, that Friends will, by exhibiting moderation and temperance in this very important particular, do something to stem the ruinous fashion of forcing the youthful intellect at the expense of the bodily health.

In a few words, we can confidently recommend this school, and sincerely hope that our members and others will be aroused to the great necessity of a guarded education of their offspring in the principles we profess. If our individual views and predilections cannot be fully gratified, let us, at least, hopefully unite in endeavoring to carry out this great concern of society on a basis which cordial union and consolidated effort can alone render practicable.

We thought a former brief statement of our views in regard to obituaries, was sufficiently explanatory, but we feel it due to our correspondent "R." whose strictures on our course have been received, still further to state that we have endeavored on *all* occasions to avoid "partiality," and when "change of diction" in any communication has been necessary, to preserve the most impressive and important parts, carefully considering the feelings of friends most nearly interested. In those to which our correspondent alludes as having been "unwarrantably curtailed," we thought the substance was retained, and regret that they failed to give satisfaction. While we feel that the liberty to judge should be granted us, we wish to exercise it, so far as we are able, in kindness, in justice, and in truth.

The Report of the "Society for the Employment and Instruction of the Poor," to which attention was called in the editorial of last week, was accidentally omitted in that number, and has since been mislaid. We will endeavor to procure it for our next.

MARRIED,—On Fourth day afternoon, the 6th inst., according to the order of Friends, THOMAS P. ROWLETT to LYDIA N., daughter of Thomas B. Longstreth, all of this city.

The longer I live the more expedient I find it to endeavor more and more to extend my sympathies and affections. The natural tendency of advancing years is to narrow and contract these feelings. I do not mean that I wish to form a new and sworn friendship every day, to increase my circle of intimates; these are very different

affairs. But I find it conduces to my mental health and happiness to find out all I can which is amiable in those I come in contact with, and to make the most of it.—*Bernard Barton.*

Extract of a letter from Queen Caroline, wife of George 2d, to the Princess Charlotte.

Fortunately for mankind, there has arisen out of a system of disputation, anarchy of belief and disbelief, a religion called the religion of the *Quakers;* and although the great have nothing to do with this simple, original worship, I shall make a few remarks upon it, because I am conscious you are as yet ignorant of its beauty, importance, and truth.

It appears to me, my Charlotte, that the progress made by this interesting people, vulgarly called *Quakers,* and officially called *Friends,* above all other sects, in simplifying Christianity, and freeing it from those mixtures which have so much disgraced and abused it, has been so extraordinary, that it may justly set them at the head of all reformers, and stamp them with a decisive character, in which their little peculiarities of manner are worthy of remark. In the first place, they are the only sect who admit no priests or ministers, as a separate order of men, into their constitution; an advantage of so capital a nature, that some think it well worth purchasing by the institution of a distinct society for that direct purpose only. For what a legion of evils does this cut off? Not to mention the greater mischiefs, which the struggles for wealth and power, by an established clergy, have in all countries occasioned, are not their rivalries, their parties, their controversies, their interests, their intermeddlings, the bane of concord and brotherly affection in all the communities of separatists? Does not their ordinate authority frequently as much infringe the rights and liberties of private congregations, as it always does of national churches? Do they not afford a ready means of laying at the foot of power, the political influences of dissenting bodies? It would be too much to assert that it never was in the contemplation of the founder of the Christian religion, to institute such a body of men, and that the supposed necessity of them is contradictory to the notion of divine revelation, freely and clearly communicated in writing; but we cannot help lamenting, at least, that so many corruptions, forgeries and interpolations of scripture, which they have been accused of, should deform the page of history. Secondly, I find that the Quakers are the only people who have completely detached religion from state policy, and thereby avoided that doubtful combination of two dissimilar interests, which has too frequently spoiled and caluminated both. They have confined religion to its proper province, of amending the heart and lives of men, and have abhorred the plan of making it subservient to the narrow and temporary purposes of a party or a government. They have not dared to enlist the Almighty in the service of a particular nation, or to point his thunders against their fellow creatures, merely because their worldly interests interfered.

They have not set apart days for the religious celebration, or commemoration of public events, the final consequence of which no man can see, and which are regarded with totally different feelings by different parties. Keeping their own hands unstained with blood, they have viewed the shedding of blood by others as a subject of humiliation rather than of thanksgiving; and if ever they offer prayers for national blessings, it is for those of peace, brotherly love, and righteousness, in which they desire that all mankind should equally participate and as strenuously endeavor to effect.

Thirdly. I do not know that they differ from other Christians in their speculative notions of the efficacy of prayer, and the interposition of Providence in human concerns; yet I can see that they are much more wary and reserved than others in making petitions for particular favors; and hence, according to my judgment, they preserve a greater consistency in the theory of divine perfections, and inculcate a more tranquil and reverential submission to the will of the Deity. . . . . .

Fourthly. By boldly discarding, instead of endeavoring to simplify and rationalize, those rites of religion which, from a kind of emblematical veil thrown about them, will always be abused and misunderstood by the vulgar and fanciful; they have eradicated from among themselves a vast mass of superstition and error, from which no sect that retains them is entirely free, and which, in some, has almost overwhelmed all that is valuable in revelation. How far they have been justified in doing this from the authority of Scripture, I do not enquire, but the advantage of having got rid of such inlets to false opinion, must be manifest to all who are capable of making comparisons, and of valuing the peace and happiness of mankind.

On the whole it appears to me that no society of Christians ever acquired the essential of their religion at so cheap a rate, or in so pure a form; and these privileges are so intrinsically valuable, that I should not doubt of the ability of such a sect to maintain its ground, even though it were to resign its little peculiarities of speech and dress.

But this is a measure I would by now means recommend to them; their dress, in particular should never be renounced; its simplicity may expose them to the ridicule of fools, but at the same time secure them the approbation of the wise and good. That you may be one of the latter number, is the prayer of CAROLINE.

The following interesting account of the Potato, is taken from a work written by Dr. John Bell, containing an examination of the properties, qualities, and occasionally the history of whatever constitutes the food or drink of man.

THE POTATO.

It is now pretty generally understood that the potato is indigenous to Chili and Peru, in which countries it grows wild. The plant is very common about Valparaiso, and Mr. Cruickshank says, that he has noticed it along the coast for fifteen leagues to the northward of that port. There is one peculiarity ascribed to the wild plant, by this gentleman, viz., that the flowers are always pure white, free from the purple tint so common in the cultivated varieties. Amidst conflicting testimony and opinions on the subject, we must give to Sir Walter Raleigh the credit of introducing the potato. Its introduction by him into Ireland in 1610, is well authenticated by corroborative testimony. Among the anecdotes told of this enterprising voyager, it is said that when his gardener at Younghall, in the county of Cork, had reared to the full maturity of "apples," the potatoes which he had received from the Knight, as a fine *fruit* brought from America, the man brought to his master one of the apples, and asked him if that were the fine fruit. Sir Walter having examined it, was, or feigned to be, so dissatisfied, the he ordered the "weed" to be rooted up. The gardener obeyed, and in rooting out the weeds found a bushel of potatoes.

The discrepancy of opinion respecting the date of the introduction of the potato in Europe, seems to have arisen from confounding the common with the sweet potato. The latter was introduced into Europe long before the former, and it seems most probable that it was the species brought from New Granada by Hawkins.

Potatoes were at first looked upon as a great delicacy, and cultivated by a very few. The Royal Society, in 1663, encouraged a more extensive cultivation of them, as a means of preventing famine. Previously, however, to 1684 they were raised only in the gardens of the nobility and gentry; but in that year, they were planted, for the first time, in the open fields in Lancashire, a county in which they have ever since been very extensively cultivated. Their growth was more rapidly extended in Ireland than in England, and they have long furnished from two-thirds to four-fifths of the entire food of the people of Ireland. Potatoes were not raised in Scotland, except in gardens, till 1728, when they were planted in the open fields by a person by the name of Prentice, a day laborer at Kilsyth.

Some of the good people in Scotland were opposed, at first, to the new vegetable, declaring that "potatoes are not mentioned in the Bible." Some of the priests in the Ionian islands, at a later period, exponents probably of the prejudices of the people, manifested their hostility by alleging that the potato was the forbidden fruit, the cause of man's fall; and of course its use was both immoral and irreligious. Of a piece with this was the hostility of the French to the growth of the potato in their country, in their voting against a benevolent gentleman who took the pains to foster its culture, under the plea that he had invented the potato.

The potato was introduced from England into the Netherlands, and thence to Germany, in the early part of the last century. It was first cultivated in Sweden in 1720, but notwithstanding the exertions and recommendation of Linnæus, it did not come into general cultivation until 1764, when a royal edict was published for the encouragement of this branch of husbandry.

In France much of the final success of its more extended cultivation was due to the exertions of the benevolent Parmentier, who persevered amidst open opposition and ridicule of all kinds. For a while, the king, Louis XVI., and his court wore the flower of the potato in the button-holes of their coats, as a means of enlisting popular favor, or, what at that time was equivalent, fashion on its side. The dearth, in the first years of the French revolution, served to direct attention more and more to the cultivation of the potato, which, after a time, became general. To it were the people of France and some other parts of Europe indebted for protection against famine in the disastrous years of 1816 and 1817. We might suppose, however, from the following incident, that the prejudices against the root were not so great in all parts of France, even at the time in which Parmentier was laboring so hard in its favor. In the seven years war—1756 to 1763—a small detachment of the French army while in Saxony, having its supplies cut off, the soldiers subsisted for eight or ten days entirely on potatoes, obtained from the fields, nor was the manner of living considered among them a by any means a hardship. Less than thirty years before this event, the potato was unknown to the agriculturists of Saxony.

About the middle of the last century, the culture of the potato in Switzerland, which was begun in 1720, had so much increased, that it constituted the food of two-thirds of the people. In the present day, it still forms a leading article of food among the peasantry of that country. It likewise makes a very prominent figure in the productive husbandry of Poland, where it is cultivated to an extraordinary extent. In 1827 as much as 4,288,184 kovzecs of potatoes, (each kovzec being nearly two hundred weight) were produced in that country. In Italy, within the present century, the cultivation of the potato ha

been greatly encouraged; and the traveller, in the city of Naples, for instance, must remember the large vessels filled with boiled potatoes, in the public streets, and near the royal palace itself, from which, at a cheap rate, the poor and lazzaroni can obtain a wholesome meal, the supply of their favorite maccaroni being deficient or too dear.

The potato was introduced into India some sixty or seventy years ago, and it is now successfully cultivated in Bengal, and has been introduced into the Madras provinces and Java, the Philippines and China. But in common it does not thrive in the tropics, unless it be grown at an elevation of 3,000 or 4,000 feet above the level of the sea, so that it can never come into very general use in those regions. It has been well remarked by Mr. McCulloch, "so rapid an extension of the taste for, and the cultivation of an exotic, has no parallel in the history of industry; it has had, and will continue to have, the most powerful influence on the condition of mankind."

In the United States, potatoes are cultivated to a great extent, and form a regular part of the daily food of a vast majority of the inhabitants. During the year 1840, there were upwards of a hundred millions of bushels raised, of which the state of New York yielded thirty millions, Pennsylvania more than nine millions and a half, Maine upwards of ten millions, Vermont more than eight millions, New Hampshire six millions, Massachusetts five millions, Ohio about the same quantity. From the most northern to the extreme southern limits, from Maine to Louisiana, we find this esculent root largely cultivated. In this country, the potato has its proper rank, as an article of food auxiliary at all times, and in reserve on extra occasions, but not as, in Ireland, the chief subsistence.

Potatoes eaten raw, have been found to be among the best remedies for the scurvy, as well as an excellent preventive.

THE PRESENT.

"It is something to learn to live in the present; to feel that the present duty, pleasure, circumstance, is alone good and wonderful. We say if we were only differently placed, life would be so interesting; if we were in such or such a position, then should we be intellectual, or amiable, or useful: or if this or that event should happen to us, then should we be elated and happy. It is all a mistake. That very event or position, if possessed by us, would look just as little extraordinary as that we are now in: situations not our own, lie before us like a landscape view: every part, however mean in detail, goes to contribute to the effect of the whole, and shares in its ideal character: but we cannot *see* the picture of which we ourselves form a part. We do not know that the day, the hour, the employment, the incident, before which we in our own persons stand, and that looks perhaps so worn and dusty, is in reality an inexhaustible well of truth, could we but wipe from our eyes the blinding dust of familiarity. For life to cease to be poor and common-place, and become intrinsically rich and wonderful, we must realize that if it is a *whole*, the gift of God, then all the parts must so be; if relations to parents, friends, society, are of divine appointment, then every thing flowing out of this relation, intercourse, and influence, are of divine appointment. How grand and mystic then is this every day life! It is inlaid with divinity, as black oak inlaid with gold: and David utters a literal fact when he speaks of his 'down sitting and uprising' as encompassed by God."

MORALITY AS A RECOMMENDATION.

The young man who shows himself imbued with principle, actuated by high motives, will always be preferred as a workman. He is always found to be the best workman, in a mechanical point of view, if endowed with equal natural powers. The reason is obvious; a sense of justice is necessary, at every point of the workman's progress, to keep him from superficial workmanship and concealment of defects. Besides, the moral youth, from his necessarily regular habits, is more likely to be prompt in his hours, regular in the prosecution of his daily business, and little disposed to change his employment or his employer. Then he is more careful of his tools and materials, and regardful of his employer's interest. Added to this, his influence in the shop, store, or counting room, upon his fellows, is a consideration of much weight with every reflecting and sensible workman or tradesman.

Improvident and reckless young men do not understand this. They cannot see why their interests are not advanced—why the steady and moral youth is stepping over them into the fat places of preferment, while their pay and prospects are either stationary or retrograding. Is not the mystery solved?

The fact is—if the young man has a capital of skill and sound integrity, and accompanying virtues, *his fortune is made*. Such youth of to-day are sure to be the influential business men of to-morrow. No matter how low their station, or how small their pay—they are rising, ever rising, and the gaining of the topmast round of attainment is only a question of time. It scarcely needs a prophet's foreknowledge to tell the future of the youth of twenty. Were it not that rakes sometimes reform, and temptations blast fair beginnings, this future could be calculated with almost unerring certainty.

These considerations all refer to worldly prospects and advantages. There are higher induce-

ments to a life of purity and virtue. Our immortal natures are destined to a higher sphere of action than the employments of earth afford; and that action is to be endless; reason would suggest that there be in our ephemeral state a reference to that which is perpetual in duration. —*Nashua Oasis.*

THE PHILOSOPHY OF LIFE.—MODERATION.

"Moderation is not only wisdom, but virtue."

How shall man live so as to lengthen his days, and at the same time to increase his social and intellectual comforts and enjoyments? This is a question that possesses vital interest to all, and yet there are few who discuss it with thought, reflection and philosophy. The multitude live on, careless of to-morrow, and as if they were to live forever. "All men think all men mortal but themselves." In youth, and when life is full of excitement, this, perhaps, is natural. Then the present alone is cared for, and the future at least has no gloomy forebodings. Fancy colors everything with rosy hues, hope is buoyant, the heart is impulsive, and care, and anxiety, and responsibility, have not yet influenced the mind, or marked the forehead. But when youth has gone by, and the character has to a certain extent ripened and matured, the modes of life, even with those who can afford to pause and reflect, are not adapted to prolong human existence, and to increase its social enjoyments. Thousands and tens of thousands perish annually, who might, by the proper means, live for years. They are the victims of excess and imprudence, and are, in fact, moral suicides.

The true philosophy of life is moderation—moderation, not only in eating and drinking, but in all indulgences and excitements. The head should be kept cool, the mind should be kept clear, the heart should be kept true, and the conscience should be kept easy. These, to a very considerable extent, comprehend the duty of man They teach him, not only how to live, but they prepare him for the close of life. The ancients, perhaps, understood these things better than the moderns. They recognised the intimate connexion between the mind and the body, between the physical and the mental man, and they endeavored to make the two harmonize. They lived, not for the day or the hour, but so as to prolong human existence, and at the same time make it agreeable. But in modern days, all is excitement, and everything is up to fever heat. We leap, as it were, by telegraphic impulse, from one world to the other. Moderation is ignored. It is regarded as out of place. The young rush on wildly and recklessly, the middle-aged strain and exhaust themselves in an effort to keep up, while the old gasp and groan, and sink into the grave. All live too fast. The exceptions, at least, are few and far between. Even enjoyment is made a sort of madness, and nothing will now do, but the keenest and most absorbing excitement. And thus it is, that while with all our improvements and discoveries with the wonderful march of science, and the many triumphs of civilization, the span of life is rather diminished than extended. There are few who linger on the stage at three score years and ten, and the number, it may be feared, is constantly diminishing. The reason is palpable and plain. We neglect or forget the experience of by-gone sages. We disregard the teachings of wisdom. We turn a deaf ear to the admonitions of even Death himself. The philosophy of moderation is constantly violated. We yearn and gasp, and clutch, and thus we strain and snap the springs of existence. How few are there among the sons of men who can practice a spirit of content! How few who adapt their tastes and expenditures to their means! How few who pause calmly at some critical point on the road of life, and determine their future course in a spirit of common sense, not to say of enlightened wisdom! And thus it is that errors are committed, that dilemmas are encountered, that suffering is experieneed, and that much of life itself is exhausted. "A sober life," according to an eminent author, "implies moderation in all things. It consists in moderate eating, in moderate drinking, and in the moderate enjoyment of all the pleasures of this world—in keeping the mind moderately and constantly employed, in cultivating the affections moderately, in avoiding extremes of heat and cold, and in shunning excessive excitement, either of body or of mind." This is the true doctrine, the real philosophy. But how difficult it is to practice! The rich cannot or will not, for their means and temptations are so abundant. The poor cannot, for they often lack the essentials, and are compelled to overtask as well the body as the mind, in order to secure the actual necessaries of life. The middle classes will not, for they are constantly seeking and striving to be ranked among the rich. And so, too, the ambitious, the avaricious, the selfish and the vain. All are absorbed by some passion or pursuit. In ordinary affairs, a daily account is kept of the receipts and expenditures, and thus a sort of check and balance in a financial point of view. But how seldom do we extend the system to the all important matters of health and life, mental equipoise and social employment. In other words, how rarely, as the barque of life floats or tosses along the sea of time, do we take a thoughtful observation, and so direct our future course that the voyage may not only be prosperous, but the destined port be reached. On, wildly, blindly on! seems to be the spirit which actuates the many, while moderation, we repeat, is contemned and discarded, and all its admirable teachings

re given to the wind. And yet the moderate nan is not only the wise, but in a great majority of cases, he is the contented, the happy, he prosperous and the long lived.—*Pennsylvania Inquirer.*

PRAYER.

I ask Thee not to make less weary
The waste through which my pathway lies,
I would but feel that path, though dreary,
Is leading onward to the skies.

Guide me, my Father! if before me
The angel of thy presence go,
I will not shrink, though clouds are o'er me,
And round me gather'd many a foe.

I do not falter at the distance
That parts me from my heavenly home;
Weary as seems this earth's existence,
I know 'tis bounded by the tomb.

Nor do I dread the ills that gather,
Thick "from the cradle to the grave,"—
Not from earth's cares and griefs, my Father,
Do I implore thy power to save.

Only from this—this darkness brooding
O'er every path of life I tread,—
And from the gloomy fear intruding
That Thou my spirit hast not led.

I seek *thy aid;* I ask direction;
Teach me to do what pleaseth Thee,—
I can bear toil,—endure affliction,
Only thy leadings let me see.

Saviour! Thou knowest that earth is dreary,
For thou hast trod its thorny maze;
Guide me through all its wanderings weary;
Keep me forever in thy ways.

Oh God! my God! make no delaying!
Haste Thee to help me when I cry!
Oh let me hear thy Spirit saying,
"This is the way! Thy Guide is nigh!"

Guidance and strength! for these imploring,
Jesus my prayer ascends to Thee;
Lead me through life, that I adoring,
May praise Thee through eternity.

NIAGARA.

sh on! dash on! and swell forever swell
The chorus of thy wild and gushing song,
at billowy anthem seems with joy to tell
Of Him who made thy wondrous voice so strong.
n's boasted eloquence but feebly vies
With the loud music of thy ceaseless hymn,
d shining clouds from thy rough altars rise,
Which make the light of *earthly* offerings dim.

who would *dare*, while gazing upon thee,
o doubt the power that made thee what thou art?
ere let the scoffer bend his stubborn knee
nd speak the prayer that trembles in his heart.
ould not ask a holier spot to breathe
y holiest thoughts, or bow me down to pray,
an where the laughing sunshine comes to wreathe
crown of glory through thy sparkling spray.

rove to tell the thoughts, which, thick and fast,
hen first I saw thee, through my bosom swept,
nged to speak but could not, and at last
owed low my head, in silent awe, and wept.
wn, down, for countless centuries as now,
hat emerald torrent o'er the rock has poured,
countless rainbows on thy misty brow,
lave written, "Holiness unto the Lord."

And when stern winter clasps the cloudy veil
That floats around thee with his icy hand,
Making thy wondrous beauty sad and pale,
As from thy forehead drops the glittering band,
Lo! does the white foam surging at thy feet
Build up to God a mighty monument,
A frozen altar to His praise as meet
As summer rainbows o'er thee softly bent.

I'd love to see the angry tempest-king
Do battle with thee in thy strength and pride,
And watch the whirlwind dip his ruffled wing
With wasted strength in thy resistless tide—
To see the dark ranks of the storm advance
And hurl their thunders at thy bristling crest,
To watch the lightning's fiery javelins glance
From the white shield upon thy heaving breast.

Man dares the ocean—though its waves devour
His swarming fleets—he *wrestles* with the sea;
But in the zenith of his boasted power
He never yet has dared to cope with thee.
Thou needest not the aid of wind and storm
To make *thee* terrible—yet dost thou blend
Thy smiles and fury in one strange, wild form
So wonderful, we scarce can comprehend.

Grand, beautiful, invisible thou art,
But, ah! how vaguely human words can tell
Of *thee* (as thou art sweeping through my heart;)
One atom of thy shining spray as well
Could paint those mighty torrents as they pour,
Forever changing, while thou art the same,
Summer and winter, now and evermore,
As when from God thy foaming waters came.

Canton Place, La., May 20. ROSA.

TIMBER IN SOUTH AMERICA.

It seems somewhat extraordinary that the greater part of our timber should be brought from countries where the navigation is stopped nearly half the year by ice, and where the rivers are at all times obstructed by rapids and subject to storms, which render the bringing down the rafts a business of great danger; where, too, there is little variety of timber, and much of it of such poor quality as only to be used on account of its cheapness. On the other hand, the valley of the Amazon and its countless tributary streams offers a country where the rivers are open all the year, and are for hundreds and even thousands of miles unobstructed by rapids, and where violent storms at any season seldom occur. The banks of all these streams are clothed with virgin forests, containing timber-trees in inexhaustible quantities, and of such boundless varieties that there seems no purpose for which wood is required, but one of fitting quality may be found. In particular, there is cedar, said to be so abundant in some localities, that it could, on account of the advantages before mentioned, be sent to England at a less price than even the Canada white pine. It is a wood which works nearly as easy as pine, has a fine aromatic odour, and is equal in appearance to common mahogany, and is therefore well adapted for doors and all internal finishings of houses; yet, owing to the want of a regular supply, the merchants are obliged to have pine from the States to make

their packing cases. For centuries the woodman's axe has been the pioneer of civilization in the gloomy forests of Canada, while the treasures of this great and fertile country are still unknown.— *Wallace's Travels on the Amazon.*

CHANGE OF CLIMATE.

History informs us that many of the countries of Europe which now possess very mild winters, at one time experienced severe cold during this season of the year. The Tiber, at Rome, was often frozen over, and snow at one time lay for forty days in that city. The Euxine sea was frozen over every winter during the time of Ovid, and the rivers Rhine and Rhone used to be frozen so deep that the ice sustained loaded wagons. The waters of the Tiber, Rhine, and Rhone, now flow freely every winter; ice is unknown in Rome, and the waters of the Euxine dash their wintry foam uncrystallized upon the rocks. Some have ascribed these climate changes to agriculture; the cutting down of dense forests, the exposure of upturned soil to the summer's sun, and the draining of great marshes. We do not believe that such great changes could have been produced on the climate of any conntry by agriculture, and are certain that no such theory can account for the contrary change of climate—from warm to cold winters—which history tells us has taken place in other countries than those named. Greenland received its name from the emerald herbage which once clothed its valleys and mountains; and its east coast, which is now inaccessible, on account of perpetual ice heaped upon its shores, was, in the eleventh century, the seat of flourishing Scandinavian colonies, all trace of which is now lost. Cold Labrador was named Finland by the Northmen, who visited it A. D., 1000, and were charmed with its then mild climate.

The cause of these changes is an important inquiry. A pamphlet by John Murray, civil engineer, has recently been published in London, in which he undertakes to attribute these changes of climate to the changeable position of the magnetic poles. The magnetic variation or declination of the needle is well known. At the present time it amounts in London to 23 degrees west north, while in 1658, the line of variation passed through England and moved gradually west until 1816. In that year a great removal of ice took place on the coast of Greenland; hence it is inferred that the cold meridian, which now passes through Canada and Siberia, may at one time have passed through Italy, and that if the magnetic meridian returns, as it is now doing, to its old lines in Europe, Rome may once more see her Tiber frozen over, and the merry Rhinelander drive his team on the ice of his classic river. Whether the changes of the climate mentioned have been caused by the change of the magnetic meridian or not, we have too few facts before us at present to decide conclusively; but the idea, once spread abroad, will soon lead to such investigations as will no doubt remove every obscurity, and settle the question.

THE WANTS OF SOCIAL AND DOMESTIC LIFE.

In the eagerness of our pursuit of the almighty dollar, how prone we are to forget the wants, and neglect the duties of domestic life. How often do we see that peace of mind which money cannot buy, and all that wealth is permitted to purchase, thoughtlessly sacrificed to accumulate riches, never to be enjoyed by their nominal owner! Such folly deserves a word of rebuke at our hands, if the social and domestic wants of one or two hundred thousand readers have any claim to our friendly regards.

Of all useful arts and sciences, that Domestic Economy which teaches the wisdom of extracting much happiness from small means, best deserves our study; for it best rewards the practice of the community. Wisdom of this kind makes slow progress, not because a higher standard of social and domestic comfort is unattainable, but from the force of habits, handed down to us from an age of semi-barbarism and extreme poverty. So numerous and important have been the discoveries and inventions during the first half of the present century, that the mass of mankind have yet to learn the proper use of the new treasures placed within their reach. Nor is it an easy task for the head of a family to decide how he can make the most of the property and knowledge that legitimately belong to him. What shall he do, and how shall it be done?

In cities, thousands die of pestilence and other maladies of their own creating, from the neglect of cleanliness, and defective sanitary regulations. In the country, thousands work hard, fare hard and die poor, not from any necessity, but because the knowledge and social culture which they most need are sadly overlooked and unappreciated. It is the glory of our free institutions, that the poor are rich enough, under wise instruction, with industry and economy, to have of their own, healthy and comfortable homes. Too many, however, make no adequate effort to rise in the scale of humanity; and some words of encouragement, some cordial to their feeble self-respect, must be administered before they will begin to labor for their own good. The domestic wants are in embryo; and the public authorities should see to it, that they are developed aright, securing equal justice and advantages to the physical, moral, social, and intellectual man. Although he, while in his lowest estate, may not know how to unfold the germs of good that his Maker has planted in his constitution; yet, wiser heads than his may successfully cultivate the barren soil within him. W

iewed in their proper light, the social habits nd domestic wants of man are seen to be ele- nents of great power. In skilful hands, these lements will form the basis of a sound public pinion, and prepare the way for the abatement f vice, and crime, and suffering to a degree now ittle dreamed of in our narrow philosophy.

Great prosperity is always perilous. Society s already full to overflowing of pride, conceit, ypocrisy, and extravagance. These are the ane of quiet domestic happiness, and the curse f social life. Far be it from us to countenance his quackery of upstart wealth, whose ephemeral rilliancy dazzles but to blind and ruin its vota- ies. To call into existence in the bosom of a amily, far more wants than can reasonably be gratified, is an evil and a wrong of great magni- ude. Such improper wants suggest, and ever prompt, improper actions. Engagements are ntered into that cannot well be fulfilled; and peculations follow of a more reckless character. True social wisdom carefully avoids the tempta- ions that beset the path of virtue. To the spirit f rivalry and ambition there is no limit. If ine-tenths of the community lived in marble alaces, the other tenth might die of disappoint- nent if they failed to erect palaces made of olished ivory, and covered with plates of pure old. In such a strife, where is the wit, the aste, the science, or the happiness?

We must go back to the simplicity of nature, nd the truthfulness of science, if we would ele- ate and improve society. It can never be done y humbug. The country is overrun with uacks of every degree—quack statesmen and uack philanthropists, quack editors and quack lergymen, quack doctors and quack lawyers, uack authors and quack artists. All these wax at at the public expense; and quack publishers re beginning to share very liberally in the poils. It is the artificial wants of the com- aunity that sustain all these charlatans; and it s difficult to discover at what point in our social rogress the pleasure of being cheated is to stop. A strong love of morbid excitement pervades the ery heart of society, and grows on what it feeds. he most trashy and corrupting books make for- unes for the manufacturers and writers; while orks of solid merit and of purifying tendency nd comparatively few purchasers, and starve heir authors. These may be unwelcome truths, ut they are important, nevertheless.—*Genesee Farmer.*

A certain Scotch priest at Stath, walking with eorge Fox, asked him many questions, which e answered fully. But, after they parted, he et Philip Searth, another priest, and breaking is cane against the ground he said in anger, If ever I meet with George Fox again, I will ave his life, or he shall have mine; adding that e would give his head, if George Fox was not knocked down within a month." Yet, what is marvellous, this same Scotch priest afterwards joined the Quakers, and George Fox visited him at his own house. Philip Searth was also convinced, and became an acceptable minister.—*Sewell's History of the Quakers.*

FRANKLINIAN ECONOMY.

Aside from Dr. Franklin's discoveries in Electricity and Philosophy, a correspondent in the Washington Sun thus speaks of Dr. Franklin's discoveries in Domestic Economy:

"To no native American is more honor due than to Dr. Franklin. His science, patriotism, industry, and morality, as well as his political sagacity, have been and are the subjects of general approbation: and, as common property, it is not necessary to dilate upon them. It is his investigating spirit of inquiry, as to whatever new his mind rested upon, and the beneficial results of his observations, that are now brought to view.

Broom-corn, now cultivated to so profitable an extent in this country owes its cultivation to Franklin's acute mind. A lady in Philadelphia held an imported clothes-whisk in her hand, and whilst examining it as a novelty, he found a single grain still attached to the stalks; this he planted, and a large and increasing article of usefulness has been thus perpetuated in the United States. A paragraph from a northern newspaper of 1836 has a corroborating proof of the value of this discovery: 'The broom-straw speculation bids fair to run as high this year as it did last. A week ago speculators were offering $50 an acre for the growing bush.'

The yellow or golden willow, which now flourishes in most parts of the Union, was introduced by the same friend to his country and mankind. In a wicker worked imported basket offered to his view, Dr. Franklin found some of the sprigs were sprouting. He took them out, and presented them to Mr. Norris, of Philadelphia, who succeeded in raising them very successfully, and to a great height.

THE HAPPINESS OF BEING EMPLOYED.

To be employed is to be happy," said Gray (the poet;) and if he had never said any thing else, either in prose or verse, he would have deserved the esteem of all posterity.

He certainly practised as he spoke; for his library bore witness to an extent of curiosity, a perseverance of research, and an accuracy of observation, with a minute diligence in recording what he had gained, and gathering in the harvest of the day, that is hardly to be paralleled in any one who was so gifted with original genius, and the power of forming his own creations of thought.

Too great a confidence in our own strength is

directly contrary to true fortitude, and generally leads to a defeat: but we should also be cautious that we do not fall into another extreme, and give way to such a degree of diffidence as may hinder us from exerting ourselves, or give the name of diffidence to real indolence.

JANE BOWDLER.

VALUE OF A POUND OF FLAX THREAD.—A single pound of flaxen thread, intended for the finest specimens of French lace, is valued at six hundred dollars, and the length of the thread is about two hundred and twenty-six miles. One pound of this thread is more valuable than two pounds of gold.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Flour market dull; shipping brands are offered at $10 50 a $10 62, without finding buyers. Moderate demand for city use at $10 62 for Western, and $11 25 per barrel for fancy brands. Rye Flour is held at $7 75, and Corn Meal at $4 75 per bbl.

GRAIN.—We quote good red at $2 49 per bushel, and prime white at $2 55. Some 1400 bushels of Lake Wheat sold at $2 20 per bushel. Rye is lower. Sales of Pennsylvania at $1 65 per bushel. Corn is in good demand; sales of 3000 bushels yellow, afloat, at 107c, and 3000 busheis in store at 106c per bushel. Oats are dull, and have declined; sales of 4 and 5000 bushels of Pennsylvania and Southern at 60c.

CATTLE MARKET.—The arrival of cattle at Torbert's, Avenue Drove Yard, Twenty-fourth Ward, last week, amounted to 150 Beef Cattle, 80 Cows and Calves, and 3000 Sheep. The total stock for the week was as follows: 1100 Beeves, 200 Cows, Calves and Springers, and 3000 Sheep. Kept over, 1500 Sheep, 200 Beeves, and 100 Cows and Calves. Beef Cattle sold at from $10 to $13 25 per 100 lbs.; Cows and Calves from $20 to $45, and Calves from $3 50 to $6 50 each. Sheep sold briskly, at from 4 to 5 cents per lb., and from $2 to $5 per head. Lambs sold at from $1 50 to $3 per head.

FRIENDS' CENTRAL SCHOOL, BOYS' DEPARTMENT.—The Committee in charge of this Institution having engaged the services of AARON B. IVINS as Principal Teacher, are now prepared to recommend it to the attention and patronage of Friends and others.

The Boys' School will be re-opened on the first Second day in the Ninth month next, and conducted on the principles heretofore adopted, except that there will be two sessions per day instead of one.

Lectures on the accustomed branches of science will be delivered, as usual, to both schools.

The prices of tuition have been fixed according to the respective classes, at 25 dollars, 20 dollars, and 15 dollars, per term of twenty-two weeks. The only extra charge is for books, as heretofore.

Information on the subject may be obtained on application to

SAMUEL J. LEVICK,
200 N. Third St.
MACPHERSON SAUNDERS,
28 N. Fourth St.
JOHN J. WHITE,
206 Arch St.
MARTHA MELLOR,
5 Franklin St.,
Philadelphia.

6th mo. 16.

WANTED,—A Female Friend, as teacher in a private family. To a young woman qualified to instruct young children, the situation might be a desirable one. Apply to RICHARD T. TURNER, Still Pond, Kent Co., Md., or W. W. MOORE, 100 South Fifth St., Philadelphia.

6th mo. 2d.

FRIENDS' SCHOOL HOUSE IN CAMDEN, N. J. A Female Teacher is wanted to open a School in the pleasantly situated house on the Meeting House lot in Camden. For further particulars apply to CHARLES KAIGHN or WILLIAM FOLWELL.

6th mo. 2d.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Summer Session of this Institution will commence on the 21st of Fifth month, and continue twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the session. No extra charge.

For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. Office, Burlington Co., N. J.

4th mo. 21—3m.

GREENWOOD DELL BOARDING SCHOOL.—This Institution is located on the West Branch of the Brandywine, West Bradford township, Chester county, Pa., four miles west of the Borough of West Chester, one mile south of Marshalton.

This School has been in operation for many years under the superintendence of the subscriber. He has the pleasure to inform the public that he has now engaged the services of Jos. Shortlidge, a young man who has had much experience as a teacher, and who has distinguished himself for his industry, perseverance and energy in the prosecution of his studies.

Our Summer Session will commence on the first of Fifth month, (May,) and continue five monts, at sixty dollars per term; one-half to be paid in advance, and the other half at the end of the term, and at the same rate for a shorter period.

The various branches of Mathematics will be taught, with the most useful branches of an English Education, such as GRAMMAR, RHETORIC, ELOCUTION, PHONOGRAPHY, BOTANY, &c. Geography and History will be particularly attended to. Natural Philosophy, Chemistry and Physiology, Latin, French and Spanish will be taught without additional charge.

Lectures will be given to the students on the various branches taught.

All students admitted will be expected to conform to the strictest rules of morality and decorum. No profanity of language or game of chance, such as Cards, Dice, or Domino, will be tolerated.

The government of the School will be conducted by the force of argument and persuasion, instead of the argument of force and coercion. In a word, it will be strictly parental.

The situation of this School is a delightful summer retreat. It is easily reached from West Chester and Downingtown. A stage runs from West Chester to Marshalton three times a week, viz.: Third, Fifth and Seventh days.

Letters to be directed, Marshalton P. O.

JONA. GAUSE, *Principal.*
JOS. SHORTLIDGE, *Teacher.*

The Winter Session will commence Eleventh mo. 1st, 1855. Pupils will, however, be admitted at any time, as the School is kept open all the year, with the exception of three or four weeks in harvest.

5th mo. 19—6t.

Merrihew & Thompson, Printers, Merchant ab. 4th

FRIENDS' INTELLIGENCER.

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Extracts from a testimony of Grace Church St. Monthly Meeting of Friends, concerning John Barclay.

"Blessed are the pure in heart, for they shall see God." Matt. v. 8.

This, our dear friend, was the son of Robert nd Ann Barclay, and was born at Clapham, in Surrey, in the year 1797. His parents were nembers of our religious society; his mother lied whilst he was very young.

From his own memorandums we find that he vas early visited with the convictions of divine race; but becoming exposed to the influence f bad example at a public school, he was often rought into deep humiliation and sorrow on ccount of his transgressions; and his tears of re- entance and his prayers for preservation were oured forth in secret places. In reference to the tate of his mind at this time, he says, "As the evil ee cannot but bring forth evil fruit, as long as it suffered to live and thrive in the heart; so his being the case with me, the fruits did show emselves abundantly indeed. Oh! that all ho have been injured by my evil example could e shewn a fiftieth part of the remorse and re- ntance, sorrow and trouble, which has been, rough unutterable mercy, experienced by me." e was made willing to abide under the judg- ents of the Lord, and was favored to know at these chastisements from his heavenly ather's hand were administered in love; in a ase of which, his heart was often made to over- w with thankfulness; and he was brought into state of submission to the Lord's will, and mble dedication to his requirings. Alluding, ne years afterwards, to the circumstances of is eventful period of his life, he writes thus: This I may say and leave upon record, that ough many almost indescribable temptations l presentations of evil have been permitted to ne about me, sometimes like a mighty flood, so that in hours of extreme weakness, I have been many and many a time ready to give up the "fight of faith;" yet to this day the Lord, strong and mighty, has been pleased in his abundant compassion, to encamp around me, and to give me songs of deliverance, songs of triumph and of praise. I will set up my banner in His name, who is a rock of defence, and sure refuge to my poor weary soul. O! young man or young woman, to whom this may come,—my friend, my brother, my sister, who art seeking the better country, and Him who is the way and the guide, Oh! though thou art weary and heavy laden, take courage; there is a staff, a stay, and strength and succor with Him and in Him, who hath gone before, and who leadeth on his little ones gently and sweetly, as they are able to follow. Take this as the counsel of one who writes from a sure and living experience, and who hath indubitably known His name (which is above every name) to be a strong tower indeed. He will be with His, even to the end of the world."

His mind, for several years after his father's decease, was brought under much concern on the subject of business; and he felt it his duty to give up an offer which was considered to be very advantageous. In a retrospective view of this step, he say, in a letter, "I know not that I have taken any measure, that now in seasons of calmness seems to afford the like peace to me." Alluding to this subject again, he adds, "The ground upon which I think it best for me to be not much engrossed with the things of this life is, that having experienced no small share of the forbearance and mercy of the Lord, having been delivered from the pit of destruction, having sincere, hearty, and very fervent desires for my own preservation and salvation, as well as for that of my poor fellow creatures every where, I have inclined towards the belief, that the Lord will make use of me, if I am faithful to his requirings, in the way, time, and for the purposes which He sees best: under this impression it is, and not to encourage or give way to an apathy, or want of energy or exertion, that I believe it right for me to sit loose to this world and the anxieties thereof; lest I should be incapacitated for performing that service, which may be shewn to be my duty. I believe it safest for me, if in any business, that it should be one of moderate profit, and not involving much attention."

He believed himself required to observe much

simplicity and moderation in providing the needful accommodations of life; and in reference to this subject, he says, "I am clearly of the belief, that it is my duty to live in such an humble, plain, homely, simple manner, as that neither in the furniture, food, or clothing used, any misapplication if the gifts of Divine Providence be admitted or encouraged."

About this time, which was in the twenty-second year of his age, he writes thus: "O! the love that the Lord hath shed abroad in my heart! O! the divine joy, the unspeakable peace, the blessed presence of the Most High, how it seems to flow through me, making up for all trials, and tears of disquietude and distress! O! may this feeble testimony speak out His adorable mercy, when this poor frail flesh shall be laid low in the dust; may it induce others to fear Him that made the heavens and the earth, and to trust in Him forever! Praises to the Lamb that liveth, yet was slain! Amen."

EARLY PIETY.—NO. LIII.

William Hunt, of New Garden, in the province of North Carolina, was born in the province of Pennsylvania; and by accounts received he was first reached by truth in the eighth year of his age, which continued to follow him from time to time, so that when in company with his acquaintances, he was often tendered, and led to seek solitary places to vent his tears; although he then did not know what it was that so broke in upon his spirit.

Being situated, at that early period of life, in a place where no religion prevailed, but the people lived rather dissolutely, he had none to tell the distress and exercise of his mind to, for his mother dying when he was very young, who, he had been informed, was a religious woman, and his father when he was about twelve, he was left quite alone. But after some time, going to live with his sister, and those tender impressions continuing, the Lord, in mercy, showed him they were from the immediate operations of his own spirit, and that his growth in truth, and experience of its true virtue, lay in his being faithful to the dictates thereof; by which he was fitted for service, even in very early years, his mouth being opened in testimony before he was fifteen years of age; and through the heavenly influence of the Spirit he became an able minister, rightly dividing the word of truth, to the great comfort and edification of the church where his lot was cast.

He was concerned to travel in truth's service before his 20th year, and visited the provinces of Virgina and Maryland; and afterwards in the the course of his Christian progress, all the provinces of America, and almost all the meetings therein. Although he had a large family, whose subsistence much depended on his industry and care, yet when he felt the requirings of truth, and became fully satisfied thereof, he cheerfully gave up all into that hand which drew him into service, relying thereon for the preservation of himself and all his, in every dispensation of Providence; and it was mercifully afforded to him.

In the year 1781 he came to Great Britain on a religious visit, and traveled through most parts of the north of England, Scotland and Ireland, and after the Yearly Meeting he visited the Quarterly Meetings at Colchester, Woodbridge and Norwich. Soon after this, he proceeded through Lincolnshire to Hull, whence, with his companion, Thomas Thornsborough, Samuel Emlen, Jr., and Morris Birkbeck, he embarked for Holland, and after visiting the few Friends, there he embarked in a vessel bound for Scarborough, but by contrary winds landed at Shields, with a dedication of heart for further service if required; but was, soon after he landed, taken ill of the small-pox. In the course of this illness his mind was preserved perfectly calm, and his patience and fortitude was truly great, as was also his resignation to the Divine disposal, signifying to his companion that his coming there was providential, but that his sickness was nigh unto death, if not quite. "For," said he, "when I wait, I seem enclosed, I see no further."

To a friend who remarked that whatever affliction we may be tried with we may yet see cause for thankfulness, he replied, "Great cause, indeed: I never saw it clearer. Oh! the wisdom! the wisdom and goodness, the mercy and kindness, have appeared to me wonderful! And the further and deeper we go, the more we wonder. I have admired, since I was cast on this bed, that all the world does not seek after the enjoyment of truth, it so far transcends all other things."

At another time, to some friends who came to see him, he said: "The Lord knows how I have loved you from our first acquaintance, and longed for your growth and establishment in the blessed truth, and I now feel the same renewed afresh;" adding, that he much desired they might fill up the places Providence intended, and lay up treasure in heaven; "for," said he, "what would a thousand worlds avail me now?" He also expressed his satisfaction that he had not spent his time idly since he came to England, nor neglected one meeting that he could well attend; and that under so great a load of bodily affliction, what a treasure a quiet mind was.

At another time he said, with great composure, "The Lord knows best. I am in his hand, let him do what he will." Leaning on Morris Birbeck, he said, "Dear Morris, I have a request to make, which is, in case I am suddenly taken away, do thou write to my dear wife, and let her know all is well. Write also to my dear chil-

ren, to improve the hints I frequently gave them for their conduct, while with them and since."

At another time, a day or two before his death, he said triumphantly, "Friends, truth reigns over all;" and soon after departed, on the 9th day of 9th month, 1772; aged 39, a minister 24 years.

The following extract from J. Barclay's Journal will show how clearly the right course was manifested at a season of proving, to which allusion is made in the memorial on the first page.

1816, 8th mo. 3d.—O! that I might be helped this day to do the will of the Lord. O! that I might be strengthened with inward might, patiently yet firmly and constantly to persevere in what is right. Though assaulted daily by the powerful enemy, yet may I be favored with unweared fortitude to watch and pray, that he may not finally overcome. How liable are we every moment of each day of our lives to fall or falter in our steppings; and how blessed are they who are kept by the power of God through faith unto salvation. My secret constant craving is, that in all things and at all times, I may have such an awe and fear of Him, whom all should fear, as to be preserved from evil; and that thus walking before Him, I may be led into the way of peace.

I remember, when under great exercise, long continued, on the subject of business, and amidst many thoughts as to getting a livelihood in the world, with my very restrained views every way, I opened a book in great fluctuation and sore grief of mind, as it lay near me, craving that I might be secretly informed in this way, or in any way with certainty, as to the line of duty prescribed to me by heavenly wisdom, when, to my astonishment, I found immediately to my hand this passage from Wm. Penn's No Cross No Crown, "Whoever thou art that wouldst do the will of God, but faintest in thy desires from the opposition of worldly considerations, remember, I tell thee in the name of Christ, that he that prefers, father or mother, sister or brother, house, &c., to the testimony of the light of Jesus in his own conscience, shall be rejected of Him in the solemn and general inquest upon the world, when all shall be judged, and receive according to the deeds done, not the profession made, in this life. It was the doctrine of Jesus, that 'if thy right hand offend thee, thou must cut it off; and if thy right eye offend thee, thou must pluck it out;' that is, if the most dear, the most useful and tender comforts thou enjoyest, stand in thy soul's way, and interrupt thy obedience to the voice of God, and thy conformity to his will revealed in thy soul, thou art engaged, under the penalty of damnation, to part with them."

O! here was a revelation indeed to me, if ever there was one; for as surely as there is a secret Divine Power, it was manifested in my soul in the reading of this passage; and it so overcame me in gratitude to the Father of mercies, that my knees were bowed, and tears fell in abundance.

There has indeed been a wonderful Providence all along about me, too large to be fully set forth in order. When the time for my decision and signing of the articles of clerkship arrived, whereby I was to serve in an attorney's office for five years, with every prospect that a handsome income would succeed my application to this line of business; and when the draft of the deed was about to be sent to be engrossed, and I was to take it to the law-stationer's for that purpose; borne down by hidden trials, my earnest fervent petition (in a secret place, where I stepped aside to pour out my soul unto God) was, that if the Lord was my guide and my leader, he would make a way even now, when there appeared none, to get out of the predicament in which I was so closely confined; speedily that day I was taken ill, and obliged to see a physician, who ordered me to Southampton as soon as I could go; which was accordingly effected in three days. I have cause to remember to this day, how closely the Mighty Helper was about my bed and about my path at that time; so that my tenderness of heart, and my cries and tears in secret, were often remarkably answered, and were felt even to prevail with God. My song also was unto him in the night season; and living praises would ascend, in very small intervals of time, when the soul had a few seconds only to turn to its Comforter.

When I returned from Southampton I resumed my station at the desk; but my eye saw clearly that that place was not my lot, though I did not even then think of giving up the profession altogether: but that was also shewn me in due season, when I was able to bear it. So that there is indeed ground for me yet to trust and not be afraid, as well as for others; seeing that there is One, who can make darkness light, and crooked things straight, and hard things easy.

He finally relinquished the pursuit of the law in the latter part of this year.

ON WOMEN'S PREACHING.

John Stickland, a respectable and serious man, a local preacher among the Methodists, used to relate the following anecdote:

"In conversing once with a dissenting minister, on the subject of the ministry of women, he told J. S. that some time before, he had himself delivered a discourse against the practice, from that passage: 'I suffered not a woman to teach.' After returning home he had occasion to call his little girl to dinner.

"She tarried a little, being busied in reading the Bible. 'I asked her why she came not

sooner?' She said, 'Oh! father, I am reading something so pretty.' 'What is it?' said I. She replied, 'Paul went into Philip's house, and he had four daughters that did preach;' remarking 'the word in our version is *prophecy*, but I looked,' said she, 'at the Greek, and found that it should be translated *preached*.'

"The minister added, 'I felt mortified to think that my own little girl should pull down all my sermon; but I perceived my error, and hope I shall never speak against women's preaching any more.'"—*Armistead's Select Miscellanies.*

For Friends' Intelligencer.

The following extract from a Prize Essay by T. V. Moore may be thought to ascribe more to the "Family Institute" than properly belongs to it, but the general tenor is good. And as it is feared that the importance of home influence is not always sufficiently regarded, it is thought the views it contains are worthy consideration.

A.

Man is the most helpless of all creatures in his infancy; the most narrowly endowed with instinct, and the most feebly furnished with strength; and hence demanding the most untiring attention to develop his physical system to a healthy maturity. It is to meet this early necessity, that the family has been instituted; and like all divine arrangements of this kind, is self-acting, and self-adjusting; working out its ends with a simplicity and perfection unknown to any human institution. As God has provided a fountain of nutriment in the body, that is unsealed at the time it is needed, without any agency of man, so has he treasured in the human heart, a deep fountain of affection, that is ready to meet the claims of this helpless feebleness; and the more absolute the helplessness, the more exhaustless and untiring the love by which it is enfolded. Within the protecting walls of the family circle, there has been provided the warm pressure of a mother's love, and the strong activities of a father's affection. And as the cares of life thicken around both, there grows up around the little pillow, and twines about the little form, the rejoicing affections of brotherly and sisterly kindness; so that each new necessity finds ready a new supply for its wants.

Let a sceptical and socialistic philosophy succeed in weakening, or dissolving the bonds of the family institute, and the very physical constitution of the race must degenerate.

Let infancy be abandoned to the cold charities of a public provision; let childhood be left to the blind, unloving activities of mere hired and salaried attention, and in a few generations the people on whom this fearful experiment was made, would either become extinct, or degraded to the lowest type of physical degeneracy. No cunning chemistry shall devise a fountain of the milk of human kindness, that shall replace the warm and loving gushes of a mother's love; and no social mechanics shall erect a mechanism that can supply a father's care. And the attempt to do this, must only end in clumsy failure, increasing misery, and ensuring ultimate ruin.

Another design of this institution is, *the mental and social culture, and consequent happiness in life of its inmates.*

It is in this fact, that we probably find a reason for the protracted infancy of man. Were he designed, like the lower tribes, only for a physical life, like them he might be early fitted to shift for himself. The bird will defend her callow young with the fiercest courage; and if they are torn from her nest at this tender age, will fill the grove with the plaint of her maternal anguish. But as soon as these nestlings have attained a little more maturity, she voluntarily forsakes them, and knows them no longer. The whole end of their life being physical, as soon as the requisite physical maturity is reached, they are abandoned; and hence, to avoid the perils of a protracted immaturity, their physical development is hastened. But it is otherwise with man. The body is but the envelope, within which is the more precious soul. It is necessary that this soul should be kept under training influences long enough to mould its character; and for this reason the infancy of man is protracted.

Were the period of his immaturity as brief as that of the lower animals, he would be sent forth to the duties of life before the spiritual part of his nature had been properly impressed; and hence the body develops slowly to give scope for the proper training of the soul. This requires the family relation to be permanent, that it may accomplish those higher and wider ends.

Nor are its culturing agencies limited to youth. It is designed to meet the necessities of manhood and old age, and provide for each its appropriate influences.

There is so much to harden the soul of man in the business of life; so much to case the heart in selfishness and steel the finer sensibilities of the soul, that there is needed some counteracting agency to antagonize these influences, and keep the higher emotions in play.

This is found in the family, the circle of which is wide enough to break up the centripetal tendency of selfishness, and yet narrow enough to prevent the weakening of the emotions by undue expansion. Here is a quiet refuge from the rush and roar of life, where the sunny smile of love, the merry laugh and the joyous prattle of childhood and the fragrant freshness of untainted young hearts, will melt down the cynical selfishness that the world has engendered, and softly stealing the weary thoughts from their daily topics will gently unfold the finer and purer sensibilities of the soul. Hence while it acts as a soothing suspension of the harassing influences of life, and increases its quiet happiness, it also

acts as a constant educational agency on the hearts of those who are properly subjected to its influences.

And even for old age, with its advancing decrepitude and its querulous weakness, it provides not only a refuge when the parental care of other years may find its requital in filial kindness and love, but it also furnishes in the budding forth of new relations, and the awakening of new emotions, a fine antagonism to the decaying tendency of advancing years, making the unconscious prattle and the guileless love of the grandchild a perpetual blessing to the heart of age.

Its scope is not arrested at old age, but stretches on to another life, and finds its highest design *in training the soul for heaven.*

As every thing on earth points upward to heaven for its final solution and completion, so must it be with the family. And when we remember how often the angel ranks above are filled with the little cherub ones from families below, how often the earthly home is made desolate, and how often its inmates are scattered like the autumn leaves over the earth, we instinctively look for that home where the tie is never dissolved, and the stroke of death never falls; and feel that an institute so pervading in its influences was designed for more than the perishing present, designed to fit those who had lived and loved on earth, to live and love in heaven.

For Friends' Intelligencer.

There are various tests by which the Christian traveler may "try the spirit" which actuates him, but none perhaps more searching than the query put by Jesus to his disciples: "Are ye able to drink of the cup that I shall drink of, and be baptised with the baptism that I am baptised with." To be prepared to respond, as they did, *We are able*, implies a blessed condition, a condition in which we can, "if smitten upon the one cheek, turn the other," and "if any man *sue us at the law* and take away our cloak, we will not *forbid* him to take our coat also." A disposition of mind which will enable us to bear the *reproaches* of men, if our name should "be cast out as evil for the Son of man's sake." How few, compared with the many professing the name of Christ, thus prove by their works that they have attained to the perfect endurance of suffering and trial exemplified in the life of the blessed Jesus, whom they claim as their great exampler, who not only by *precept* taught his followers "to love their enemies and do good and lend, hoping for nothing again," but in the hour of his greatest extremity could ask of his Father that his persecutors should be forgiven, for, said he, "they know not what they do." May not the cause of this deficiency be illustrated by the beautiful figure of the vine and the branch, for "as the branch cannot bear fruit of itself except it abide in the vine, neither can ye except *ye abide in me.*"

Except our dwelling place be "in the spirit," we cannot produce the fruits of the spirit, which are, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and "if we live in the spirit let us also walk in the spirit," for "whatsoever a man soweth that shall he also reap." A.

HAPPY HOMES.

Let it be our object to multiply the number of virtuous and happy homes. The domestic hearth is the seed-plot of a noble and flourishing commonwealth. All laws are vicious, all tendencies are to be deprecated, which increase the difficulty of diffusing through every rank the refined and holy influences which are cherished by the domestic affections. Reckless speculation among capitalists, disturbing the steady and uniform course of employment, and its sure counterpart, improvidence and debauchery among workmen —are the deadliest foes of the household virtues. In how small a compass lie all the elements of man's truest happiness, if society were only conducted in a rational and moderate spirit, and its members of every class could be restrained from vicious indulgence and the pursuit of phantoms. A marriage contracted with thoughtfulness, and cemented by a pure and faithful love, when a fixed position is gained in the world, and a small fund has been accumulated—hard work and frugal habits at the commencement of domestic life, to meet in time the possible demands of the future family—a dwelling comfortably furnished, clean, bright, salubrious, and sweet—children well trained, and early sent to school—a small collection of good books on the shelves—a few blossoming plants in the window—home made happy in the evening by cheerful tasks and mutual improvement, exchanged at times for conversation of friend and neighbor of kindred taste and congenial manners—these are conditions of existence within the reach of every one who will seek them —resources of the purest happiness, lost to thousands, because a wrong direction is given to their tastes and energies, and they roam abroad in pursuit of interest and enjoyment which they might create in rich abundance at home. This is no romantic visionary picture. It is a sober, accessible possibility, such as even now, under the pressure of many adverse circumstances, is realised in the homes of not a few working men who have learned the art of extracting competence from narrow means, and maintaining genuine respectability in an humble station.—*Taylor's Christian Aspects of Faith and Duty.*

Spanish Proverbs.—Prayers and provender never hindered any man's journey.

Experience and wisdom are the two best fortune-tellers.

From the Leisure Hour.

THE DISAGREEABLES!

"I don't like spiders," said a young female; "I never did: they are such hideous, disgusting-looking creatures, the very idea of them makes me shudder:" and she seemed ready to faint, as a "hunter" ran across the floor. Certainly, the spider is not a creature which one would desire to have as a near neighbor: it has such a plotting, creeping way, and such a sort of vicious expression about it. We like what is frank and open. In a battle between a spider and a fly, one always sides with the fly; and yet of the two, the latter is certainly the most troublesome insect to man. But the fly is frank and free in all its doings; it seeks its food and pursues its pastime openly; suspicions of others, or covert designs against them, are quite unknown to it, and there is something almost confiding in the way in which it sails around you, when a single stroke of your hand might destroy it. The spider, on the contrary, lives by snares and plots; and is, at the same time, very designing and suspicious, both cowardly and fierce; it always moves stealthily, as though among enemies, retreating before the least appearance of danger. Its whole appearance corresponds with its character, and it is not surprising, therefore, that while the fly is more mischievous than the spider, we yet look upon the former with more favor than the latter.

Nevertheless, perhaps it would be well if all who "creep about this world of ours,"

> Tho' uglier than most he be,
> Were useful in their kind as he.

The spider has provided the astronomer with his measuring-line. Its web has determined the distances of the heavenly bodies, and by it the movements of what were till lately considered fixed stars have been ascertained. By its agency the comet has been tracked in its wanderings, and it is not too much to assert that it has contributed to the preservation of human life, and that by its slender cord vessels have been turned aside from dangerous rocks. It may be asked, How could the spider's web produce such results? We reply, Inasmuch as it has led to an accuracy of observation which might never have been attained without it. The astronomer must have delicate instruments, the essential feature of which is some means of determining the precise instant when a heavenly body crosses the central line, or axis as it is called, of the telescope. For this purpose, a line of some-kind, or, more correctly, a system of lines, must be stretched across the tube, in or near the focus of the eye-glass, marking precisely the axis of the instrument. A fine thread of silk or linen, or even the finest human hair, or the most delicate wire, is too coarse and uneven for the purpose where great exactness is required. A spider's thread is found to answer perfectly, being exceedingly fine and regular. On a minute examination, a spider will be found to have four protuberances or spinners, furnished with a large number of tubes, from each of which a very slender thread proceeds, which immediately after unites with all the other threads in one. Thus, the proper thread is formed of these four, and these again of a number of smaller threads; and it is calculated that one spider's thread consists of no fewer than 4000 lesser threads! And yet so delicate is it, that the eye cannot detect any coarseness or roughness in it, and it is fitted for the nicest calculations! Hence it is used in nearly all the better class of astronomical instruments; and daily, in various parts of the world, astronomers are watching the passage of the sun, the moon, the planets, and the fixed stars, behind the fine spider lines that stretch across the tubes of their telescopes. What must be the touch of the claws which guide and arrange these threads as they proceed from the spinners!

Professor Mitchell, by an invention of his own, has been able to divide a second into a thousand appreciable parts. To do this he converts time into space, seconds into inches, by causing the beats of the clock to be recorded (by means of a little magnetic telegraph) on a revolving disk, so that the distance between the marks thus made represents a second. The instant a star crosses one of the spider lines in the telescope, the observer touches the telegraph key with his finger, and thus causes a mark to be made on the same revolving disk. The position of this mark among those made by the beat of the clock, gives the time of the observation, and as its distance from the preceding second's mark can be very accurately measured, the time is obtained with corresponding exactness. The great difficulty in this arrangement was to break and connect the galvanic circuit, at every stroke of the pendulum, by an apparatus so delicate as not to interfere with the regularity of the clock's motions. A very delicate wire lever was constructed, which by being made to vibrate, alternately broke and completed the circuit. How to connect this with the clock without interfering with its rate of motion, was the next question. A very fine human hair was tried; but it was "too rough, too coarse, too cable-like," to answer the purpose. A fibre of silk was next tried with no better success. At length a spider's thread was selected, and it worked to entire satisfaction. For twenty months that slender line has been moving to and fro in the Cincinnati Observatory, measuring off second after second on the revolving disk, and in this way exhibiting accurately the time of a multitude of astronomical observations, thus connecting, as it were, the heavens and the earth.

Reader, when next thou brushest the cobwebs from the wall, or thine eyes light upon the circular webs glittering with pearly dew-drops on the hedge-row and the grass by the wayside, remember what the spider's web has accomplished

"But, whatever you may say about the spider's web, there certainly can be nothing interesting in the spider itself." In reply, we shall give a few illustrations of the achievements and ingenious qualities of this remarkable insect. Mr. Jesse, in his "Country Life," gives an account of a spider which he observed crawling at night over the ceiling of the room in search of flies, which it devoured as it caught them, and appeared, unlike most spiders, to have no place of retreat. During the day it remained motionless at some spot on the ceiling in the middle of the three fine threads which it had thrown out, one end of each of which had its termination at the place where the spider was resting. If one of the threads were ever so slightly touched, the spider instantly disappeared. "I at first thought," says Mr. J., "that it had suddenly let itself fall to the ground, but after a short time I saw it in its original position. On disturbing it a second time, I was enabled to ascertain that by means of its two fore feet, which alone suspended it from one of the threads, the insect spun itself round with so much rapidity as to become perfectly invisible. This lasted for about half a minute, when I again saw the spider hanging on the thread by its two feet. There can, he adds, be no doubt that this power of producing instantaneous concealment must be the means of preserving the spider from beeoming a prey to its many enemies, especially as it has no place to which it can retreat as many spiders have." It seems fully aware that its safety depends upon the thread it throws out, which it leaves with reluctance.

Talk we of air balloons, that little æronaut, the gossamer spider, adopted the principle long before it was discovered by man that a body heavier than air could be upborne by a substance lighter than that element. It constructs its balloon of silken threads which are considerably lighter than air, and folding its legs, with its back downwards, it is wafted along with ease and rapidity in its airy chariot. These creatures mount to such great altitudes that Dr. Lister, when he ascended York Minster, still saw them floating far above him.

The manœuvres of the spider to escape from an object surrounded by water are very interesting. Kirby placed a large field spider on a stick in the middle of a vessel of water. The creature, after fastening a thread to the top of the stick, crept down the side till its fore feet touched the water. It then swung itself off the stick which was slightly bent, and ran up the rope it had made; this it repeated several times. At length, it let itself drop from the top of the stick by two threads, each distant from the other about one-twelfth of an inch, guided as usual by one of its hind feet, one of the threads being apparently smaller than the other. Having nearly reached the water, it stopped short, and broke off close to the spinners the smallest thread, which still adhering by the end to the top of the stick floated in the air. Soon after, Kirby discovered one of these threads extending from the top of the stick to a cabinet about eight inches distant—and lo, the spider was gone, having used it as a bridge, over which to escape the watery element.

Few facts have more excited our astonishment than the possibility of a man being able to live and move at the bottom of the ocean; this triumph of the diving bell over the unfriendly element was anticipated by the water-spider. Having first spun some loose threads, and attached them to aquatic plants, it varnishes them over with a glutinous secretion resembling glass. This is its house. It then covers its body with the same substance, and beneath this coating introduces a bubble of air. Thus clothed, like a shining ball of quicksilver, it darts to the bottom, and introduces the air from under its pellicle into its habitation, repeating the operation, till the lighter element excludes the heavier, and an aerial habitation is formed beneath the water. Thence the spider goes in quest of prey, and having obtained it, carries it to its sub-aquatic mansion, where it is devoured at leisure.

"One species of the spider," says Swainson, "closes the entrance of its retreat with a door formed of particles of earth, and closely resembling the surrounding ground. This door, or rather valve, is united by a silken hinge to the entrance, at its upper side, and is so balanced that when pushed up it shuts again by its own weight. In the forests of Brazil we once met with a most interesting little spider, which sheltered itself in the same manner. Its case was suspended in the middle of the web. Upon being disturbed, the little creature ran to it with swiftness. No sooner had it gained its retreat than the door closed, as if by a spring, and left us in silent admiration, too great to allow us to capture the ingenious little creature for our collection."

The house-spider chooses a recess in a corner of a room or a piece of furniture: it then fixes a thread to one side, and carries it, according to the dimensions intended, to the opposite side or point, and fastens it. It then pulls it, and renders it tight; and so goes backwards and forwards several times, in order to make the margin strong, which will have to bear considerable stress. From this margin threads are spun in various directions, and the interstices are filled up as the spider runs along, until the whole assumes the gauze-like texture which we so often admire. The grim artificer then takes up his abode in a chamber constructed in a remote corner, which he connects with the net by "electric wires," which vibrate when booty is within his grasp, and serve as bridges, across which he glides to attack his victim.

But the garden, or geometric spider, is more

ingenious than the house-spider. Having first finished the outline of its web, the spider fills it up by lines like the spokes of a wheel. It proceeds to the centre and pulls each thread with its feet, in order to insure a proper tension and strength. The concentric circles are next formed. Having completed its work, it runs to the centre and bites off the point at which all the spokes were united, so as to make their security depend on the circular threads, and probably to render the web more elastic. In the circular opening thus made, it takes its station and watches for its prey. But it has always a chamber of retreat where it may lurk unobserved, till the vibration of the threads connected with it, indicates that prey has been taken.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 30, 1855.

On several occasions, when soliciting original matter for our paper, we have acknowledged a diffidence in doing so, because of the difficulty in admitting articles, which to the writer were of interest, but which appeared to us to contain controverted points that would be likely to draw forth opposite views, and thereby lead into unprofitable discussions, which we have endeavored to avoid; not only that we have not ourselves a taste for such food, but because we think the general tendency thereof is unwholesome to many. While there are minds who may with propriety and profit interchange their different views and sentiments, yet we believe that the design of the Intelligencer will be better answered by adhering to our former course, of excluding all matter of a controversial character. We have recently received from valued friends communications, which for the reasons now given, we think best not to insert, and hope, though they may differ from us in regard to the propriety of our course, they will award to us purity of motive and a desire to promote the best welfare of the body.

Abundant Rains.—Perhaps there is no more fruitful source of remark than the weather. With all its changes, threatenings, and prospects, it affords an ever ready theme wherever men may meet. If the traveller is dull and lonely, the passing cloud, the falling shower, or the long drought, open to him a fund of thought for his silent musings. May we not, from the same prolific source, gather something to profit our readers?

To the thoughtful Christian mind, there is something in an abundant rain, as it falls upon the thirsty land after a continuous drought, that carries it beyond the mere visible effects upon the soil and crops, to the source whence cometh the blessing; even to Him "Who covereth the heavens with clouds, who prepareth rain for the earth, and maketh grass to grow upon the mountains." "He causeth the grass to grow for the cattle, and herbs for the service of man." "He sendeth the springs into the valleys, which run among the hills." The clounds that overhang us, are but the collected vapors from our own hearth stones. The gases which ascend from the fires that consume the mineral treasures of the earth, the vapors which rise unseen from the bosom of the earth and ocean, are moulded into visible forms to return again and water the furrows of the field, and to refresh the "cattle upon a thousand hills." How instructive are these teachings of nature; our spiritual perceptions may realize in them more than our senses enjoy by outward observation; and we may see our inward condition mirrored in the earth before us. We have our times of refreshing, and our times of drought; and how often, when the threatening cloud has gathered, have the showers of mercy descended upon the poor and needy spirit, realizing the cheering promise, "I will open rivers in high places, and fountains in the midst of the valleys, I will make the wilderness a pool of water, and the dry land springs of water." After an abundant rain, when the warming beams of the sun again shine out, how do the fruits and flowers spring into new life. Oh! how many flowers might we scatter over the rugged path of life, how many fruits might we dispense to those around us through the wilderness of this world, if our hearts were ever open to receive the descending shower, and the warming beams of the sun of righteousness. Yet even then we should experience winter and summer, shower and drouth, clouds and sunshine.

In the book of nature which is open before us, we may read our own history; it is written in all the handiwork of God.

Married,—On the 13th inst., according to the order of Friends, Jonathan Travilla, of West Chester, to Martha E., daughter of Jesse W. Newport, of this city.

Died,—On the 18th of Fifth month, 1855, Joseph Willets, a valued member of New York Monthly Meeting, in the 65th year of his age. For many years he had suffered with asthma, but consumption of the lungs closed his earthly career. Through all he manifested a peaceful serenity. The tranquilizing power of redeeming love elevated his soul above the fear of death, furnishing an evidence that *all was well.* As his dissolution drew near, he manifested a desire that every earthly duty should be faithfully attended to, giving directions that every thing pertaining to his interment should be of the plainest kind, and that it be conducted in a simple becoming manner. After desiring his love to all, he meekly said, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." After a little quiet he exclaimed, "glory, all is glory and happiness."

Eighth Annual Report of the Managers of the Philadelphia Society for the Employment and Instruction of the Poor. Presented at the Annual Meeting, April 9, 1855.

The Board of Managers, in submitting their Annual Report, feel that they have reason to congratulate the members of the Society, and the poor who have been the recipients of its benefits, upon the amount of good it has been enabled to accomplish since the last annual meeting.

During this period the field of our labors at the House of Industry has been a scene of greater activity than in any former year, the scarcity of employment, and the high price of provisions having produced an unusual amount of want and suffering, and brought many to our notice who never before received aid from public charity.

With those wretched beings who crowd the vicinity of Baker and Bedford streets we believe the absolute suffering has not been so great as usual. The condition of most of these people is at all times so low that it is almost impossible for any circumstances to degrade them. The exhibition of their great destitution has very naturally enlisted much public as well as private sympathy, and a considerable amount of alms has been bestowed. So far as this has been confined to the distribution of food and clothing, we hope it has been the means of substantial benefit, but the indiscriminate distribution of large sums of money among those who were incapable of making a good use of it, has, we fear, had an injurious effect, administering to the gratification of the lowest passions, and filling the coffers of the proprietors of brothels and groceries. In making these observations, the Board would not wish to discourage any judicious efforts to benefit or reclaim these forlorn and degraded people. Rather, as co-laborers in the same field, we are ready to join shoulder to shoulder in bearing our portion of the work.

The relief furnished at The House of Industry has been of that kind least susceptible of misapplication. Wholesome meals and decent lodgings have been freely furnished to the destitute, employment has been given them, and clothing and some articles of food have been distributed to the sick, and to others who were believed to be deserving. But in no instance has money been given, excepting as a compensation for labor.

The number of persons who have received shelter at the House during the past year is 1266. This number only includes those whose names are entered upon the register, as entitled to all the privileges of the House. There were, in addition, during the winter months, a number of females employed in the work rooms, averaging about 38 daily, who did not reside at the House, but to whom dinner was furnished on five days of the week. Many others came in occasionally for their meals, of whom no record is kept.

Of those whose nativity is known, only 106 were born in Pennsylvania, and but 31 in Philadelphia, while more than three-fourths of the whole number were of foreign birth. Although many of the latter had been residents for several years, yet the fact as stated, indicates the true source of the great mass of pauperism which afflicts the community.

One hundred and fifty-three persons were received from the Moyamensing Prison. Of all classes of our population, there are none who, from motives of public security and economy, as well as humanity, deserve to be looked after and provided for more than the discharged prisoner. Thrown upon the world without home or friends, often with insufficient clothing, and penniless, he has no resource but fresh depredations upon the community, or fruitless attempts to drown his misfortunes in the intoxicating cup. To step in at this hour of temptation and discouragement, has been the part of our Institution. His past crimes do not excuse us from relieving the prisoner. Perhaps it was our neglect that made him such! After having been immured in the walls of a prison he comes again into the world to set out once more upon the career of life. How important to give him a right direction. To lend the hand of help at this point, is the part of Christian philanthropy.

Situations have been found for 148 persons. This number may appear small, only 12 per cent. of the whole, but the difficulties of procuring employment during the past year, are well known to have been much greater than usual.

The large number of persons received who belonged to various mechanical and artistical pursuits gives evidence of the recent suffering among this industrious class. Almost every branch of industry has been represented. A large number of persons in search of employment yet remain at the House. The friends of the Institution cannot better serve its purpose than by making their applications here when in need of servants,

mechanics or laborers. There has scarcely been a time in the last five months when a person could not have been furnished for almost any one of the industrial pursuits.

From many of those for whom situations *have* been found, we have had the pleasure of hearing cheering accounts, in some instances from their employers, expressing satisfaction with their conduct and services.

The two work-rooms for females have been under the care of a Committee of lady Managers. For a statement of the operations of this department we refer to the accompanying report of that committee.

Temporary employment has been given to the male inmates of the House in making door-mats. No wages are paid to these; the instruction, and food and lodging furnished them being considered a sufficient compensation for their labor.

The products of the industrial departments were 184 quilts, 305 garments, 726 meal bags, 726 lbs. carpet-balls, 58 prs. shoes, and 187 door-mats.

We would again renew the suggestion made in the last Annual Report, to the friends of the poor: manufacturers, merchants and others, who have coarse sewing to be done, such as making up ham or meal-bags, shirts, quilts, &c., to send their orders to the House of Industry, where such work can be done as well and at as low prices as elsewhere. While thus consulting their own interest, they may aid efficiently in extending the usefulness of the Society.

Provisions have been supplied to 52 destitute families, mostly in cases of sickness; 335 garments and 75 pairs of shoes have been distributed.

Seventy-two tons of coal received from a "Committee of Friends," have been sold at the rate of 4 cents a peck, which allowing for waste, is about one half its cost. This sale of coal at a reduced price is believed to be very preferable to gratuitous distribution, as it encourages that self-respect which belongs to the purchaser rather than to the pauper. The proceeds of the sale, amounting to $225.87, have been returned to the Committee.

Of all the plans entertained by the Society for improving the condition of the Poor, none has promised greater advantage, the small expense of conducting it being considered, than the washing and bathing rooms. A want of personal cleanliness is not only a badge of immorality, but is very frequently one of its exciting causes. The great mass of degraded beings inhabiting the miserable tenements of Baker and Bedford streets are virtually precluded from the use of water. But very few of the houses are supplied with it, and most of the hydrants are in the actual custody of proprietors of pawning shops, and venders of spirituous liquors.

For this class especially, and for the poor generally, a plentiful supply of hot and cold water for bathing, as well as for washing their garments, is invaluable. Several hundred persons have availed themselves of these privileges at the House during the past year. The number of baths taken was about 4500. The Managers hope it will not be long ere this department will be capable of much more extensive usefulness. The present arrangements are crowded and incomplete.

The Board has recently taken upon a ground rent of $90 per annum a vacant lot adjoining the House on the East, of about the same depth as the original premises, and having a front of 30 feet. We have now an abundant source of light and ventilation on both sides of the building, and are permanently secured against the encroachments of any nuisance.

A building with all the requisite arrangements for washing and bathing could be erected on this lot at a small cost, and would, we believe, in a very short time increase the usefulness of this department many fold. Establishments of this kind, on an extensive scale, are now in operation in the city of New York, and are represented to have been followed by the most beneficial consequences.

It is with pleasure we refer to the operations of the Dispensary. Under the direction of a Committee of the Board, this establishment was reorganized in the early part of the year. The section of the city to which its benefits have been extended has been divided into districts, for the care of which the services of able and energetic physicians have been secured. The dispensary is now one of the most important and useful charities of the House. For a more full account of its operations we refer to the report of our Committee, which is hereunto annexed.

The school for colored children continues, under the maintenance and direction of the benevolent ladies by whom it was established. There are at this date 140 names on the list, 70 being about the average attendance. Three teachers are employed in it. One of the class-rooms has been converted into a shoemaker's shop, where under the direction of a competent workman, a number of the boys are being instructed in shoe making.

The Board has not been unmindful of the moral wants of the inmates of the House, and the poor of the neighborhood. Religious services have been held in the large work room every Sabbath morning, from November 1st to April 1st, by Prof. Chas. D. Cleveland, one of the Vice Presidents of the Society. "The young Men's Association of the First Presbyterian Church have maintained a Sunday School during a great part of the year, and conducted religious services in the lower hall on Sunday evening. The attendance on these occasions has been very encouraging. The school already numbers more

than 50 scholars. The Managers would fain hope that some of the seeds thus sown will prove to have fallen into "good ground."

Our Committee on instruction have had under consideration the establishment of a school for destitute white children, where they may receive such care and discipline as will promote habits of cleanliness and industry, and where, in addition to the usual branches of school learning, they may be instructed in such domestic and other employments as will be calculated to fit them for usefulness. Such establishments have already been organized in other cities under the title of Industrial Schools, and we hope that ere long a plan will be matured by which such a School will be permanently connected with the House.

The Moyamensing Soup Society continues the occupancy of one of the lower rooms of the House; we supplying the fuel and steam for its purposes, as heretofore, and the society furnishing bread and soup for dinner to the inmates of the House, on every week-day during the season of its operations.

At the last annual meeting a resolution was adopted, directing the Board of Managers to have the Constitution as amended and adopted at the meeting of the Society, held Nov. 15, 1853, engrossed, and presented to the proper Court for its approval. At the first meeting of the Board a committee was appointed to carry this resolution into effect. That committee has reported to the Board, that, immediately after their appointment, they caused the amended Constitution to be properly engrossed, and that after being signed by the officers of the Society, and a number of the members, and having affixed thereto the corporate seal of the Society, it was presented to the Attorney General of the State, and by him approved. Due notice of an intended application to the Supreme Court was then given, in accordance with the requirements of the act of Assembly; and at the proper time one of the Solicitors of the Society repaired to Harrisburg, where the Court was then in session, to obtain the necessary allowance and approval of the said Constitution. Here the Solicitor found a statement and affidavit of the *late* President of the Society objecting to the confirmation of the said instrument. The Court postponed the consideration of the case until next session in Philadelphia. On the meeting of the Court in this city, in August last, the Constitution was again referred, the Court appointing an Examiner to take testimony in the case to be heard at its December term.

Several months have since been occupied by the Exceptant, in the examination of various individuals and collecting a great body of testimony, most of which relates to other subjects than the matter before the Court. The Committee of this Board have had taken the testimony of those who were present at the meeting of Nov. 15, 1853, when the Amended Constitution was adopted, and the same has been printed, together with the minutes of the meetings at which action was had in relation to the amendments, in the form of a paper book. The whole matter is now in the hands of the Solicitors of the Society, who are waiting the action of the Exceptant in the case, with a view of making a final presentation to the Court. The Board is not aware that there has been on the part of its Committee, any unnecessary delay; but, unpleasant as the business referred to us has been, involving, on the part of many members of the Board and of the Society, an outlay of time and labor, as well as putting the Society to some expense, we nevertheless believe that the Board has endeavored to discharge its duty in the case.

The Managers gratefully tender their acknowledgments to those who have so liberally contributed the means requisite for conducting the affairs of the Institution. We have thus been enabled to extend the usefulness of the House, and have the pleasure of recording that notwithstanding its operations have been nearly two fold, the expenses do not greatly exceed those of the previous year.

We desire in this connection to speak of the valuable services of the matron, Martha W. Hammond, to whose good management and economy the Society is much indebted for the present very satisfactory condition of its affairs.

One thousand dollars have been received, during the past year, from Robt. M. Lewis, Jonah Thompson, and Samuel B. Morris, trustees of The Pennsylvania Society for the promotion of Public Economy, "being a part of an unappropriated balance in their hands, which they had decided to distribute among several benevolent societies of this city. A receipt was given the Trustees, with an engagement to refund the said sum of one thousand dollars should it ever be demanded. The amount has been invested in "City of Philadelphia Loan."

By the executors of the estate of the late Esther Moore, we have been informed that she has bequeathed to the Society the annual interest of two sums of $500 each, payable on the expiration of certain life estates.

Total expenses of the House for the past year $2,194.03.

On behalf of the Board of Managers.

THOMAS T. TASKER, *President.*
JOHN F. BRINTON, *Secretary.*

Phila. April 7th, 1855.

LONGEVITY OF QUAKERS.—The late census returns in England reveal the singular fact that the average age attained by this peaceful sect is fifty-one years, two months, and twenty-one days, while half of the population of this country die before reaching the age of twenty-one, and the

average duration of life the world over is but thirty-three years. The Quakers, therefore, live a third longer than the rest of us.—*Eng. paper.*

PROPERTIES OF THE ELECTRIC SPARK.

The following is the condensed abstract of a recent lecture by Farraday, before the Royal Society in London. It will be found interesting in facts, not generally known, while at the same time it is clear on a very important subject, lightning conductors :—

The heat of the electric spark is intense, though the momentary duration of its effects prevents its heat-giving power from being felt to its full extent. The inflammation of ether and the explosion of gunpowder were shown as illustrative of the heat contained in the electric spark, and the effect of momentary action in diminishing the heating power was exemplified by sending an uninterrupted charge through some loose gunpowder, and then repeating the experiment with a wet string introduced as part of the conducting circuit. In the first arrangement, when the spark passed instantaneously, the gunpowder was scattered but not exploded, but when the resistance of the wet string prolonged the discharge, the gunpowder was ignited. The electric spark is sometimes applied in blasting rocks as well as volatile electricity, and volatile agency is, for general blasting purposes, very convenient. The effects of the electric discharge are only perceived when resistance is offered to the passage of electricity, and several experiments were exhibited in which it was shown that a charge which passed without producing any apparent effect, when a thick wire formed the circuit, was sufficient to deflagrate interposed pieces of thin wire and gold leaf, that were not adequate to conduct the same quantity freely. The ingenious contrivance of Professor Wheatsone for measuring the duration of the electric spark, was exemplified by lighting a disk, colored in stripes, and revolving rapidly in the dark, with a succession of electric sparks. Though the colors were mingled together, and invisible when seen by ordinary light, the momentary light of the electric spark exhibited each color distinctly, and the disk for the instant appeared stationary. By increasing the velocity till the colors became confused, even when seen by the spark, an approximation is attained to the duration of the light; and in this manner Mr. Swaine, of Edinburg, proved that the electric spark lasts only the one hundred thousandth part of a second. A flash of lightning is of equally short duration, and every object in motion, when seen at night by the glare of lightning, appears to be stationary. The apparent duration of an electric spark is about one-tenth of a second, because an impression once made on the retina is retained for that time, though the object that produced it, as in the case of lightning, is no longer present.

Another remarkable property in the electric spark is the action it exerts on the light storing power of phosphate of lime. That substance, together with some others, possesses the power of absorbing light in a latent state, which is given out on the application of heat in the dark. This light, when once taken from the phosphate of lime, can be restored to it by the electric spark, and by that means alone. Professor Faraday concluded by explaining and illustrating the influence of the non-conducting property of the air on the length of the spark. By partially exhausting a glass tube, a spark passed through a much greater space, and when the exhaustion of the air was more complete, and the resistance thus removed, the electricity from the prime conductor of the machine passed in continuous flashes, imitating the effects of the aurora borealis.

"The following fable (by the Persian poet Sadi) has been often quoted; yet it is so beautiful that we cannot refrain from adding it to our extracts, in a strictly literal version."—*F. & Q. W. Review.*

"Once from a cloud a drop of rain
Fell trembling in the sea,
And when she saw the wide-spread main
Shame veiled her modesty.

"What place in this wide sea have I?
What room is left for me?
Sure it were better that I die,
In this immensity!

"But while her self-abasing fear
Its lowliness confessed,
A shell received and welcomed her,
And pressed her to his breast.

"And nourished there the dross became
A pearl for royal eyes,—
Exalted by its lowly shame,
And humbled but to rise!"

THE PARTED SPIRIT.

"*Ye cannot tell whence it cometh or whither it goeth.*"

Mysterious is its birth,
And viewless as the blast;
Where hath the spirit fled from earth,
For ever past?

I ask the grave below—
It keeps the secret well;
I call upon the heavens to show—
They will not tell.

Of earth's remotest strand,
Are tales and tidings known;
But from the spirit's distant land
Returneth none.

Winds waft the breath of flowers
To wanderers o'er the wave;
But bear no message from the bowers
Beyond the grave.

Proud science scales the skies,
From star to star doth roam,
But reacheth not the shore where lies
The Spirit's home.

Impervious shadows hide
This mystery of Heaven;
But what to knowledge is denied,
To hope is given!

VISIT TO A COPPER MINE.

Will our readers, in their leisure hour, accompany us over a copper mine in Cornwall? A copper mine is indeed well worth an inspection, for it is a wonderful evidence of what human labor and skill can effect, in overcoming obstacles. Suppose, then, that we have left behind us the beautiful woods and vales of the south-east coast of Cornwall, and after toiling up steep hills and along bad roads, now jolting over loose stones, now sinking deep into muddy ruts (for the roads and lanes in the vicinity of a mine are quite cut up and spoilt by the frequent passing of the mining carts,) we have entered into the mining districts. Imagine yourself high up on a bleak moorland, the ground around you, stretching away for many a weary mile, heaving in a huge groundswell of bleak and barren hills, with here and there a tall chimney and engine-house dotting the dreary waste, a few cottages scattered over the face of the surrounding country, and now and then a church-tower lifting up its head to the sky, and looking down in loveliness on the small hamlet below it, and telling the rude miners that there is a heaven above as well as on earth below. Such is a mining district; speaking more of misery and cold than of the wealth which is procured there, and for the attainment of which so many men devote their life and strength. Yet it must not be thought that the miners are a cheerless race; far from it; they live happy and contented with their lot; sometimes they are reckless it is true, yet withal courteous and cleanly.

But our party has now arrived at the mine. What a dreary, ugly place it is! Huge heavy machinery, large heaps of earth and stones, dirty streams which have long since changed their natural color for that of the ore which is washed in them; an engine-house and a tall chimney of course; two or three sheds, and a dismal little house which stands perched up on the moorland high above every thing else: such are the more prominent features of the scene.

A more hospitable race than the Cornish never, we think, breathed; and well in this point do they make good their claim to be genuine Britons. Having declined their hospitality for the present, we proceeded to inspect the works above ground before going down below. First, we were conducted to the engine; and we may here observe that the Cornish engines were for a long time considered unrivalled for their cheapness, and for the greater amount of work done with less consumption of fuel than engines made elsewhere. This engine is employed in drawing up the ore from the bottom of the mine, and in pumping water from the different parts of the mine where it collects. The blocks of stone which contain the ore are brought up in buckets, and then collected into heaps. Round these heaps stand women in clean white aprons, with a small mattock in their hands, with which they break the stones into smaller pieces. These fragments are then sorted; those containing very little ore are thrown away, and the rest are broken into smaller pieces, and then washed over a grating. Next they are crushed into very small particles by a machine, and are then ready for the process of smelting. This latter process is seldom performed in Cornwall, on account of the difficulty of procuring coal. The ore is generally carried into Wales and smelted there. It seemed very curious to our eyes to see women and girls employed upon such hard work as this: but it was very remarkable how clean and happy they all looked.

Having now gone over the works above-ground, we were asked if we would like to see what was going on below. "Was the descent dangerous?" "Oh no, not in the least; it only requires common caution, and you must trust more to your hands than your feet." Accordingly, we dressed ourselves in miner's costume (a precaution necessary if you do not want to spoil your own suit,) and queer figures we looked, as the rest of our party seemed to think. Our dress consisted, first of coarse flannel trousers and a flannel jacket (flannel is necessary, on account of the heat in the galleries below, owing to the constant blasting and the bad ventilation;) over these garments we wore an additional pair of trowsers and a short smock frock: we were offered a pair of miner's shoes; but as we doubted their fitting capacities we declined them; last and not least, we put on the indispensable hat, which is very thick and hard, of the wide awake shape, and a most useful protection when you knock your head against the sharp projecting rock in the roofs of the galleries, which vary in height from 12 or 14 feet to 4 or 5 feet, according to the thickness of the vein of ore. A candle was then stuck on the front of our hats, in an extempore candlestick of clay, to light us while below, and at the same time to leave our hands unencumbered. Thus equipped, and attended by two men to take care of us, we proceeded to the mouth of the shaft. Here we found a group of miners looking on with great interest to see the strangers make their first essay in mining; good-natured rough-looking faces, smiling and happy, with that settled look of hardihood and careless daring which forms such a remarkable characteristic of the Cornish miner. Preceded and followed by our attendant miners, we began the descent, not by the simple means of a ladder (which, by the way, though very simple, is very hard work when you have to go on climbing for half an hour,) but by means of a machine lately introduced, and called by the miners "a man-engine." By means of this engine we descended a perpendicular shaft to the depth of 800 feet, passing on our way various groups of miners waiting at the several resting-places, in order to

leave everything clear for us; not a few of them singing their wild songs, which echoed curiously along the dark far-stretching passages; and as the melody lazily floated through the obscure galleries, it seemed to our unpractised ears as though the spirits of the mine were chanting a welcome to the strangers.

When we had descended by means of the man-engine for a period of about twenty or thirty minutes, we were obliged to have recourse to the ordinary way of descent by ladders; in this way we went down for about 500 feet, when we arrived at the gallery which we were to explore. Taking our candles in our hands, we groped our way along the open tramway, which is roughly fixed in the floor of the gallery, for the passage of the trucks with a guide in front to point out the dangerous places, now walking upright with a pit six or seven feet deep below us, and now stooping and bumping our heads against the jagged ceiling of rock above us, till we came at last to the place where the mine is being worked.

Each gallery is worked by two men, who break down the rock, either by means of the simple "pick," or by the process of blasting. In the latter process, a hole of about ten or twelve inches in length is bored in the rock and filled with gunpowder, the end is then stuffed up, and the powder ignited by means of a slow match. These blastings are often dangerous from the great carelessness of the miners, as they cannot calculate how far the effect of the explosion will be felt, and while standing too close they are sometimes struck by the flying pieces of rock. The fragments of the rock thus broken down are then collected into trucks, which are rapidly shot along on the tramways to the bottom of the shaft, up which they are drawn in buckets to the surface of the ground. The process which they then undergo has been explained above.

Whilst we were here, our guides insisted upon our taking "picks" into our own hands and working at the rock, in order that we might boast in future of our deeds in the mining department, and carry back with us memorials of our prowess. Having satisfied them in this particular, and being almost stifled with the heat, which is very intense in the galleries that are being worked, owing to the want of ventilation, so much so that the men generally worked almost naked, we requested our guides to proceed. They then conducted us to a place where a small shaft appeared, like a well with a rope and windlass at the top; and we were politely informed that if we wished to descend lower, we must place one foot in a loop at the end of the rope and catch hold with our hands and be let down; but as they did not advise us to undertake the journey, and as the prospect of a ride in such a vehicle was not so pleasant as an express train on the broad guage, we declined the honor, and were then conducted back to the bottom of the shaft by which we had descended. Our guides, when we had reached the spot where the man-engine was stationed, rang the bell, which is attached to it, to give notice to the men above to set the engine going, and then we sat down and rested ourselves. Presently the huge limbs of the engine began to move; and having adjusted our candles in our hats, we began the ascent. A curious thing it is to ascend a deep shaft, shut in by rock on all sides, with nothing but darkness above and darkness below, while the cold drops of moisture come pattering upon you and hiss as they fall on your candles. At last we began to see daylight, and to breathe the fresher air above; and soon after we emerged on the platform at the top of the shaft, where we were received with hearty congratulations by a large party of miners who had assembled to witness our return.—*Leisure Hour.*

THE MARRIAGE RELATION.

The following sound, clear and Christian view of the marriage relation, are taken from a popular work entitled "Martyria, a Legend," published a few years ago, from the pen of a gifted clergyman:

"Of earthly relations, those of the husband and wife, parent and child, friend and neighbor, master and servant, constitute much the largest portion of man's happiness; and are more important, any one of them, than all others together. It is in the observance, the refinement, the strengthening of these commonest, these greatest, these primal relations, that happiness is increased, and not in the inordinate accumulation of money, the acquisition of empty fame, or in luxurious indulgences.

"Happiness is to be attained in the accustomed chair by the fireside more than in the honorable occupation of civil office; in a wife's love, infinitely more than in the favor of all human beings else; in the children's innocent and joyous prattle more than in the hearing of flattery; in the reciprocation of little and frequent kindnesses between friend and friend, more than in some occasional and dearly bought indulgence; in the virtue of contentment, more than in the anxious achievements of wealth, distinction and grandeur; in change of heart, more than in change of circumstances; in full and firm trust in Providence more than in hoping for fortune and favor; in a growing taste for the beauties of nature, more than the fee-simple inheritance of whole acres of land; in the observance of neatness and regularity, household virtues, rather than in the means of ostentatious, and, therefore, rare display; in a hand-maiden's cheerfulness, more than in the improved tone of politics; and in the friendship of our next door neighbor, more than in the condescending notice of my lord duke."

A NEW LIGHT.—A new light, produced from a peculiarly oily liquid, has lately been exhibited at a few places in this city, and on Friday last it was displayed at the Latourette House—the hotel kept by Samuel Brown at Bergen Point. This oil is prepared from bitumen, which is readily extracted from the richer kinds of coals, or from native bitumen and rock oil, or naphtha. A chandelier with eight burners constructed by J. G. Webb, was fixed in the centre of the hotel, 44 feet square; and the light it afforded was acknowledged by a number of ladies and gentlemen present to be very superior. Its brilliancy and whiteness exceeds that of the best gas, and persons read at a distance of eighty feet from the chandelier without any other lights than the one referred to.

It is understood that the inventions connected with it have fallen into the hands of a wealthy company in New York, who have erected an extensive manufactory in the neighborhood of Green Point, for the making of the liquid, which is called "Rerosene." The inventor is in charge of the works. The Company appear to have taken no pains whatever to advertise their manufactures, and perhaps desire that the "Rerosene" shall speak or give light for itself. The manufacture of this oil is said to be very cheap and simple, depending entirely upon the decomposition of bituminous substances. It will reduce the cost of illumination, and doubtless supply the places of those oils which of late have become so expensive.

This oil is about being introduced by the Messrs. Delmonico into their new establishment in Broadway.—*New York Times.*

CHRONOLOGY OF COTTON.

Just at the present time, when all the politicians are quarreling about the currency and the derangement of business, we have compiled an impartial view of the introduction to the use, and mutations of price in the history of cotton, which, although it is the staple commodity of this country, is an article that, above all others, shows the most sensitive action on the slightest approach of a change, no matter what causes the commotion.

1730. Mr. Wyatt spun the first cotton yarn in England by machinery.

1735. The Dutch first exported cotton from Surinam.

1742. First mill for spinning cotton erected at Birmingham, moved by mules and horses, but not successful in its operations.

1749. The fly-shuttle generally used in England.

1756. Cotton velvets and quiltings made in England for the first time.

1761. Arkwright obtained the first patent for the spinning frame, which he further improved.

1768. The stocking frame applied by Hammond to the making of lace.

1773. A bill passed to prevent the export of machinery used in cotton factories.

1779. Mule spinning invented by Hargrave.

1782. First import of raw cotton from Brazil into England.

1782. Watt took out his patent for the steam engine.

1783. A bounty granted in England on the export of certain cotton goods.

1785. Power looms invented by Dr. Cartwright. Steam engines used in cotton factories.

1786. Bleaching first performed by the agency of the oxymuriatic acid.

1787. First machinery to spin cotton put in operation in France.

1789. Sea Island cotton first planted in the United States, and Upland cotton first cultivated for use and export about this time.

1790. Salter, an Englishman, builds the first American cotton factory at Pawtucket, R. I.

1792. Eli Whitney, an American, invents the cotton gin, which he patents.

1798. First mill and machinery for cotton erected in Switzerland.

1799. Spinning by machinery introduced into Saxony this year.

1803. First cotton factory built in New Hampshire.

1805. Power looms successfully and widely introduced into England

1807. The revolution in Spanish America begins to furnish new markets for cotton manufactories.

1810. Digest of cotton manufactures in the United States by Mr. Gallatin, and another by Tench Coxe, of Philadelphia.

1811. Machinery to make bobbin lace patented by John Burn.

1813. The India trade more free, and more British manufactures sent there.

1815. The power loom introduced into the United States first at Waltham.

1818. Average price of cotton 34 cents higher than since 1810. New method of preparing sewing cotton by Mr. Holt.

1819. Extraordinary prices for Alabama cotton lands.

1820. Steam power first applied with success extensively to lace manufactures.

1822. First cotton factory in Lowell erected.

1823. First export of raw cotton from Egypt into Great Britain.

1825. In New Orleans, cotton at from 23 to 25 cents per pound.

1826. Self-acting mule spinner patented in England by Roberts.

1827. American cotton manufactures first exported to any considerable extent.

1829. Highest duty in the United States on foreign cotton manufactures.

1830. About this time Mr. Dyer introduced a machine from the United States into England for the purpose of making cards.

1832. Duty on cotton goods imported into the United States reduced one half, and in England it is forbid to employ minors in cotton mills for more than nine hours on a Saturday; in consequence they work at something else.

1834. Cotton at 17 cents.

1835. Extensive purchases made of cotton lands by speculators and others.

1836. The season began at 16 cents and ended at 20 cents.

1837. Cotton reached 22 cents, and then —.

A Good old Age.—There is living in Plymouth township an aged lady named Peggy Lerch, and known generally as Peggy Lark. She is of German extraction, born in New Jersey, in the German Valley, on the 15th of February, 1751, and is now in her 105th year. She moved to Wyoming 56 years ago, with her husband, who has been dead 50 years. She is clear minded, and of good memory, and loves to talk of old times. On her 103d birth-day she walked over to Captain Waller's to dine as she had done for several years, a distance of more than half a mile. This year she was unable to do so, having fallen and hurt her side. Her sleep is good, except at times disturbed by a cough which troubles her. She remembers seeing Gen. Washington, and has a clear recollection of events of the Revolution.

Her father, Michael Pace, died many years ago, at Northumberland, now in Wyoming co., at the advanced age of 103 years. He paid her a visit before he died, and told her she might live to his age. She said she hoped not, "and now," she says, "I am a year older." A brother recently died in Northumberland, aged near ninety.

We visited the aged lady on Monday last, and found her sitting by a comfortable stove, with a book on her lap. She reads small print without spectacles, but thinks old age is hard, and has but few pleasures. Mrs. Murphy, with whom she lives, is a niece, and the old lady spoke of her as very kind, and the neice said her aunt was always pleasant and contented, and no trouble.

We are sorry to hear that the Poor Master talks of removing her, for some cause, much against her wish. We hope it is not so, and that the inhabitants of Plymouth will not permit the little comfort of so aged a lady to be abridged, by taking her from the company of her only near relative, with whom she seems to be so contented. Whatever the cost, it can only be a little time longer, and it is said she has property to pay, if her rights are respected.—*Witkesbarre Record.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is quiet, and shipping brands are dull at $10 12 a $10 25. There is a moderate demand for city use at $10 25 a $11 25 per barrel for common and fancy brands. Rye Flour is dull at $7 50, and Corn Meal at $4 62 per bbl. for Pennsylvania.

Grain.—There is very little doing in Wheat; Southern is dull at $2 30. Good red Wheat is worth $2 45, and good white $2 45. Rye is dull at $1 55. Corn is in good demand; sales of 6000 bushels yeilow, Southern, afloat, at 108c, and 1200 bushels of white at 112c. Oats are higher; sales of 15,000 bushels Pennsylvania at 58c. a 60c., and Southern at 57c.

Cattle Market.—The receipt of cattle during the past week has not been very large. The arrivals at Wm. L. Torbert's, Avenue Drove Yard, Twenty-fourth Ward, principally by Penna. and Cumberland Valley Railroad, were 250 head of Cattle, 5200 Sheep and 70 Cows and Calves. The total amount of stock in market was as follows: 800 Beeves, which sold at from $10 to $12 50 per 100 lbs.; 5500 Sheep, which were disposed of at from 4½ to 5 cents per lb. and from $2 to 4 per head. Lambs sold at from $1 50 to $3 per head. Hogs, 700 head sold at $7 and $8 per 100 lbs. There were 180 Cows and Calves in market, and sales of the former were made at from $25 to $50, and the latter at from $4 to $7 50 per head.

FRIENDS' CENTRAL SCHOOL, BOYS' DEPARTMENT.—The Committee in charge of this Institution having engaged the services of Aaron B. Ivins as Principal Teacher, are now prepared to recommend it to the attention and patronage of Friends and others.

The Boys' School will be re-opened on the first Second day in the Ninth month next, and conducted on the principles heretofore adopted, except that there will be two sessions per day instead of one.

Lectures on the accustomed branches of science will be delivered, as usual, to both schools.

The prices of tuition have been fixed according to the respective classes, at 25 dollars, 20 dollars, and 15 dollars, per term of twenty-two weeks. The only extra charge is for books, as heretofore.

Information on the subject may be obtained on application to

Samuel J. Levick,
200 N. Third St.
Macpherson Saunders,
28 N. Fourth St.
John J. White,
206 Arch St.
Martha Mellor,
5 Franklin St.,
Philadelphia.

6th mo. 16.

FRIENDS' SCHOOL HOUSE IN CAMDEN, N. J. A Female Teacher is wanted to open a School in the pleasantly situated house on the Meeting House lot in Camden. For further particulars apply to Charles Kaighn or William Folwell.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Summer Session of this Institution will commence on the 21st of Fifth month, and continue twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the session. No extra charge.

For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. Office, Burlington Co., N. J.
4th mo. 21—3m.

Merrihew & Thompson, Printers, Merchant ab. 4th.

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EXTRACTS FROM A TESTIMONY CONCERNING J. BARCLAY.

(Concluded from page 226.)

Early in the year 1820, he believed it right to remove from the family circle, and to reside for a time at Pool, in Dorsetshire; and about the end of the same year, he was married to Georgiana Hill. Their union was short, for in less than three years his dear companion was taken from him by death, at Marazion in Cornwall; whither they had removed for the benefit of her health.

His mind had for several years been impressed with an apprehension that he should be called to the work of the ministry; and in the prospect of it, he was preserved in a waiting, dependant state; and fervent was his concern to be entirely given up to serve the Lord in the way of His holy requirings. At the interment of his beloved wife, in the sixth month, 1823, he was engaged in vocal supplication; and in the autumn of that year he spoke as a minister. In allusion to this solemn and important work, after describing the fear and caution with which he had entered upon it, he says, "The weight and sweetness that dwelt on my mind after this surrender, cannot be set forth. O! how it rested on my spirit all the day in an unutterable manner! and yet such freedom of spirit, so that nothing seemed a trial, or that to which I was unequal. I shall not easily forget how comfortable and at ease in my mind I felt. O! it was a heavenly feeling, and nothing short of Him that is in heaven could give it."

He was acknowledged a minister by his Friends in Cornwall, in 1825, and in the following year was married to Mary Moates, and removed to Alton. After a residence of three years at that place, he settled at Croyden; and in 1835, he removed to Stoke Newington, within the compass of this Monthly Meeting, where he resided during the remainder of his life. In the course of the before mentioned period, he paid several religious visits, with the unity of his Friends; and in one of these journeys he travelled into Scotland as far as Aberdeen.

He had been from his youth of a tender constitution, and for the last few years of his life he had suffered much from a disease in his knee, which rendered walking or other active exertion difficult to him. He was, however, very exemplary in his efforts to attend our religious meetings; in which the exercise of his dedicated spirit was strengthening to many. His engagements in the line of the ministry amongst us were not frequent; but he was at times led to address his friends in a weighty and feeling manner; endeavoring to turn their attention from a dependance on man, and from all that is superficial in religion, to a single reliance on the great Head of the Church, "The minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Our dear friend was remarkable for integrity and uprightness of heart; and in the private walks of life his conduct was strikingly circumspect, and his conversation, whilst innocently cheerful, was instructive, being seasoned with grace.

Notwithstanding he was, in the ordering of unerring wisdom, much confined at home from bodily infirmity, yet his concern for the prosperity of our society remained unabated; and his mind was actively employed in endeavoring to promote the spiritual welfare of its members. With this object his time was much occupied in editing a series of publications, selected from the writings of our honored predecessors in religious profession.

In the Eleventh month, 1836, he paid an acceptable visit, in the love of the gospel, to the families of Friends at Brighton; and in the Eleventh Month, 1837, he felt attracted by the same precious influence, to a similar engagement in his own particular meeting at Stoke Newington. After going through nearly all the families, wherein his service was much to the comfort of his friends, finding his constitution increasingly enfeebled, he returned to the Monthly Meeting its minute granted him for that purpose, accompanying it with a letter, replete with the expression of religious concern, from which the following is extracted: "On proceeding in the weighty

engagement before me, I may acknowledge that although no wonderful outpouring of Divine Power was my portion, I was mercifully favored, during the few days that I entered upon the work, with such a sense that the Lord preserveth the simple and the upright, that it was as my meat and my drink to be thus among my friends; hard things were made easy, and bitter things full of sweetness; a gentle flowing stream of heavenly goodness being extended in every hour of need, though in a way humiliating to the creature, and so as nothing of the flesh could glory."

His health continuing to decline, he went to Brighton; but there his indisposition increased, and on the 8th of the Fifth Month, he was, by medical advice, removed to Tunbridge Wells; after which he survived but a few days.

On the evening of the 9th, when about to retire to rest, on rising from his chair, and leaning on the couch, and on the arm of his beloved wife, he supplicated thus: "O! gracious Father! if it please Thee, spare us to each other a little longer, and make us more entirely devoted to Thee, and thy precious cause of Truth in the earth; nevertheless not our will, O Lord! but thine be done."

On the next day, which was one immediately preceding his decease, he uttered many weighty expressions; amongst which were the following: "The Truth shall prevail. Truth shall reign over all. None that trust in the Lord shall be confounded; but they shall be as Mount Zion, which cannot be moved. You all know my desire to be preserved near the Lord—to be strengthened and upheld by the Lord; to be found in Him; this is the way to peace. I trust we shall be strengthened and animated to go through our day's work; then we shall find mercy at the hands of the Lord, let us look to the Lord for strength, at all times, and under all circumstances."

In the latter part of this day, his voice was lifted up in a constant melody, and for many hours together, like a song of praise; during which, these words were clearly distinguished. "O Lord! dear Lord! come. I bless the Lord. I am the Lord's forever. Cleave to Him, O! cleave to Him, love Him with all your heart." The name of Jesus was often to be heard, and the word hallelujah was frequently repeated.

About four o'clock in the afternoon of the 11th of Fifth month, 1838, he peacefully passed away, aged forty one years, a minister about fifteen years; and is, we reverently trust, united to the redeemed before the throne, who sing the new song "Worthy is the Lamb, that was slain, to receive power, and wisdom, and riches, and strength, and honor, and glory and blessing."

Govern thy life and thoughts, as if the whole world were to see the one, and read the other.

EARLY PIETY.—NO. LIV.

Ann Leaver, daughter of John and Mary Leaver, of Nottingham, being taken ill, signified her belief that her time would not be long, and said, that the prospect of eternity was awful; and that although she had not committed any bad things, yet she had found it very difficult when at meeting, to get to that steady watchfulness and settled composure she longed for. She expressed thankfulness for the opportunities she was sometimes favored with in the family, in their sitting together at home; and added, that she hoped the Almighty had blotted out her transgressions; and prayed that she might be enabled to bear with patience the trying dispensation she had to pass through, which she believed was allotted for her further purification, and begged for a certain evidence that her conclusion might be happy, and her passage easy; which was mercifully granted.

After having given her sisters some tender advice, she said, "How awful to look at eternity! and few young people in time of health think so much of their latter end as they ought to do, though they have as much cause as those more advanced, having no more certainty of life." She plainly saw that those of a cheerful disposition were in danger of going too far when in company; adding, "Those who are taken away in youth, escape many snares and temptations that such as live longer are in danger to be hurt by." Several times she expressed her humble thankfulness for the last week's illness, saying that it had been a profitable, though painful dispensation to her. At another time, when in great pain, she spoke thus: "O, it is hard work how needful, when in health, so to live as to be in readiness! for it is enough to struggle with the pains of the body." She also said, that she plainly saw it was as necessary for us to watch over our thoughts, as our words and actions; desiring the prayers of those present, that she might be supported under her affliction with patience.

After a painful day, being in the afternoon favored with stillness and composure, she thought herself going; and took a solemn farewell of her near connections and friends; desiring all present to make due preparations for that solemn and awful time, when the soul must be separated from the body; saying, that she did not expect to have had any thing of that kind to deliver; but as it came into her mind she dropped it; and added, "I want to be gone; I seem to have no business here." Her pain returning, she begged for patience, saying, "The Lord's time is the best time."

The day she died, the doctor proposing to lay on some blisters, she said she was out of the reach of blisters; "No mortal can help me; there is but one who can help me;" yet she was willing to submit, if her father desired it. B

she added, "O, that we might be a little still, and sit comfortably together!" Being in some degree free from pain for nearly an hour, she said, "We are pure and comfortable now;" and talked pleasantly, saying, that the unwearied enemy had been endeavoring to trouble her, but she found him a liar.

The same evening she said, "No one can think what I feel; but if it is to purify me for an admittance into that holy place, where no impure thing can enter, I am willing to bear ten times more; and I hope with a tolerable degree of patience too. I hope I am not impatient; but the conflict is so sharp at times, that I cannot forbear crying out. O Lord, keep me, keep me: my God, help me, and please to release me this night. I long to be gone. Although I have had many pleasant prospects in view, I have resigned them all, and would not return again to the world for any consideration."

She at times lamented that people advanced in years should be so closely attached to the world, as too many appeared to be, seeing that they must soon leave it.

Her mother retiring, she sent for her again, and told her with sweet composure and calmness, "My dear mother, I am now going, and would have my father and sister to come and sit with me a while and take a final leave;" adding, "My prayer is granted; for I have earnestly begged that I might not see the light of another morning." She took a solemn and affectionate leave, saying, that she wondered she could part with her near connections so easily; for, said she, I have no tears to shed. It is not hardness of heart, for I know I love you all as well as ever; but it is to me an earnest that I am going to something greater! She desired her love to many of her absent relations, and particularly to some nearly her equals in years, saying, "Let them be admonished from me how to spend their time."

After some time she said, "It is all over, and I am perfectly happy. I have no pain. The conflict is at an end. Farewell, farewell;" and pausing a while she said, "I am now going to join saints and angels, and the spirits of just men made perfect; I have no more to say. I would have you leave me, for I am going to sleep." Then laying her head quietly on the pillow, she expired without a sigh or groan, the 22d of 3d mo. 1777, aged twenty years.

For Friends' Intelligencer.

Weary of self and the daily round of duty, I went forth to inhale the pure and invigorating air, and to change the current of thought which was too depressing in its tendency. Bright clouds were overhead, which brought to remembrance the Scriptural testimony, "they shall see the Son of man coming in the clouds of heaven, with power and great glory," &c. On either hand were fields laden with the rich products of the earth, designed by a beneficent Providence to minister to the necessities of both man and beast; but not in these only does the wisdom and goodness of the great Creator appear. In each plant, shrub, and blade of grass, as well as in the murmuring rivulet, is manifest his omnipresence. The fragrance and beauty of the varied blossoms, which brighten and adorn our pathway, alike proclaim the wonder-working power of Deity; while in sweet notes of native music, the feathered tribes pour forth a hymn of praise.

The waving branches and the rustling leaf have also their part in the rich contributions of nature to man's enjoyment. Nor does the smallest insect escape the observant eye, as it spreads its tiny wings and flits around, upheld by the same invisible hand which to the eagle gave the power to mount on high; and gaze upon the sun. Surely nought is made in vain! Thou hast, oh God, some wise design in all!

> "Opening the map of thy extensive plan
> We find a little isle—this isle the life of man."
> A being formed a higher place to fill,
> To rule, to govern, and fulfil thy will;
> To rule *himself*, the *first*, and then to sway
> The sceptre of thy love through all his way.

6th mo. 27th, 1855.

TO ONE UNDER DIVINE VISITATION.

Oh! dear Friend,—The eternal love of my Father is to thee, and because he loves thee, and would entirely enjoy thee, therefore doth he so grievously batter and break down that which stands in the way. What he is doing towards thee, thou canst not know now, but thou shalt know hereafter. Only be still, and wait for the springing up of hope, in the seasons the Father sees necessary, that thou mayest not faint under his hand, but be supported by his secret power, until his work be finished. The great thing necessary for thee at present to know is, the drawings of his Spirit; that thou mayest not ignorantly withstand or neglect them, and protract the day of thy redemption.

Oh! look not after great things: small breathings, small desires after the Lord, if true and pure, are sweet beginnings of life. Take heed of despising "the day of small things," by looking after some great visitation proportionable to thy distress, according to thy eye. Nay, thou must become a child, thou must lose thy own will quite by degrees. Thou must wait for life to be measured out by the Father, and be content with what proportion, and at what time, he shall please to measure.

Oh! be little, be little; and then thou wilt be content with little: and if thou feel now and then a check or a secret smiting, in that is the Father's love; be not over-wise, nor over-eager, in thy own willing, running, and desiring, and thou mayest feel it so; and by degrees come to

the knowledge of thy Guide, who will lead thee, step by step, in the path of life, and teach thee to follow, and, in his own season, powerfully judge that which cannot and will not follow. Be still and wait for light and strength; and desire not to know or comprehend, but to be known and comprehended in the love and life, which seeks out, gathers, and preserves the lost sheep.

I remain thy dear friend, and a well-wisher to thy soul, in the love of my Father.

I. P.

To the Editors of Friends' Intelligencer.

In "Select Memoirs of Port Royal, by M. A. Schimmelpennick," is a letter from "M. de St. Marthe to the Abbess of L." As the author of the book says, "it contains advice so universally valuable and applicable that it was thought it might prove both useful and acceptable," extracts are presented for publication in your paper.

E.

LETTER FROM M. DE ST. MARTHE TO THE ABBESS OF L.

My Rev. Mother,—If I have not hitherto spoken particularly to you of your own spiritual state, it has not arisen from any wish to dissemble painful truths; but solely, from not being aware that I had any thing to communicate upon the subject; and I think it against the order of God, to make an effort in our own will and understanding, officiously to execute, as his minister, a commission with which he has not truly charged us; or to deliver in his name that which is not really his message.

But the office I at present hold in relation to your house, having latterly laid your spiritual state upon my conscience, I will now simply note down a few observations, which have arisen in my mind, whilst bearing you on my heart before God, in prayer; leaving them with you to accept or reject, as his spirit, the alone effectual guide into all truth, shall direct you.

Let me, however, previously offer a few remarks, on the mode of receiving spiritual advice. It often pleases God, not only to enlighten us by the teaching of his spirit, without any outward instrumentality, but likewise often mediately to instruct us, through the instrumentality of his servants.

When he who is the truth itself, vouchsafes to become our immediate instructor, it is obvious that the instruction must be perfect; and that it needs no consideration on the part of his fallible creatures, to know whether it is to be adopted, or with what limitation. But the case is far different when that teaching is conveyed through the medium of men.

When spiritual advice is conveyed even through the most eminent of his servants, though the treasure is of God, it has passed through the channel of an earthen vessel; and therefore acquires always more or less tincture therefrom. Hence, whenever we receive instruction from our fellow creatures, we should carefully weigh it in the balance of the sanctuary; lest, on the one hand, we reject the message of God, because of the unsuitable form in which it may be conveyed; or lest on the other, we prove guilty of leaning on an arm of flesh, by hastily adopting, unexamined, advice, a large portion of which may not be intended for us. God reserves to himself the thorough knowledge of every heart. He alone can provide every one his meat in due season; and that which is offered by the best of men, must, after all, be weighed and selected by him who receives it; lest he should on the one hand rashly reject much that may be valuable; and on the other, as rashly adopt a great deal which is irrelevant and unsuitable.

Before then I proceed to give advice, I beseech you to weigh it in a spirit of prayer.

Having thus said, how it appears to me, that the advice of Christian brethren should be received, I will freely say, that it seems to me, your principal error consists in bearing yourself towards the sisters with less condescension and kindness than you ought. You are apt to feel impatient when they do not at once enter into your reasons or readily adopt your superior lights; and you sometimes remain too much surprised, perhaps a little grieved, at the occasional reluctant submission you find in them.

May I not say to you freely, that this defect arises from the root of pride which is so difficult to eradicate from the human heart? Although we possess a full internal spiritual conviction, that the grace of Jesus Christ alone can effect the conversion of the human soul; yet the self love of fallen nature makes us feel as if our words were sufficient to convert hearts and to eradicate the besetting sins and evil habits of those over whom we are placed. How is it, that when it needed an operation of grace from above to change our own hearts, that we should so easily flatter ourselves, that it is enough that we speak to correct the faults of those who are under our guidance? And how can we so soon forget the superhuman power, and the long suffering, necessary to influence us, as to be surprised, whenever we have said something to enlighten them, to find them still wandering in darkness? When it required the beam of the Sun of righteousness to enlighten us, ought we to wonder, that it should require more than the dim taper of human illumination to enlighten them? This secret sentiment of pride and self love, which imperceptibly lurks at the bottom of our hearts, is the cause that we occupy ourselves too much in condemning the weakness of others, and we forget those means by which we really ought to co-operate with God in their salvation. We talk, and exhort, and reprove, beyond measure. But do we pray and mourn for them in

secret? We do not sufficiently wait for God, and seek not to go before his hour. We do not feel a charitable patience for the weakness of feeble souls; and we do not take a sufficiently maternal care not to impose on them burthens which they cannot yet bear; and which would only serve to overwhelm them. Sometimes again, through the same unwatchfulness, we leave them in their infirmities through our negligence; and omit telling them truths, when God has really opened their ears to hear; and when they are truly hungering, we do not mind to present them with solid bread to make them grow. It follows from thence, that not considering the faults of others, with the charity we owe them, we easily slide into a pharisaic spirit.

You must consider, my mother, at the age you have attained, the respect in which you are held, and the obedience which is accustomed to be rendered to you, form so many evils, concealing many defects which might otherwise appear in you, if you were reduced to the level of those who are subject to you. And besides, whatever virtue you may have, Christian humility should make you consider all the faults of those you direct, as though you had yourself committed them. For since you have nothing of yourself that separates and distinguishes you from the most imperfect; since you have within you the very same root of corruption and frailty; you will allow that you cannot, without presumption, profess any advantage over others.

If it be true, that we have a solid and sincere desire to serve souls; the first thing in which that desire will appear, will be, to avoid all faults or weaknesses in ourselves, which may place any stumbling block in the way of those we lead; and which might render our corrections useless, because we do not give them in the right manner; because they are not given in wisdom and in love; because we rather follow our own natural inclination and spirit, in administering them, than the teaching of the spirit of God.

And now, my dear sister, that we may have a perfect pattern of the line of conduct to pursue towards them, let us observe that of God, the Holy Spirit, the true teacher of his church, reproving, in consoling, and in admonishing us.

I have no doubt, my dear mother, but that you have charity enough, to well receive what I propose to you so freely; and even though I should be mistaken in many points, I doubt not but your humility will receive that which may be profitable in what I have said; and that you will kindly do me the same good office; that we may both be followers of that Lord, who not only washed his disciples every whit, but commands them daily to wash each other's feet, as they pursue their pilgrimage below.

CIVILITY.—THE SOCIAL AND THE BUSINESS WORLD.

It is an easy thing to be civil. Nevertheless, there are certain persons who go through the world, as if determined never to utter a civil phrase, never to do a civil turn. They are naturally rough, harsh, peevish, and dissatisfied, and even when appealed to in matters of business, they will indulge in such a spirit and assume such an air, as to make the intercourse cold, formal, and repulsive. A sad mistake in every point of view. All of us are more or less dependant upon civility. It softens and sweetens the intercourse between man and man,—it breaks down barriers and impediments that would otherwise exist, it appeals to the higher and more refined qualities of our nature, and it bespeaks not only intelligence and polish, but clearness of head and goodness of heart. A man of the world, one who has traveled, or enjoyed the advantages of a thorough education, and especially a gentleman, is rarely uncivil. To be so, is to be rude, discourteous, and insulting. Nothing indeed is more agreeable, nothing more fascinating, and nothing better calculated to secure an easy path in life or society, whether in the social or the business world, than unwavering civility. It touches many a heart, it impresses many a mind, it removes many an obstacle, and while it is calculated to gratify thousands, it can offend no one.

The man of finished manners and elegant taste, of cultivated mind and gentlemanly instincts, is civil, not only to the millionaire, the banker, and the merchant, but to the mechanic and day-laborer, and even the beggar who knocks at his door. He respects himself, and hence he respects the feelings of others. He looks for kindness and good-will at the hands of his fellow creatures, and he manifests these qualities himself. He may have his passions, his follies and his excitements. But, at all times and occasions, his language and his manners are civil, or if having unwittingly committed an offence against propriety, he is the first to apologise, and to make the *amende honorable*. A notable illustration of this fact occurred a short time since. Two gentlemen, intimate friends, who had engaged in an argument, gradually warmed and became excited, and in the heat of the moment both forgot the lessons and practices of propriety by which their conduct is generally governed. A harsh phrase was uttered by one, and replied to with equal severity by the other, until for a brief time, they seemed like enemies rather than friends, and were about to proceed to blows. But both apparently recovered themselves at the same instant, immediately took back everything unkind that had been uttered, apologised to each other and to all who were present, in a generous and gentlemanly strain, and thus all was well again. The system of civility and propriety in which

they were educated, and to which, for years, they have been accustomed, was found to be far more potent than any temporary ebullition of passion, and thus its manifestation at a critical moment, was every way commendable and gratifying. The habit of incivility, if it had been indulged and become fixed with either of the individuals alluded to, would no doubt have led to the most unpleasant consequences. It is bad enough to meet with a rough and fretful spirit in the every-day affairs of life. But to have such a direct antagonist in an argument, and upon an excitable subject, is every way painful to one whose feelings are manly and generous, and whose temper is kindly and courteous. A few days since, a Western merchant visited Philadelphia, for the purpose of securing a stock of very valuable goods. He had traveled a long distance, and suffered considerably from illness and was rather rough in appearance, but not so in his language or manner. He stepped into one of our leading houses, and saw one of the principals, to whom he addressed a few common-place questions, connected with business affairs generally. It so happened that the other was engaged with another customer, and was, to all appearances, somewhat out of temper. Certain it is, that his replies were abrupt, indecorous and uncivil; so much so, that the Western merchant, who knew and appreciated his position, felt annoyed and wounded, and promptly withdrew. He immediately crossed over the street to another house in the same line, and before he left, made purchases to the extent of twenty thousand dollars. The fact was afterwards discovered by the uncivil dealer, that he had offended one of the most influential customers to Philadelphia! But we need not multiply illustrations. They will be found daily and hourly in almost every walk of life. The inexperienced and inflated and the pampered are, too often, among the uncivil. It frequently occurs that a worthless adventurer is elevated by some extraordinary turn of fortune, into a post of profit and power, when, intoxicated by his new position, he forgets all his antecedents, and violates all the proprieties and courtesies of life. He thus renders himself at once an object of contempt and derision, and although, he may play the despot for a short time, he is certain, sooner or later, to be toppled from his unsuited elevation, and to sink, if possible, lower than ever. Civility is not only one of the virtues, but is one of the essentials of social and civilised life. It cannot be cultivated too sedulously. We should, as much as possible, endeavor to engraft its spirit upon the young, and thus render it a feature and an embellishment of character. The effect cannot but be salutary. If this quality be calculated to adorn and dignify age, what a grace and polish will it impart to the ingenuousness of youth. It at once softens and refines, elevates and beautifies. Often, too, it opens the road to prosperity, and leads the way to conquest and power. With the sterner sex it has a magic and a charm, with the gentler it is almost irresistible. —*Penna. Inquirer.*

AFRICAN DISCOVERY.

From the London Athenæum.

On the first of December, 1854, it fell to the share of Dr. Barth—he who had already been believed dead—to meet in "very good health and spirits" Dr. Vogel—to see once more the face of an European, and grasp the hand of a countryman who had been sent to join him. As only a few preliminary hasty lines from Dr. Vogel have come to hand, the particulars of this event have not yet transpired; but it may easily be conceived what it must have been to Dr. Barth. It was exactly six years since he left European company with Mr. Richardson and Dr. Overweg; and since the decease of the latter on the 27th of September, 1852, not only had his communications with Europe been all but entirely cut off, but he had indeed been isolated from the civilized world, and left to battle with manifold hardships and dangers.

Dr. Vogel writes he intended to proceed as soon as possible to Yakoba and Adamaua, in which plan he seems to have been encouraged by some acceptable and important passports, in the shape of letters of recommendation, from the powerful Fellata chief at Sokota, which Dr. Barth had brought with him and handed to his countryman. Dr. Vogel had not received any communication from Tripoli or Murzuk since the 27th of February, 1854, in consequence of the state of the Saharan countries, which seem again involved in general war and bloodshed.

Letters from Dr. Barth himself have come to my hands, which, though written before his meeting with Dr. Vogel, are of great interest, as they contain the first news respecting his journey from Timbuktu back to Sodan, and the first positive information ever received from an European traveller of the river Kowara between that place and its lower course.

It appears that Dr. Barth had been detained at or near Timbuktu several months beyond the date of his last letters despatched from that region, namely, the 21st of March, 1854, between which date and the time of his arrival at Kano which took place on the 17th of October last nearly seven months intervene. Dr. Barth himself says: "After a protracted stay of *nearly a year* at Timbuktu—the 'Queen of the Desert' as it is justly called by the natives—I retraced my steps eastward along that magnificent river which the undaunted Scotchman (Mungo Park) descended about fifty years since, fighting his way through numerous fleets manned by Tuaricks and Sudans—lost labor to science, his journal having perished with him;—while I went along reconciling and befriending these ve-

people, and obtaining full security from their chiefs for any English visiting their territories, whether by land or water."

Thus Dr. Barth has been able to realize his great wish, namely, to trace this river between Timbuktu and Say; which latter place is situated in about 13 deg. 10 min. north lat., and 3 deg. east long. Greenwich. This, its middle course, seems everywhere navigable, and enlivened by large fleets—its shores densely inhabited by people who received and treated Dr. Barth most kindly, and implored him to stay with them altogether or to return soon in an English ship. They learned from him with astonishment as to whence the river which forms the basis of their existence and wealth comes, and where it terminates.

Dr. Barth alludes to a large map of the river drawn by him, which he had sent to the Foreign Office. He had also transmitted with the present letters some of a former date, which had been despatched by him while on his way to Timbuktu, but which, as he found on his return to Sudan, had not been forwarded, probably because their envelopes and addresses had been lost. These letters are dated "Dore, in Libtako, July, 1853," which place is about midway between Sokoto and Timbuktu (see map in my Geographische Mittheilungen, part I.), or in lat. 14 deg. 30 min. north, and close upon the meridian of Greenwich, and they contain a full account respecting that region, which was entirely unknown before.

Libtako forms a portion of the very extensive Fellata dominions, and is a very important commercial point. The principal article of trade is the sale of Taodenni, which is brought thither by the Arabs of Timbuktu, while the Tuaricks bring cord and butter, the people of Mosi their celebrated donkeys and their famous cotton manufactures, cheap black shirts and a large peculiar kind of guro-nuts. The inhabitants of the country supply sweet and sour milk; and their manufactures consist chiefly of very handsome and cheap shawls made of cotton and wool and of various colors. The market at Dore, the chief place of Libtako, is held every day. Cowries are almost the sole medium of interchange.

Libtako occupies an elevated, dreary plain, devoid of trees and shrubs, and suffering from the want of rain. Granite protrudes in many places out of the soil. Dr. Barth made many inquiries respecting the town of Adafudia, visited by Mr. Duncan, and which, according to the position assigned to it by that traveller, ought to be within one hundred geographical miles from Libtako—but in vain; he could hear nothing of it. Though the country was in a state of anarchy when Dr. Barth passed through it he did not suffer on that account, but rather from the too exalted manner in which he was received everywhere—the inhabitants flocking from all quarters to receive his blessing. The Arabs looked upon him as no common Christian—owing to the information he possessed of topics specially interesting to themselves, and from the fact of his coming from the East. The Tillahas had christened him "Modibo," by which name he was universally known in those countries.

It was near Libtako where Barth was so fortunate as to make the acquaintance of one of the followers of the Sheikh el Bakay—the Pope of Timbuktu—who subsequently became his best friend and greatest benefactor. This person exercises an influence over a very extensive region, nearly as far as Sokoto in the east; and he may be said to have created of Timbuktu a kind of African Rome—the centre of the power of Islam.

The region between Libtako in the west and the river Kowara (here called Tsa, Say or Mayo) in the east is occupied by territories belonging to the large country of Gurma, only the northern part of which belongs to the Fellatas. The language of Gurma has some few words in common with that of Benin. Within Gurma are various rivers, all tributaries of the Kowara—the largest being the Sirba, which Barth found twelve feet deep in the middle of July, and which he had to cross by means of immense bundles of reeds fastened together, as boats are entirely wanting. The valley of the Sirba is very ill-famed, as being most destructive to all kinds of cattle and horses. The soil along the course of the river swarms with black worms.

Dr. Barth's letters contain interesting extracts from the "Tarikh el Sudan," an important work on the history of Sudan, hitherto unknown.

On his arrival at Kano, in October last, Dr. Barth, instead of finding letters and supplies from home, received information of the rumor of his death having been spread in Sudan, and even reached Europe—about which, not knowing exactly the origin and circumstances connected with it—he felt very sore and indignant, while the absence of all needful supplies put him to great straits and inconvenience. Happily these, as we know, he subsequently got over. His longing to reach Europe knew no bounds; as he declares that the being exposed to another rainy season (the sixth), or to remain longer without the refreshing influence of European atmosphere and proper food, would be his certain death. Yet in the same sentence he speaks of ultimately returning to the scene of his former labors, and trying to penetrate into the interior of Africa from the coast of Zanzibar, after having strengthened his health!

The only cause of joy which awaited him in Kano, was the news of the success of the Chaddah Expedition, of which he seemed to have learned all the particulars of the natives. Among others he met an old acquaintance, the Governor

of Hamarrua—a country situated on the shores of the upper course of the Chadd. This person told him that the exploring steamer Pleiad had also reached his country, that he had received the Expedition very friendly, and had made the commander a present of six oxen.

AUGUSTUS PETERMANN.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 7, 1855.

In the last number of the Intelligencer were some Editorial remarks in allusion to communications which had been rejected because they were of too controversial a character for our paper. We would here express the hope, that the omission of such articles may not discourage our correspondents from forwarding original contributions on subjects calculated not only to instruct, but to strengthen the mind by leading it "onward and upward," through the various interesting channels placed within our reach by a beneficent Creator, to whom we are equally indebted for our moral, intellectual and spiritual capacities, for the right cultivation of all of which, we are accountable.

We believe that if some of our friends would be willing to contribute a portion of the fruit of their labors in these various fields, it would greatly promote the object of the "Association of Friends;" which, is to furnish food to the mind that may strengthen and exalt its powers, and lead it to prefer Truth, even though in *simple* guise, to the more highly wrought but pernicious products of Fiction's fruitful pen. Especially would we hold up to view our fundamental doctrine, which Wm. Penn defines as "the Light of Christ within—the great principle of God in man—the root and spring of divine life and knowledge in the soul; by obedience to which salvation is effected for man, and which is the characteristic of the people called Quakers, their faith and testimony to the world." In reference to this, Job Scott testifies, "I am in a full belief that, in every quarter of the globe, children at an early age have good and evil set before them in the shinings of the light of Christ in their hearts with clearness, and evidence sufficient to ascertain to them their duty, if they honestly attend to it." Illustrations of the operations of this blessed principle, are particularly adapted to the end we have in view; and are there not those so deeply interested that the Society of Friends may be firmly established upon this foundation, as to be willing to throw their mite into the treasury, for the rebuilding of the wall where it has been broken down? Having "freely received, cannot ye freely give?" We are reminded of the circumstance of the disciple, who was touched with sympathy for the impotent man lying at the gate of the temple. "Silver and gold have I none, but such as I have give I thee." And he took him by the *right hand* and *lifted him up*. Now, in the combined faith of the giver and receiver, this miracle was wrought by the grace of God, and should we not more frequently witness similar displays of divine power if simple faithfulness was abode in? For surely the command still is, "when thou art converted, strengthen thy brethren."

"There are seasons of Divine visitations to the soul which no human efforts can produce; for, as "the wind bloweth where it listeth," so the inspirations of Divine grace are not at our command. It is our duty to watch unto prayer, for we "know not the hour when the Son of man cometh." But these unspeakable favors may be rejected, the grace of God may be resisted, and the callous heart may become like that rebellious city over which Christ wept, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

DIED,—On the 1st of Fifth month, at her residence in London Grove, ANN, wife of David Haines, aged about 80 years.

It is not meet that this excellent woman should pass from amongst us, without some little tribute to her memory. She was one deeply concerned for the welfare of every person, whether rich or poor; to the latter, in particular, she was a ready sympathizer and a true friend. Although she was a great sufferer for many years, yet she was mostly cheerful, and very pleasant and instructive in conversation. It well might be said, that the "winter of the heart" had never passed over her. As she had lived a good and useful life, so was she prepared to make a happy and peaceful close. The last words she was heard to say were, "Be ye also ready," which was an evidence she felt nothing in *her* way; and we firmly believe she is now enjoying her reward, for the "end crowns all."

——, At Norristown, Montgomery Co., Pa., on the 20th of Sixth month, 1855, MIRIAM BAYNES in the 40th year of her age.

Truly the relatives and friends of this loved one may be thankful that her spirit is released from its tenement of clay. She had been nearly nine years confined to bed with great bodily suffering, patiently and cheerfully waiting the time of her

deliverance, whether it might be in restoration to health, or release from mortality. Having humbly partaken of the cup given her to drink, she finished her work and was ready "joyfully" to enter the rest prepared, where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

DIED, At Gwynedd, on the 20th of Fifth month, LYDIA, wife of Solomon Cleaver, in her 58th year.

She was faithful in the discharge of her duties to the needy and afflicted in her neighborhood; and, having been an active and useful member of Society, will long be missed from among us. Although she was called from life in apparently strong health, with only a few days' illness, she calmly passed away, giving full evidence of divine acceptance. She left minute directions relative to the funeral—being deeply concerned that our testimonies to plainness and simplicity upon such occasions should be observed.

For Friends' Intelligencer.

FRIENDS' CENTRAL SCHOOL—CHERRY STREET.

In an otherwise excellent editorial in the Intel igencer of the 23d inst., containing information f the contemplated re-opening of the *Boys'* de- artment, may be found some remarks which the vriter of this deems calculated to convey errone- us and injurious impressions in reference to the *Girls'* department, now in so flourishing a condi- ion.

The following paragraphs are alluded to.

"It is particularly pleasing to observe the ood old practice of two sessions a day instead f one." * * *

"To develope sound minds in sound bodies, the hysical welfare of the student must be carefully rovided for. The continuous application of ental labor through five consecutive hours can- ot be safe for the tender and growing frame of he child."

Now, inasmuch, as it is well known that the *Girls'* department has but *one* session, the *eneralized* strictures contained in the above quota- on, may (*by inference*) be fairly considered as pplied to *that*, equally with the *Boys;* and it is place the arrangements for the female branch the institution in their proper light, that this mmunication is penned.

In place of "*continuous* application of mental bor through five consecutive hours," as is above picted, there is *one* intermission of *half an hour*, rom half past eleven to twelve o'clock,) during hich the pupils have entire permission to roam out the yard and enjoy themselves as best suits eir respective tastes.

Besides this, intermissions of from five to ght minutes each are allowed after every lesson, mbering four per day; during which, no straints are imposed on their movements, other an propriety would dictate.

A visitor to the school during any of these riods, can readily discover they are well im- oved by the pupils.

The variety and change of position attendant upon passing so frequently from room to room, and from one story to another and back again, are also important items.

As regards the respective merits of the *one* or *two* session system, probably little had better be said; it is a subject on which individuals can, and do, honestly differ in opinion—let time and experience then decide between them.

For *Boys* it is presumed that Friends generally (except in some special cases) would advocate two sessions per day; and hence the *unanimity* in the Committee spoken of. In reference to *Girls*, however, it is, to say the least of it, an open question.

It must be borne in mind that our city has become a widely extended one, and the facts of a long walk *from* school, a hurried meal, and a long walk back again, during the most oppressive portion of the day in summer, and through the various inclemencies of winter; followed by an afternoon's "mental labor," then to be sustained by a much wearied, if not exhausted physical frame, should be placed in juxtaposition with a judiciously arranged "*one session*," such as the *Girls'* department is believed by many to possess at the present time, ere a just conclusion can be arrived at. For Friends residing a short distance from the school, the *two* sessions may be preferable, even for girls; but the number so located, is, comparatively speaking, small, while many of us, not so fortunately situated in this respect, prefer the *one* session only.

As before remarked, it was only to place the matter in its proper light, and the fear that some parents might be unnecessarily alarmed at the *five consecutive hours of mental application* without a proper explanation; and thus injure a school, that the writer deems (in common with very many Friends) to be every way worthy of the encouragement and patronage of Friends generally, that he has been induced to allude to the subject at all. J. M. E.

Phila., 6th mo. 30th, 1855.

LONDON CURRANTS.

They are planted in rows twenty or thirty feet apart, and three or four feet apart in the rows; the ground highly manured, and cropped between with vegetables. When the plants commence bearing, they are pruned very hard: the greater part of the young wood is thinned out, and what is allowed to remain is shortened back to three or four inches. By this means the trees were kept short, never attaining a greater height than two or three feet. These strong manured and well pruned trees produce magnificent fruit, and in great abundance, well remunerating the market gardener for his trouble.—*Horticulturist.*

Eighth Annual Report of the Managers of the Philadelphia Society for the Employment and Instruction of the Poor. Presented at the Annual Meeting, April 9, 1855.

[Concluded from page 235.]

REPORT OF THE COMMITTEE ON THE DISPENSARY.

To the Board of Managers.

The Committee charged with the care of the Moyamensing Dispensary respectfully present the following report of its operations during the past year.

At the time of their appointment, in April last, this department was under the charge of a single officer, whose duties were both those of physician and apothecary. There were at that time no out-door physicians, nor any regular visitation of the sick at their own homes; and the Dispensary was kept open but a few hours in each day.

As the Committee became acquainted with the character and wants of the applicants for relief, it appeared evident that the greater efficiency and usefulness of the Dispensary could only be secured by a more systematic organization than had yet ever been attempted.

In carrying out the views that presented we acknowledge the generous co-operation and encouragement of your Board.

A re-organization was commenced and a plan of operations adopted, similar in its main features to that pursued by "The Philadelphia Dispensary." This thoroughly organized and useful charity confines its relief to that part of the city north of South street. It was therefore, concluded to adopt the section south of this street, lying between the two rivers, as the field of labor for our young Institution. This portion of the city has been divided into four districts, as follows:

1st District, from the Delaware river to the east side of Sixth street.

2d District, from the west side of 5th st. to the east side of 12th street.

3d District, from the west side of 12th st. to the east side of 17th street.

4th District, from the west side of 17th st. to the Schuylkill river.

For the discharge of the important duties involved in a proper visitation of the sick, we were fortunate in securing the gratuitous services of skilful and energetic physicians. One physician was appointed for each District, and arrangements were made with them to attend alternately, for periods of one month each, at the Dispensary one hour daily, for the purpose of prescribing for such cases as presented. This arrangement went into effect on the 17th of 6th month (June) last, at which time Doctors David Myerle, John H. Brinton, Jacob DaCosta and J. Cheston Morris, entered on the duties of physicians for the respective districts to which they had been elected.

As the business of the Dispensary steadily increased, it was found that the few hours it remained open on each day were quite insufficient; and the necessity becoming apparent of having an officer who should be in constant attendance, and whose duties should be more strictly those of an apothecary, the office of Resident Physician was vacated, and that of Resident Apothecary created in its place. Upon the duties of the latter, Dr. Samuel H. Porter entered on the 6th of the 11th month (November) last.

Dr. Myerle, after discharging the duties of attending physician for a short time, removed from the city, and we have since had the mournful intelligence of his death. He was thrown from his vehicle while riding, and so seriously injured that he survived but a few hours. For some time previous to his election he had voluntarily visited among the poor, and especially the sick, in the vicinity of the House of Industry, giving such advice and assistance as lay in his power. He will be missed in that field of usefulness which his talents and virtues had opened before him, in the profession he adorned, and among his associates, but most in that narrower circle where a widowed heart and bereaved parents mourn. These have our tenderest sympathy.

Doctors Brinton, DaCosta and Morris, assisted by Dr. Wm. B. Atkinson, who succeeded Dr. Myerle, have continued throughout a season of unusual want and suffering to discharge their daily and arduous duties with untiring devotion and fidelity.

The number of cases prescribed for at the Dispensary during the past year were 1847, and the additional number visited at their own homes, 564, making in all 2411.

The following comparative statement of the number of persons relieved by the Dispensary in each year since it became a department of the House of Industry, shows a largely increased activity for the past year.

Number of cases prescribed for in the year ending March 31, 1853, 856.

Number of cases prescribed for in the year ending March 31, 1854, 1323.

Number of cases prescribed for in the year ending March, 31, 1855, 2411.

The enumertaion of those prescribed for during the past year, does not include any who were inmates of the House, many of whom received attention, but whose cases seemed to be too trivial to be recorded.

Many who obtained relief from the Dispensary belonged to respectable working classes. Such, while in the enjoyment of health, may well provide for themselves and families, but when protracted sickness comes upon them they are often left without the means of subsistence, and are totally unable to pay for the services of a doctor. But a large number were of a much

more forlorn and suffering class, enduring, in addition to the miseries of disease and pain, all the calamities of the most abject poverty.

Our physicians have often found their patients in cold and cheerless rooms, without suitable food or sufficient clothing, sometimes with nothing better than the floor to lie upon, with no one to perform the commonest offices, or even so much as to hand a cup of water to the sufferer.

To ascertain the character of applications for relief, one need but attend at the Dispensary a single day at the prescribing hour. He will find a very mixed company of people, of many nations, both sexes, all ages, and a great variety of conditions, all waiting to be relieved of their various maladies. Let him observe the consumptive, his pale and emaciated countenance, his faltering step and feverish hand. He appeals to the doctor to do something for him. Here is a woman with an infant. It is no wonder the child is pale and sickly, for the mother is sick. Her husband is a drunken wretch, and he has three children at home, and can scarcely get bread for them to eat. There is a young man with a fractured arm; and here a woman just coming forward to have an ulcer dressed; but she is interrupted by a boy, who says that his mother is at the point of death, and urges the doctor to come immediately.

This is no exaggerated picture. It represents but a small portion of the daily scenes of the prescribing hour. In such a field is the Dispensary now laboring, and we believe with some effect.

But the relief afforded has not been medicinal only. In many cases this would have been unavailing. The sick require proper nourishment as well as medicine. Sago, oatmeal, crackers and other articles of food, suitable for the sick, have been placed at the disposal of the physicians, and thus in a two-fold character have they alleviated the sufferings of many, and brought upon themselves the blessings of those who were ready to perish.

The Committee would here take the opportunity of tendering their acknowledgments to those who have so generously contributed to the support of the Dispensary. To the druggists our thanks are especially due.

In addition to the value of donations in medicines, &c., there has been expended as follows:

For Salary of Apothecary, . .	$180 53
" Allowance to Matron for furnishing dinner to the Apothecary 5 months	25 00
" Medicines, ...	108 12
" Surgical and other Instruments,	49 38
" New Fixtures, Glass-ware &c.,	21 40
" Blank Books and Stationery, .	13 12
" Advertising, ...	15 25
" Leeching, ...	2 50
" Sundries, ...	7 88
Total,	$423 23

The experience of the past year has satisfied us that there is no one of the charities of The House of more value to the suffering poor in its vicinity than the one it has been our privilege to direct; and we earnestly hope that no efforts may be wanting on the part of those who succeed to its management to increase its efficiency and usefulness.

The Committee cannot close this report without expressing their entire satisfaction with the services of the apothecary, Dr. Samuel H. Porter, and their acknowledgements to the Matron of The House for the uniform alacrity with which she has co-operated in promoting the usefulness of this department.

On behalf of the Committee.

JOSHUA L. BAILY, *Chairman.*

Philadelphia, Fourth mo. 2d, 1855.

REPORT OF THE LADIES' COMMITTEE.

To the Board of Managers:—

The Ladies' Committee report that they have endeavored to fulfil the duties assigned them in such manner as would tend to the best interests of the Institution, not only in the distribution of funds but also as respects the moral, intellectual and religious improvement of the recipients of this charity, and feel that they have been sustained in their endeavors by the assurance that their labors have been blest.

The House has been visited weekly by committees, and during the work season daily by the Committee on Employment. The daily average attendance of the women in the work rooms, exclusive of the inmates, has been 38, and such have been their endeavors towards cleanliness and order, that in no instance has it been necessary to call in the aid of the Committee to maintain their rules, showing a great improvement on former years in those respects. Many of the women expressed their gratitude, saying that they would not have been able to have kept a home without the aid received from the Institution. We have been enabled to place some of these as helps in respectable families.

700 lbs. rags have been sewed, 726 bags, 305 garments, 184 comfortables, and various other household articles have been made. There being a scarcity of profitable work, by a resolution of the Committee, 55 garments and 11 comfortables were made for "The Home for Colored Children," and 25 comfortables for "The Northern Home for Friendless Children," without charge. There has also been a large amount of bedding and clothing made up for the House. Some of the younger portion of transient workers scarcely knew how to sew a seam. Under the instruction of the Matron and members of the Committee, they soon learned to make garments and to quilt. Our work room was quite an Industrial School. A donation of $100 was received from the "Relief Committee for

the Suffering Poor," which was applied according to their directions, for the purposes of the work rooms. The total amount paid to the women for their labor was $209 30.

We have had the gratifying reports from our House Committee that never since the establishment of "The House" have its concerns been conducted with an equal degree of economy in every department, while its general cleanliness and good order have been the cause of frequent commendation, both from Committees and from visitors. This has been in part owing to a resolution passed by the Board in the early part of the winter sustaining the Matron in the position she had assumed, in conjunction with a part of your Committee, that no person under the influence of spirituous liquor should be admitted as a lodger. We feel that we can scarcely say too much upon the excellent influence of this resolution. The concerns of the kitchen and bakery have never before been so entirely satisfactory. The introduction of oat-meal mush, alternating with Indian, has not only tended to economy, but has been grateful to the receivers, while the mixture of rye and Indian meal with the wheat flour for bread, has enabled us to furnish a much larger quantity of food, and of a more nourishing character, at diminished cost.

Respectfully submitted,

MARY, JEANES, Chair^{n}.

HARRIET SCHNIDER, Secretary.

Philadelphia, March 31, 1855.

BOTANICAL EMBLEMS.

The Olive—Emblem of Peace.

In old Rome, every new married couple were crowned with garlands of the olive, to represent that quiet and peace which attend, or rather which ought to attend the hymeneal union. The victor at the olympic games was honored with an olive crown. Noah's dove is represented with an olive branch in its beak, as bringing the promise of peace to a desolated world. The bird of the American banner has its branch in one talon, and arrows in the other, as if offering either peace or war to the nations of the earth. The olive was consecrated to Pallas, and was the favorite tree of the virgin goddess. When the god of the trident quarrelled with her for the honor of giving name to the city of Athens, their peers resolved that the one who should give the most useful present to mankind should name the city. Neptune dashed his trident on the sea-shore, and instantly the war-horse arose with flashing eyes and streaming mane; Minerva touched the earth with her spear, and the gentle olive raised its mild head above the ground: the goddess was triumphant.

The Orange Tree—Emblem of Genius.

This is the prince of trees. It bears at the same time blossoms and fruit. Its leaves are ever green, and as it increases in age and size, it increases in beauty and fruitfulness. Its flowers load the air with the richest perfume, and its fruit is the most delicious and exquisite on earth. This superiority over all other trees, and these inestimable qualities, render it a happy emblem of genius, that magnificent and splendid boon of nature, which, like this tree, is ever green, and which grows more and more beautiful beneath the hand of time. Thus genius surpasses every other attribute of mind, and is continually producing new blossoms, while it is loaded with mature fruit. The orange tree has also been considered typical of the passion of love, because, although its fruit be golden, its odors exquisite, and its taste delicious, the rind is bitter. Perhaps none can understand the emblem, except those who are so lucky or unlucky (as the case may be) as to be caught in the gossamer web of the capricious little god. When the young bride of Provence plights her faith and her affections before the sacred altar, her waist and her brow are enwreathed with a chaplet of orange flowers, which is called the "chapeau de la Mariee."—*N. Y. Courier.*

THE NEWLY-DISCOVERED PHENICIAN INSCRIPTION.

Last January a most interesting discovery was made among the ruins of the ancient city of Sidon, in Syria. It was an inscription of great antiquity, in twenty-two lines, each line containing about forty or fifty characters. As there were only a very few remains of Phenician writing known, all of which are very short, together amounting to only a small portion of the newly-discovered one, this is naturally regarded with extreme interest by the learned. A *fac-simile* copy of it is published in the *United States Magazine* of April 15, a stereotype plate having been prepared by the proprietors, J. M. Emerson & Co., with great promptitude and at considerable expense, to lay it as soon as possible before the world. The interesting facts relating to the discovery will be found accompanying it; a few of which we will briefly state.

The discovery was made by laborers employed by a Turk, with the expectation of finding treasure, and after finding, a year or more before, about 2200 gold coins of Alexander the Great, each worth $5. The inscription was on the lid of a large stone sarcophagus, carved in fine Egyptian style. The English and French consuls both claimed the sarcophagus, which was reburied by the officers of Government, to await the decision of law. Fortunately an American Missionary, Rev. Dr. Van Dyke, from Albany, found an opportunity to copy it, and sent a *fac-simile* to a friend in that city. It proves that the inscription is in ancient Hebrew characters and that all of it is Hebrew excepting a few

words, which, perhaps, may be. It appears to be mainly a genealogical history of a King of Sidon, buried in the sarcophagus. Professor Gibbs, of Yale College, has published the inscription in modern Hebrew characters. Some interesting rock-chambers were opened near the spot. The discovery has been noticed in some newspapers, but has received less attention than it deserves.

THE QUAKER.

The Quaker stood under his smooth broad brim,
In the plain drab suit, that, simple and trim,
Was better than royal robes to him,
Who looked to the inward part;
Foregoing the wealth and honors of earth:
And emptied his breast of the praise of birth,
To seek the treasures of matchless worth,
Reserved for the pure in heart.

And he heaved a sigh at the lofty look
Of the mitred head o'er the gilded book;
And a view of the costly drapery took
With a meek and pitying eye.
Alas, said he, as he turned away
From the splendid temple and grand display,
What honor to worldly pomp they pay,
In the name of the King most High!

Then he looked around on his own proud land,
Where those of his faith were a suffering band,
Unchained in the conscience, and under the hand
Of merciless power oppressed.
I'll seek, said the Quaker, a happier shore,
Where I and my people may kneel before
The shrine we erect to the God we adore;
And none shall our right molest.

And sick of the sounding of empty things,
Of beggarly strife in The Island of Kings,
His dovelike spirit unfurled her wings,
For a bold and venturous sweep.
He wafted him off o'er the billow and spray,
To a beautiful sylvan scene, that lay
Far over the boiling deep.

And when he came down, unruffled and staid,
There along the skirt of the peaceful shade,
The Schuylkill and Delaware rolled, and made
Their friendly waters unite,
The Indian sprang from his light canoe,
The bird to the topmast bough withdrew,
And the deer skipped up the cliff to view
The new and unseemly sight.

But the tomahawk dropped from the red man's hand,
When he saw the Quaker advance and stand
Presenting his purse, but to share the land
He had came to possess with him;
And scanning his bland and noble face,
Where goodness was all that his eye could trace,
A haughtily smiled at his hiding place,
Far under his hat's broad brim.

Shoul't find said the Quaker, in me and mine,
Thy friends and brothers to thee and thine,
No abuse no power, and admit no line
Twixt the red man and the white,
Save the cords of love, as a sacred tie;
Our own great Father who dwells on high
Regards the child with an angry eye
Who robs from his brother his right.

The Indian passed, and the Quaker stood
The righteous Lord of the shadowy wood,
In the Spirit of thought, in his solitude,
Till his great soul, the inner man,
Became too mighty to be repressed,
Beneath the drab on his ample breast
Had moved, and with neatness, and plainly dressed,
Came forth, as his lips began:

I may not swear, but I'll prophesy,
This lofty forest that towers so high
Must bow, and its stately head will lie
On the lap of its mother earth;
When the stroke of the axe shall its pride subdue,
And its branching honors the ground shall strew,
Then some of its parts may be reared anew
To shelter the peaceful hearth.

Where now the poor Indian scatters the sod
With offerings burnt to an unknown God,
By Gospel light, shall the path be trod
To the courts of the Prince of Peace;
And here will commerce appoint her mart;
The marble will yield to the hand of art:
From the sun of Science the rays will dart,
And the darkness of nature cease.

And thus did the vision of prophecy
Expand and blaze to the prophet's eye,
Till it grew so vast and arose so high
That the gentle words that hung
Like a string of pearls from the cautious lip,
On their silver thread he was fain to clip,
Lest something more than the truth might slip
For once from a Quaker's tongue.

But the trees quaked too at the things he spoke,
For they knew that the knee of the knotted oak
Must bend, ere the vow of a Quaker broke,
And he bowed and kissed the ground,
The hammer and axe had forsaken repose,
And the mountains rang with their distant blows
As the forest fell and the city rose,
And her glory beamed around.

Her laws were as righteous, pure and plain
As the warm in heart and cool in brain,
To bind the strong in a silken chain,
Could in wisdom and love devise;
The tongue needs not the bond of a vow,
And man to his fellow man need not bow,
Nor doff the screen o'er his open brow
To any beneath the skies.

The Quaker passed on from land to land,
With the lowly heart and open hand
Of one who felt where he soon must stand,
And his final account give in,
For long had he made up his sober mind
That he could not depart and leave mankind
With the ample field of the earth behind
No better than he had been.

And bright was the spot where the Quaker came
To leave it his hat, his drab, and his name,
That will sweetly sound from the trump of Fame
Till its echoing blast shall die,
The city he reared from the sylvan shade,
His beautiful monument now is made;
And long have the rivers their pride displayed
In the scenes they are rolling by.

HANNAH F. GOULD.

PRESERVATIVE AGAINST MOTHS.

A small piece of paper or linen moistened with spirits of turpentine, and put into a wardrobe or bureau for a single day, two or three times a year, is a sufficient preservative against moths.

(Correspondence of the Journal of Commerce.)

Destruction of the City of Brousa and Villages in the Province by Earthquakes—Their Power, Extent, and unprecedented Frequency and Duration.

BEIRUT, SYRIA, May 14, 1855.

Having visited several places in the East, from Smyrna to the Dead Sea, in which remain the deep traces of the volcanic action or terrible earthquakes which in periods remote or comparatively recent desolated them, I was prompted to collect whatever facts and information I was able respecting these appalling catastrophes. But while turning my attention in this direction, an event occurred not far distant, calling back attention from the past to the present—from the remote to what is almost occurring under my eyes. Startled by an event the like of which I had never witnessed or been near, I began at once to gather up whatever information could be obtained from the Smyrna and Constantinople French papers, and also from private sources—little dreaming, however, that I was to write a chapter which *three months* have not brought to an end.

The city of Brousa is of great antiquity, having been the capital of the province of Bithynia, and afterwards of the Turkish empire, and the burial place of the Sultans; from which fact, as well as from its numerous and splendid mosques, there having been formerly about 200, it was called by the Moslems "The Holy City." It is situated at the foot of Mount Olympus, on the coast of the Black Sea, though not directly on the shore, having *Ghemlek* for its port, as Paris has Havre. The distance from Constantinople is only about 60 miles across the water. Within a recent period the population was fully 100,000, though various causes have contributed of late to reduce it to 80,000, composed of Turks, Greeks, Jews, and Armenians; and for ages it has been one of the most flourishing commercial emporiums of the Turkish empire. The American Board established a mission there about 25 years ago, with special reference to the Armenians, which has been one of the most successful of all under their direction in the East. Its mineral springs, whose healing virtues were perhaps the work of the internal fires beneath it, which have finally destroyed it, have been celebrated for ages.

The first intimation of the terrible events which were to follow, was given on Saturday, Feb. 17, on the Island of *Samos*, situated in the Archipelago, not far below Smyrna, and near the main land, and some 300 or 400 miles distant from Brousa. About midnight on that day, the inhabitants were disturbed in their slumbers by the shocks of an earthquake, which, in their violence, regularity, and duration, had not been equalled by any similar occurrence in the memory of the living. Beginning at midnight they continued through the night, and till the Tuesday following, without intorruption. Some of the shacks lasted not less than five or six seconds, and gave to the houses an oscillatory motion, which threatened to tumble them on the ground at every moment. As Samos is little less than the product of volcanic action, the people were at once persuaded the shocks were connected with an earthquake in Anatolia, or some island in the Archipelago. Growing feebler and feebler, they finally ceased, without occasioning any considerable injury.

At the same time a violent shock occasioned alarm at the port of *Uacri*, near Rhodes, which, if it occasioned extreme peril, yet in one instance wrought a wonderful deliverance. It is stated that a little village was being swallowed whole and alive, when having sunk 60 feet, its progress was stayed, without the loss of a single life or the ruin of a single house. The unlucky and yet lucky villagers, finding themselves at the bottom of a sort of tunnel, were glad to make ladders, and thus escape from their prisons.

All remained quiet from Feb. 28, the last day of the month, when a shock alarmed the city of Smyrna at three o'clock in the morning, remarkable for its duration rather than its violence. The oscillations were very regular, and went from North to South. The same day and the same hour, Constantinople was shaken by a violent earthquake, the centre of which was soon ascertained to be the ill-fated city of *Brousa*.

After torrents of rain had descended for 2 hours, accompanied with terrible claps of thunder and strong gales from the southeast, at 9 o'clock in the evening the sky was suddenly overcast and the strong odor of burning sulphur and iron was diffused through the atmosphere, when a sudden shock of earthquake laid the city in ruin. The first oscillation was from West to East, then came a sort of violent gambolling of the earth; then another oscillation, much more violent than the first; and then a calm succeeded after a shock of 60 or 70 seconds' duration. But short as the time was, it was long enough to bring destruction upon this ancient, renowned and flourishing city. From 60 to 80 minarets, with as many mosques, were either shaken down, or else cracked in such a manner as to threaten instant falling. Numerous khans were also destroyed, and large, splendid edifices, utterly disappeared under the mighty heaps of ruins which covered them. Among the mosques destroyed was one ancient and celebrated, and the pride of the city, being of elegant Grecian architecture and having stood for 1200 years. Another, whose magnificent proportions and splendid workmanship recalled the ancient grandeur and opulence of the old Turkish capital, and had been erected 600 years, was greatly injured, but not destroyed. The Greek quarter, situated upon a hill, was the most damaged—the houses fa

above falling upon those below, and together crushing the dwellings and their inmates. In one case a silk steam factory fell upon the owner, his two sons and thirty female operatives, burying all in its ruins. To add to the calamity, a fire broke out among the fallen buildings, which spread further destruction of property and life, but which was arrested after six hours' work of destruction. Travellers upon the land, and passengers upon the sea, gazing at the terrible volume of flame, were unable in the distance to determine whether it was a conflagration or a volcano.

During the night the shocks were repeated every half hour, but with diminishing violence, and continued to be felt for five or six days after, but slightly, and at unequal intervals. The streets blocked up by the ruins, the houses fallen or rendered uninhabitable, the people were obliged to resort to the fields outside the walls, where they pitched their tents, or pillowed their heads under the canopy of Heaven. Even the wooden buildings were so injured as not to be trusted by their owners. The whole number of those who perished was fully 300. At the same time, intelligence was brought from different parts of the province, that whole villages had been utterly destroyed, a frightful number of the inhabitants being buried in the ruins.

The internal forces of the earth seemed to have exhausted their power with the overthrow of Brousa and the surrounding country, for shocks were felt only feebly and unfrequently during the month of March. A citizen of Brousa, writing under the date of April 4th, says:—"For three days we have not had an earthquake, and confidence begins to be re-established among the people; but the misery is immense and indescribable. The country, also favored with an admirable temperature, is clothed with vegetation; and without any disaster occurring, the best hopes of he farmers will be realized." At the very moment these hopes were cherished and expressed, the reinforced agencies of nature were prepared for new and wider destruction. For in the night of April 5, the people, sunk in refreshing and quiet sleep, were alarmed by a violent shock, which recalled the scenes of Feb. 28. These shocks were repeated from hour to hour during the night, but with less force, when they finally ceased, with slight vertical and horizontal movements.

But Wednesday, April 11, was a memorable day in the records of this devoted city—not only repeating but exceeding the horrors of February 28. At half-past six o'clock in the evening, a violent shock was felt at Constantinople, which lasted 15 seconds, and was followed by others during that night and the night following, and was felt at Smyrna at the same time. A passenger who came from Ghemlek, the port of Brousa, stated that the shock was so violent there, that though he was in a wooden house, he desired to leave it, and was obliged to step on the stairs and hang on to them in order to escape falling. But the shocks which only frightened the people of Constantinople and Smyrna, annihilated whatever remained of Brousa. Beginning about eight o'clock in the evening, they were repeated with extraordinary rapidity, and came with such violence, that all the people who happened to be in the streets, or out of doors, were thrown upon the ground. They continued during the whole of the night, with less violence, and also with less destruction, because they achieved all the ruin which was possible. *Fifty* minarets, before spared, were tumbled to the ground, and entire streets were so blocked up with the *debris* of falling buildings, as to make circulation impossible.

The first catastrophe many khans had been able to withstand; but now they were compelled to fall. As before, a conflagration followed the earthquake, and added to the horrors of the scene. The Customhouse took fire, and was soon reduced to ashes, with all the merchandise it contained. From thence the fire was communicated to the wooden buildings which the earthquake had spared, and soon they became the prey of the flames. All the mosques and the ancient and renowned monuments of Brousa were burned, or more or less injured. The inhabitants, surprised by the calamity, had only time to flee from their houses, and take refuge under the tents which they spread for the company. The number of persons ascertained to have been killed, was about 400, without completing the investigation. A resident of Brousa writes as follows to the "*Journal de Constantinople*," under the date of April 19th:

"In my last letter I informed you that the shocks of earthquakes continued every day. Still we were hoping to reach the end of our calamities when, on Wednesday evening, April 11th, at 30 minutes past one, by Turkish time, a dull sound was heard proceeding from the bowels of the earth, the forerunner, or rather the very presence of a terrible catastrophe, which must in a few seconds have reduced to ruins whatever remained of the Holy City. Five minutes later a second vertical shock succeeded, and with such violence that the entire city was raised from its foundations, and hurled down with a terrible crash. This lasted about 25 seconds, but had at least three times the force of the earthquake of the 28th.

To describe to you all the heart-rending scenes, the sufferings and agonies of our unfortunate population, would be impossible to me, in the painful impressions under which I labor. All the monuments, and all the structures of stone are overthrown or broken; while the greater part of the wooden buildings have fallen, and among those which remain few are inhabitable. As

in the first instance, five minutes after the earthquake, a fire broke out in the lower part of the city, which lasted eighteen hours, and consumed fifteen hundred houses and shops. For 24 hours the shocks were repeated, at small intervals, the greater part weak, but some sufficiently violent to bring down tottering walls and houses which remained. I do not speak of the 'material losses, which are incalculable: I can only pour my tears over the unhappy lot of the victims buried under the ruins or *burnt alive* by the conflagration. The precise number cannot be known, but I think it must be immense.

"The news which has just come to us from the provinces, is of the most distressing nature. In the South-west many villages have been entirely destroyed, or greatly damaged."

At once nearly the whole European population left the city for Constantinople, while the unhappy natives encamped in the gardens and out of the city in miserable barracks, hastily constructed of the debris of fallen houses; and the city was made a desert. But misfortune did not quit them there; for violent shocks followed, which made the very tents tremble which sheltered them.

The mineral waters doubled their volume, and warm waters ran everywhere through the city! I should have stated, in making out this extended record of a memorable and rare occurrence, that the island of Rhodes, at a great distance from Brousa, in the southern Archipelago, was visited by a violent earthquake on the 7th of April; and Myteline, in the Northern Archipelago, on the same day and hour with Brousa. The shocks continued to be experienced at Brousa, down to the last of April, and the inhabitants were prepared for more disasters.

It will be seen that the area of this earthquake is of vast extent, embracing the Northern and Western parts of Asia Minor, the full length of the Archipelago from North to South, and part of Europe. The frequency of the shocks, and their long continuance, reaching from February 17, to nearly the present time, if not further, are without precedent in the history of similar phenomena, and make the occurrence one of rare interest.

HOW TO TURN A WHITE DAHLIA BLUE.

I have been told, but never have tried the experiment, by a celebrated cultivator of dahlias in Belgium, that he will be able, in the course of a year or two, to produce a blue one, by keeping constantly watered the root of a white one with a solution of sulphate of iron. The sulphate of iron turns hydrangeas blue, and why not other white flowers as well? Of course the solution must be very weak when used.—*Gardener's Chronicle.*

PHILADELPHIA MARKETS.

Flour and Meal.—Flour is becoming scarce. Shipping brands are now offered at $9 75 a $10 00. There is a moderate demand for city use at $10 50 a $11 00 per barrel for common and fancy brands. Rye Flour is dull at $7 50, and Corn Meal at $4 62 per bbl. for Pennsylvania.

Grain.—There is very little doing in Wheat; sales of good red within the range of $2 20 a $2 40, and white at $2 30 a $2 45. Rye is firmer at $1 40. Corn continues inactive. Southern yellow is offered at 104c. a 105c. afloat, and a small lot in store at 100c. Oats are in fair demand. Pennsylvania is quoted at 61c., and Southern at 60c.

Cattle Market.—The receipt of cattle during the past week amounted to 1100 head, most of which were sold at from $10 to $12 50 per 100 lbs. There were 249 Cows and Calves in market, and sales were made at from $25 to $60. Sheep; 5600 head were offered, and sales made at from 4½ cents per lb. for extra, and $1 75 to $3 00 per head. Lambs sold at from $1 50 to $3 each, and Calves at $3 00 and $7 00 per head, according to quality. Hogs—About 1000 head were received, mostly from the West, and most of them were disposed of at $7 75 and $8 00 per 100 lbs. The arrivals of cattle at Wm. L. Torbert's Drove Yard, Twenty-fourth Ward, were as follows: 280 head of Beef Cattle, 160 Cows and Calves, and 5000 Sheep and Lambs.

FRIENDS' CENTRAL SCHOOL, BOYS' DEPARTMENT.—The Committee in charge of this Institution having engaged the services of Aaron E. Ivins as Principal Teacher, are now prepared to recommend it to the attention and patronage of Friends and others.

The Boys' School will be re-opened on the first Second day in the Ninth month next, and conducted on the principles heretofore adopted, except that there will be two sessions per day instead of one.

Lectures on the accustomed branches of science will be delivered, as usual, to both schools.

The prices of tuition have been fixed according to the respective classes, at 25 dollars, 20 dollars, and 15 dollars, per term of twenty-two weeks. The only extra charge is for books, as heretofore.

Information on the subject may be obtained on application to

Samuel J. Levick,
200 N. Third St.
Macpherson Saunders,
28 N. Fourth St.
John J. White,
206 Arch St.
Martha Mellor,
5 Franklin St.,

6th mo. 16. Philadelphia.

FRIENDS' SCHOOL HOUSE IN CAMDEN, N. J. A Female Teacher is wanted to open a School in the pleasantly situated house on the Meeting House lot in Camden. For further particulars apply to Charles Kaighn or William Folwell.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Summer Session of this Institution will commence on the 21st of Fifth month, and continue twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the session. No extra charge.

For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. Office, Burlington Co., N. J.

4th mo. 21—3m.

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For Friends' Intelligencer.

The following short memoir of Caroline E. Halsted, has been compiled for the readers of Friends' Intelligencer, and is now offered with a belief that its perusal will both interest and instruct them. Extracts from her own memorandums and letters are interspersed, and in the remembrance of her concern for the welfare of the children, the attention of those in the springtime of life is especially asked, that by a careful perusal, they may see, how, through a submission to the internal workings of the divine Spirit, she was enabled at an early stage of her earthly existence, to fulfil the work given her to do, and at its close, was blessed with an assurance of admittance into everlasting bliss. Our selfish feelings were not ready to part with the pure and devoted, because we felt the need of her example and influence. But we cannot doubt the great end of her being was fulfilled, ere her spirit was gathered to its eternal rest; and to those who knew and loved her while on earth, the language now is: choose for yourselves the same guide and you will also witness its power to lead out of error into Truth, out of the thralldom which the spirit of this world imposes, into the glorious liberty of the children of light.

J. J.

Caroline E. Halsted, daughter of Peter and Sarah Halsted, was born on the 19th of 10th mo. 1830, in the town of Venice, Cayuga Co., New York.

When very young, her family tasted deeply of the cup of affliction, from her father's death occurring under peculiarly distressing circumstances. This was the first blow received by her young heart's affections, and the wound was very deep. Years passed, before the natural buoyancy of her spirits returned. On her mother's second marriage to George Dunlap, when she was about nine years old, the void was in great measure filled.

Her natural disposition was very sensitive; keenly feeling the many little cross occurrences, which are met with in daily life, sometimes a momentary impatience under them would be manifested, but the reproofs of the *swift witness*, to which she early gave heed, brought repentance and amendment. Being strengthened to overcome this weakness, she attained that sweet, placid state of mind, that so strongly marked the few last years of her earthly existence.

Her feelings under some of these conflicts, will be best shewn by her own record, made in later life, on a retrospect of this period.

"10 mo. 1853. As I sometimes, for future encouragement or instruction, have taken notes of the sunshine and storms attendant on my pathway in the journey of life, and also of the precious visitations of Divine love, with which I have been blessed, I now recur to some of the favors of my heavenly Father dispensed to me in the dawn of my existence, prizing them too dearly to suffer them to be obscured by the course of maturer years, or crowded out of memory's page by things of less import.

"Being possessed of a very frail constitution, and a sensitiveness of feeling corresponding therewith, as well as a strong self-will, I met with many trials, even in very early life; and now in referring to the period of the first ten years, I find much more of sorrow engraven upon the tablet of memory, than of those delights that usually accompany childish innocence. The death of my dear father, when I was about six or seven years old, spread such a mantle of gloom over my childhood's home, that I have no pleasure in visiting it, or even in recalling it to mind.

"In my 11th year, I began to realize something of the nature of that happiness which springs from an acknowledgment, (however crude) of the great truth, that '*the tabernacle of God is with men*;' and as it was my concern, in the simplicity of a little child, often to retire into this *secret chamber* to hold communion with my heavenly Father, I was blessed therein, and could perceive, that by the sweet influences of his love, He teaches and consoles, binds up the broken heart, and opens a way in which we can walk with acceptance.

"After having on one occasion retired to my

room, in deep, deep anguish of spirit, from a consciousness of not having performed my duty to my mother, I wept bitterly for hours, pondering upon the cause of my sorrow, and resolving, if possible, to amend my ways. When thus humbled, a spring of joy gushed up in my bosom and gradually dispelled the gloom that had overspread me, and caused the sweet light of hope to supply its place. My stubborn will was completely bowed. I acknowledged my fault to my mother, and asked her forgiveness; and oh the sweet peace that filled my whole being, for many days after, cannot be described. I felt like a new creature, and had I retained the humility and submission experienced at that time, I might have escaped many bitter conflicts, that have since been known.

Although, through unwatchfulness, I again lost ground, my heavenly Father did not forsake me, but followed me closely; and a few years after revealed himself to me in a very comforting manner, calling me away from the follies of youth, to a participation in the joys of his heavenly kingdom. After some conflicts, I gave up much that had been agreeable to my natural inclination, believing I was required so to do, and that He who made the requisition, would doubly repay for the sacrifice, for I had found him to be a rich rewarder of his obedient children. At this time I was permitted to dwell as under the shadow of his wing, and enjoy the light of his countenance, but oh! sad to relate, I again lost sight of Him, became a wanderer in the earth, took delight in vain fashions, lent my ear to music and my whole mind to vanity. But He who is merciful, even to the greatest sinner, kept his holy eye upon me, and at seasons made me afresh sensible of my wanderings, and invited me again and again to leave that which I had been seeking to feed on, and to come and partake of his bounty. I many times resolved to do so, but again yielded to temptation, even after I had sometimes withstood the solicitations of my companions to participate in their amusements, which had become *to me* forbidden pleasures.

"In the 19th year of my age, I was visited in a very impressive manner, through the instrumentality of one of the Lord's servants. *My all* was again made to bow, and in deep fervency of soul I covenanted to serve my heavenly Father, to leave such of my youthful pastimes as were of a hurtful character, and attend strictly to his requirements. To relinquish in great measure my taste for dress and wholly to give up my enjoyment in music, were among my greatest sacrifices; but in yielding up my beloveds, I found more joy than they ever conferred, though perhaps few young persons took greater delight in them than I did. A rich banquet of heavenly good was the reward I experienced for faithfulness, and in reviewing all the days of joy that have been my portion, I find those wherein these sacrifices were made, to be the *brightest*, and however favored the remainder of my life may be, I have no idea that these seasons of enjoyment can ever be eclipsed."

The subject of this memoir had very limited opportunity for school education or for the indulgence of her taste in literary pursuits, but through close application and self-reliance she attained to a considerable degree of intellectual culture. There was early evinced a love for the study of astronomy, and as deep research made in it as circumstances would admit. Her sister says, "she would sit hour by hour gazing on the stars as they appeared each in its own place, occasionally giving expression to the train of reflections that engrossed her mind, showing her appreciation of the wondrous works of Deity as manifested in the studded firmament, and on one such occasion, after pouring out feelings of adoration, she feebly added, "what am I that thou art mindful of me?" She felt, that by the harmony, the beauty, the sublimity and the perfection of nature's works, we can conceive a faint idea of the great Creator of us all. Her appreciation of the beauties of nature led to the cultivation of flowers, and her favorite walk was through the silent forest, where not a sound is heard, save the sweet carollings of the feathered songsters.

Possessing a good share of conversational powers and enjoying the pleasures of society, she had many sincere and warm hearted friends, but during the latter years of her life, finding it best for her to be more retired, her associates were those who, like herself, had felt and in a measure yielded to the restrictions of Truth.

In 1850 she spent some time in New York on account of her health. Extracts from some of her memorandums will show her feelings at that time.

"5 mo. 1850. Upon entering Broadway, I began to realize, for the first time, that I was indeed in the great metropolis—all was bustle and confusion, and yet each one seemed to be attending to his or her own affairs. What contrasts were presented. There were the rich and gay parading in their grandeur, seemingly thoughtless of every thing save their own personal appearance; the middle class, some with care-worn brows and some with happy faces, hurrying on to perform the daily task; and then the poor outcasts, with scarcely filthy rags enough to cover them, all were to be seen passing up and down, to and fro in every direction. While musing upon the scenes that have presented themselves, I feel to exclaim, 'Vanity of vanities, all is vanity.' Oh that I may witness preservation.

"30th. Have attended New York Yearly Meeting. The refreshment experienced during the several sittings was as dew to my thirsty soul, but this afternoon the heavens were opened and showers of heavenly rain seemed to pour up

me, and I went on my way rejoicing. All within me was made to bow in thankfulness for the favor, and in much brokenness of spirit I was enabled to say, Thy will, oh Lord, be done.

"6 mo. 8th. Feel quite encouraged about my health, which appears to be improving.

"7 mo. 3d. To-day have attended Rose St. Monthly Meeting. Those who were under discouragements, were feelingly exhorted to press forward through the many difficulties which might present in their path, in order to receive the healing virtue. It was a season of favor to me. I felt that Israel's unslumbering Shepherd was mindful of us. The favors of this day are much more than I am worthy of. I am a poor creature, not capable of myself of any good thing; but I do in a measure feel that *the Lord is all, and in Him there is strength.*

"10th. Attended meeting to-day, which was to me a dull, heavy season. The cause lay at my own door; having spent last evening in a very unprofitable manner, my mind was so pre-occupied with guests, there was no room found for the heavenly visitant.

"19. Parted with my physician, as he thinks his care will be no longer necessary. I do not feel well, but I try to keep up.

"7 mo. 1853. It is now about three years since I have taken notes of passing events, and within this time I have experienced much physical suffering and many deep trials unlooked for. The winds of adversity have howled around, raising the billows of sorrow high, until it seemed as though my frail bark must sink beneath the waves. But blessed forever be the name of the Most High, he was near when I knew it not, and when I called upon him, he assisted me. May I submit to his disposal, so long as my frail bark is permitted to sail upon the unstable sea of life.

"While passing through the deep probations that have fallen to my lot, I have received much instruction. I have learned from experience that the band of friendship, seemingly ever so strong, is liable to be weakened and even broken, unless strengthened with divine love. I have also learned the lesson that I have oft heard repeated, but never before so fully understood 'that of myself I can do nothing.' My soul aspires after a more living acquaintance with the author of its being. It feels a want of support, which can only be derived from Him in whom all fulness dwells. I rejoice in this aspiration.

"19th. The sustaining arm of the all-merciful One has been extended. I have felt his goodness in drawing near the afflicted soul, when sorrow's dark shade covers every earthly joy, and the bleeding heart turns every way in vain for relief. What gracious condescension, to *then* appear to one who had once spurned Him, and pour the holy balm of consolation into the aching wounds. Can any, after having thus been met by his love, turn the back upon Him and pursue their own path? Oh my soul, art thou not in danger of falling into this snare? Be thou on thy guard and forget not Him who hath proved to be a friend who sticketh closer than a brother. Surely in this changeful world, there is need of divine assistance to enable us to bear the various allotments dispensed.

"9 mo. 1st. I long to feel more of the living presence of Him whom I am bound to serve. I notice that many have perceived a change in my appearance, and are rather looking to me as an example of solidity. Oh Lord! suffer me not to bring reproach upon thy holy cause.

"7th. A circumstance has lately occurred which feelingly revived the remembrance of some of my former trials. Forget not, oh my soul, the deep waters through which thou hast waded, neither the hope that sustained thee nor the hand that guided thee.

"9th. A sense of the total loss of all things has been my portion this day, but a little light now springs up, and accompanying it a little strength. I was last night much pleased to hear a confession to the truth of the gospel of Christ through the pen of a young acquaintance. I have long looked upon him as one who had known something of the secret operations of the divine hand, but I was surprised to learn the depth of his spiritual knowledge. I was also pleased to hear his views on the awfulness of unbelief, a snare which I once feared he was appoaching, and of which some of his associates are in great danger. May our Father in heaven extend the sensible workings of his love to these, and hold us all in the hollow of his holy hand forever.

"15th. Attended our Monthly Meeting. I was tried all through the first meeting by wandering thoughts, and as creaturely activity seemed in great measure to bear rule in the transaction of the business, I was much distressed, and began to wish that I had remained at home, but this comforting language arose, 'let the potsherds of the earth smite together, but abide thou in thy tent, oh! Israel.'

"18th. I have felt low both in mind and body to-day, but have been encouraged in perusing an account of the triumphant death of Job Scott. His was a life, wherein the extremes of joy and sorrow met, in consequence of his peculiar organization. He appears to have had a strong mind and also a strong will, the surrender of which cost him many a deep conflict, and he writes, that as often as all was laid at the feet of his Master, so often he met the smile of his countenance and his heart was filled with joy inexpressible. He was, in my estimation, a bright star in the firmament of Christendom. May more such arise to illumine our present darkness.

"I have seen (through mercy) the vanity of

human exertions and resolves. *The goings forth* and *creatings* of a mind that aspired after noble things, have been laid at the feet of the Master, and the mind that would admit of no certainty or truth, but as it bore the test of carnal reasoning, has yielded to the operations of the cross of Christ. I know that ridicule will in many instances be my portion, but the cup that my Father hath given me, shall I not drink it?"

To be continued.

EARLY PIETY.—NO. LV.

Margaret Greenwood was the daughter of Thomas and Bridget Greenwood, of Greenwoodhaugh, in Dent, a district in Yorkshire, on the confines of Westmorland and Lancashire. Her father occupied a small estate, which till lately was about the yearly value of eighteen pounds. On this small farm, which, together with knitting, was their sole means of subsistence, they brought up five children. These, when at home, as they generally were, and not engaged in the business of the farm, were employed in knitting, by which they could earn a little money. Margaret lived contentedly with her parents; for she was afflicted at times, from her youth, with an acute rheumatism, which rendered her incapable of much active exertion. This had a tendency to temper the natural vivacity of her disposition, and to render her the more susceptible of religious impressions. A few years before her death, she was much devoted to the promotion of piety, and was often concerned to notice and to reprove what she saw to be reprehensible, either in those of her own, or any other society.

About her twenty-seventh year she came forth in the ministry, and her ministry, as well as her innocent life and conversation, was acceptable to Friends. A short time before her decease, she went to Dent Town, in order to warn a vicious and ferocious man of the consequences of his conduct. It was supposed that she would meet with insult, and rough usage; but he was softened, and even received her meekly; and she returned in peace.

She had been engaged in order for marriage, and the day was agreed to be the same on which her sister also was to be married. Each suitor had the name of John. One morning early, their father said to the two sisters, pleasantly, that he supposed they would not give up their Johns for any consideration whatever. Margaret replied, after a pause, that there was one thing, and but one, for which she would give up her John,—a place in the kingdom of heaven.

She appeared at that time to be free from indisposition; but about ten in the forenoon, as she sat employed in her knitting, she breathed her last. The preceding day she attended the general meeting at Dent Town, and had borne a lively and weighty testimony; and as a meeting was held at the same place six days afterward, on account of her burial, the minds of the people were impressed in an extraordinary manner. Her remarkable answer and decease were on the 22d of the 12th mo., 1787.

For Friends' Intelligencer.

HOW CAN WE KNOW GOD?

As He is nothing less than a concentration of all that is good, no man can approach him, no man can become acquainted with him, no man can understand him, but by the operation of his spirit upon the mind, which leads to the practice of the virtues which emanate from him.

"That man who saith he loveth God and hateth his brother, is a liar," because, "how can he love God whom he hath not seen, and hate his brother whom he hath seen?" The evidence that he hath not seen God stands in the fact that he discards from his heart one of his greatest attributes, and cultivates the monster, hatred, thereby closing the avenues of his soul from the virtues which flow from the source of perfect love.

It is not simply because we are possessed of the organs of sight that we can behold the objects which surround us. By the revolution of the earth on which we live, we are brought in contact with the reflected rays of light, thrown from that great luminary, the sun; and it is through the medium of these reflected rays that the objects, and even the sun itself, can be seen. The sun being a concentration of light.

So it is with man's internal vision. If he wishes to see clearly of spiritual and holy things, he must submit to such a revolution of his carnal mind as will bring him in contact with the rays of reflected light which are being constantly emitted by the great Sun of the soul, whom we know as God, in whose effulgence the most distant object that would for a moment impede our spiritual progress could be easily discerned.

In our acts of mercy, we will discover God to be full of mercy; in our acts of love we will find him full of love; and so in the practice of the whole train of virtues which are reflected from the source of Divine Light, we would become united so closely and intimately with Him, that we would find our spiritual light and life to increase in proportion to our wills being subjected unto his, and, as this is realized, we approximate the state experienced by the blessed Jesus when he said, "I and my Father are one."

F. S. C.

"The natural man loveth eloquence, and many love to hear eloquent orations; and if there is not a careful attention to the gift, men who have once labored in the pure gospel ministry, growing weary of suffering, and ashamed of appearing weak, may kindle a fire, compass themselves about with sparks, and walk in the light not of Christ who is under suffering, bu

of that fire which they, going from the gift, have kindled. And that in hearers, which is gone from the meek suffering state into the worldly wisdom, may be warmed with this fire, and speak highly of these labors. That which is of God gathers to God; and that which is of the world, is owned by the world."

COWPER

Cowper, in his "Memoirs of his Early Life," gives an affecting instance of that mental enthralment which boys of sensitive parts are too often doomed to suffer in public schools, from the arrogance and cruelty of their senior schoolmates. "My chief affliction," he says, "consisted in my being singled out from all the other boys, by a lad about fifteen years of age, as a proper object upon whom he might let loose the cruelty of his temper. One day, as I was sitting alone on a bench in the school, melancholy and almost ready to weep at the recollection of what I had already suffered, and expecting at the same time my tormentor every moment, these words of the Psalmist came into my mind: 'I will not be afraid of what man can do unto me.' I applied this to my own case, with a degree of trust and confidence in God that would have been no disgrace to a much more experienced Christian. Instantly I perceived in myself a briskness of spirit, and a cheerfulness which I had never before experienced, and took several paces up and down the room with joyful alacrity—the gift of Him in whom I trusted. Happy would it have been for me, if this early effort toward the blessed God had been frequently repeated by me, but, alas! it was the first and last instance of the kind between infancy and manhood. The cruelty of this boy, which he had long practised in so secret a manner that no person suspected it, was at length discovered. He was expelled from the school, and I was taken from it."

EXTRACT FROM SAMUEL SCOTT'S DIARY.

First month 30, 1787.—The day was passed more luminously than some: in the evening divers Friends were with us; but little conversation passed which tended to edification, or to forwarding one another in the faith of Christ, that faith which works by love.' When we are together, outward and verbal opposition may be measurably avoided, but tumults and swellings may be felt within, which ought to be suppressed. We may esteem some of our fellow-men and fellow-members over-zealous, and others too lax and indifferent; yet both parties may in degree be actuated by the same spirit and love of truth; although by natural complexions and prejudices, they may in some respects be perverted from a perfect rectitude of judgment: in those cases we ought to forgive, as we desire to be forgiven, and to bear with the errors of those we may esteem mistaken; at the same time desiring all may be preserved from that mammon of unrighteousness, which leadeth men to justify themselves, and to despise others."

For Friends' Intelligencer.

THE COMING HARVEST.

Was there ever a time when the American people looked forward with more interest towards the coming harvest, and with a stronger desire that it may be plenteous? Methinks even the most avaricious do not wish a greater scarcity to increase the present prices, for are they not in many instances already extortionate? I would ask, are there not other causes for the present scarcity than the failure of the crops? Let the inhabitants of Pennsylvania, for instance, look round their respective neighborhoods, and see if they do not find, in proportion to the population, but few engaged in agriculture; and those few endeavoring to cultivate too much land, thereby enslaving themselves for a little profit, and if this be an acknowledged fact, what is the cause? Of course each county or neighborhood can solve the question for itself. But permit me to say that I believe it to be owing, in a great measure, to a perverted education, which teaches the idea of degradation in the pursuit of one of the most honorable, healthy, and independent employments, even that of agriculture. The most *independent* of our fellow men, but very *dependent* on Him who can withhold the refreshing showers and the productive rays of the sun.

There are far too many who are seeking other employments, less honorable and productive; hence we have a great number of drones and few working bees; consequently, when the farmer enters little towns and villages, and cities too, he hears the continual hum of "*hard times*," and the high price of the necessaries of life, from those who are not willing to place the cause where it originates, and apply the remedy by engaging in some useful employment; thereby adding to their health and happiness.

But let us not lay all blame here. *An unwillingness to labor* has gained the ascendency too much among farmers, also; hence it has become a very common saying, "It won't pay." "We will go to college, or boarding school, and qualify ourselves for clerks," when, unfortunately for our country, there are far too many already standing behind the counters of stores and taverns, dealing out the article of destruction which has hastened countless numbers to an untimely grave, and caused more suffering, perhaps, than any other thing; and that, too, extracted from the very article designed to nourish our bodies, and sustain life instead of destroying it. Further, I think it must be acknowledged that we have entirely too many lawyers in our country towns to secure peace and plenty.

I do not wish to be finding fault without a

cause, but as there are universal complaints of hard times, it is necessary we should learn by the things that we suffer. If all were willing to do their share of labor, and cease from converting the productions of the earth into poison, we should realize the declaration of one, formerly, that "the righteous should not be forsaken, nor his seed be found begging bread." W.

Clearfield co., Pa., 6th mo., 1855.

For Friends' Intelligencer.

"VARIOUS READINGS."

We frequently hear of the "various readings" discovered in *manuscript* copies of the sacred writings, as well as in the versions or translations of those writings, made since the art of printing was discovered. These *variations*, are mostly nothing more than different modes of expressing the same ideas, according to the different taste, capacity, or judgment of the different translators. It is true, that in some instances, the differences may arise from educational bias, as is obvious in a few places which relate to a female ministry: but in nineteen instances out of twenty, they amount to nothing more than a different clothing for the same sentiments. In order to illustrate this view, we present the reader with five different translations of one passage. These translations were made by different individuals, in different periods of time, within a range of two hundred and eighty years; and two of them when the English language itself was yet rude and unpolished. Although the translators were placed under very different circumstances, and some of their productions are much more elegantly expressed than others, yet very little difference can be perceived in the meaning they convey.

"And Jesus went thence and departed into the coasts of Tyre and Sidon. And behold a woman, which was a Canaanite, came out of the same coasts, and cried unto him, saying, Have mercy on me Lord, the son of David; my daughter is piteously vexed with a devil. And he gave her never a word to answer. Then came to him his disciples, and besought him, saying, Send her away, for she followeth us crying. He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then she came and worshipped him, saying, Master succour me. He answered and said, It is not good to take the children's bread, and to cast it to *whelps*.* She answered and said, It is truth; nevertheless the whelps eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it to thee even as thou desirest. And her daughter was made whole even at that time."—MATT. xv. 21, &c. TYNDALE, 1526.

"21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. 23. But he answered her not a word. And his disciples came and besought him, saying, Send her away for she crieth after us. 24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25. Then came she, and worshipped him, saying, Lord help me. 26. But he answered and said, It is not meet to take the children's bread and cast it to the dogs. 27. And she said, truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. 28. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

JAMES I. Common version, 1611.

"21. Then Jesus withdrew into the confines of Tyre and Sidon. 22. And behold! a Canaanitish woman of those territories came to him crying: Master, son of David, have pity on me! my daughter is grievously afflicted by a demon. 23. But he gave her no answer. Then his disciples interposed, and intreated him, saying: Dismiss her, for she clamoreth after us. 24. He answering, said: My mission is only to the lost sheep of the stock of Israel. 25. She nevertheless advanced, and prostrating herself before him, said: O master, help me! 26. He replied: It is not seemly to take the children's bread and throw to the dogs. 27. True, Sir, returned she; yet even the dogs are allowed the crumbs which fall from their master's table. 18. Then Jesus answering, said to her: O woman! great thy faith. Be it unto thee as thou desirest. And that instant her daughter was healed."

DR. CAMPBELL'S version, about 1790.

"21. Then Jesus departed thence and withdrew towards the parts of Tyre and Sidon. 22. And behold! a Canaanitish woman, coming from the borders of that country, cried out and said unto him: O! master, thou son of David, have mercy on me: my daughter is grievously vexed with a demon. 23. But he answered her not a word. And his disciples came up and besought him, saying: Send her away; for she cometh crying after us. 24. But he answered and said: I was not sent but to the lost sheep of the house of Israel. 25. Then came she, and fell down before him, saying: Master help me! 26. But he answered and said: It is not right to take the children's bread and throw it to the dogs. 27. And she said: Yea, master: for even

* The Greek word "Κυναριον" is a diminutve of "Κυνος" a dog, and signifies a dog of inferior *size* or *character*. In order to express that complicate idea, Tyndale translates the word "whelps." The French translate it "puppies." But as neither of these words convey to the English scholar the precise meaning of the original, the other translators have thought it best to use the term "dogs," without attempting a more accurate version.

the dogs eat the crumbs that fall from their master's table. 28. Then Jesus answered her: O! woman, great is thy faith: be it unto thee as thou wishest. And her daughter was well from that very moment.

WAKEFIELD'S version, 2d Edit. 1795.

21. And Jesus leaving that place, retired into the neighborhood of Tyre and Sidon. 22. And a woman of Canaan who came from those parts, cried, saying to him, Lord, son of David, have pity on me; my daughter is miserably tormented by the demon. 23. But he answered her nothing. Whereupon his disciples, having drawn near, intreated him, saying, Send her away, for she crieth after us. 24. And he answered: I am not sent but to the lost sheep of the house of Israel. 25. And she came and prostrated herself, saying: Lord assist me. 26. He answered her: It is not right to take the children's bread, to throw it to puppies. 27. But she said: It is true Lord; nevertheless the puppies eat the crumbs which fall from their master's table. 28. Then Jesus answering said to her, O woman! thy faith is great; let it be done unto thee as thou desirest. And in that same hour her daughter was cured.

FRENCH TESTAMENT, Paris Edit. 1805.

7th mo. 1855. F.

HAPPINESS.

It is hard to form a true estimate of any man's happiness; because happiness depends most upon those things which lie most out of sight. Those joys, like those sorrows, are most real, deep, and strong, which run on in a silent stream without making any noise; such are the joys which arise from easy reflections, moderate desires and calm content.

We see the false glare of greatness which surrounds some men, and are apt to gaze at it with a foolish face of wonder. But we see not those miseries which sometimes lurk beneath these pompous appearances.

What avail all the pomp and parade of life, which appear abroad; if, when we shift the gaudy, fluttering scene, the man is unhappy, where happiness, like charity, must begin, at home? Whatever ingredients of bliss Providence may have poured into his cup, domestic misfortunes will render the whole composition distasteful. Fortune and happiness are two very distinct ideas, however some, who have a false idea of life and a wrongness of thinking, may confound them.

Far better is a dinner of herbs where love is, than a stalled ox, and hatred therewith. That is, it is better to have peace without plenty, than plenty without peace. That, where there is but slender subsistence, yet an uninterrupted interchange of mutual endearments, among those of the same family, imparts a more solid satisfaction than to fare sumptuously every day, or to live in great and pompous buildings, great and noble apartments, everything great but, perhaps, the owners themselves.

A WORD TO PARENTS.

What the princess of Egypt said to the mother of the babe that wept in its ark of rushes on the reedy Nile, the voice of the Almighty addresses to every parent on whose bosom is laid a bud of immortality: "Take this child, and nurse it for me, and I will give thee thy wages."

"*Nurse it for me!*" For the King eternal, immortal, invisible, the only wise God. Are you able? Will you engage to make it his loyal subject? Then labor night and day, at the dawn and in the dews of evening, with sleepless prayer, and a patience next only to that of redeeming love.

"*I will give thee thy wages.*" Do you accept the condition? Do you believe the promise? Years may pass and you see no recompense, reap no harvest but tears. Still go forth weeping if you will, yet bearing precious seed, for unless the treasury of heaven be empty, or the truth of God can fail, your toil shall find payment.

But you must be faithful to the articles of agreement. "*Nurse it for me*"—not for the world. The world hath wages too. Yea, and she will doubtless pay those who train up their children after her fashions in the broad road where thousands go. She hath a variety of wages, suited to the degree of service that may have been rendered—apples of Sodom, wood, hay stubble, the whirlwind, "the worm that never dies," and the fire that is never quenched.—*L. H. Sigourney.*

HOW TO BE GOOD.

Dr. Johnson wisely said, "He who wants to do a great deal at once, will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for doing a great deed. True greatness consists in being great in little things. How are railroads built! Thus drops make the ocean.

Hence, we should be willing to do a little good at a time, and never "wait to do a great deal of good at once." If we would do a great deal of good in the world, we must be willing to do good in little things, little acts one after another, speaking a word here, giving a tract there, and setting a good example all the time; we must do the first thing we can, and then the next, and the next, and so keep on doing good. This is the way to accomplish anything. Thus only can we do all the good in our power.

WHAT IS VIRTUE?—A student put this question to the late Dr. Archibald Alexander. His

simple and admirable reply was: "Virtue consists in doing our duty, in the several relations that we sustain, in respect to ourselves, to our fellow-men, and to God, as known from reason, conscience and revelation."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 14, 1855.

Since the preparation of the last paper, one of the members of our Association has been called from earth to her eternal home; and it is indeed with stricken hearts we continue the labor in which she was deeply interested, greatly feeling the loss of her presence and assistance.

Our beloved friend HARRIET J. MOORE, was extensively known in our religious Society. Many seeds of gospel love she has scattered for her Divine Master in the vineyard where he commanded her to labor, which, we trust, have taken root and will bear fruit to his honor and glory.

DIED,—After a short but severe illness, on Fourth day, the 4th of Seventh month, HARRIET J. MOORE, wife of William W. Moore.

A MAGNETIC TELEGRAPH WITHOUT WIRES.

An Italian gentleman at Turin has just discovered and shown, by numerous successful experiments, as is reported, that the railway track makes an excellent substitute for the telegraph wires, and that any train, carrying along with it a small battery and apparatus, can communicate to and fro with the stations before and behind while going at full speed. This application of the telegraph will probably be immediate, universal, and of immense value. One train meeting another can communicate directly with it, and though both approaching each other at the rate of sixty to a hundred miles an hour, they can herald their coming to each other at an infinitely greater speed, converse backward and forward, and make arrangements for passing or stopping as they draw near. If anything detains a train, it can telegraph its whereabouts, if an accident or obstruction occurs, it can send for assistance, and warn trains approaching or overtaking.

Properly managed, this would make collisions almost impossible, and the probabilities of accident infinitely less, since the moving train could then be communicated with at any moment, and from any part of the track. There would then only require the discovery of some combination of substances sufficiently simple and universal, by which a magnetic current can at any moment be communicated along the railroad track from any point, so as to excite the attention of the operator in the cars. A premium offered would without doubt soon secure the best method of effecting this.

Since writing the above, we learn that the method by which the Italian gentleman transmits his messages is not yet made public. This, however, is of small matter, if the above facts are true. If the magnetic fluid can be transmitted along an ordinary railroad instead of passing down into the earth, our operators will find no difficulty in making it talk. The rails being laid on wooden sleepers, so long as they and the surrounding earth are dry, we have little doubt but that communication may be effected. Where, however, the iron touches ground naturally damp, or wet by a shower of rain, we doubt the success of the experiment. When the lines are out of order on the arrival of a steamer, it may prove possible sometimes to transmit the news along the railroad tracks past the break.

THE COLOR AND LUMINOSITY OF THE MEDITERRANEAN.

"The usual tint of the Mediterranean Sea," says Rear-Admiral Smyth, "when undisturbed by accidental or local causes, is a bright and deep blue: but in the Adriatic a green tinge is prevalent: in the Levant basin it borders on purple; while the Euxine often has the dark aspect from which it derives its modern appellation. The clear ultramarine tint is the most general, and has been immemorially noticed although the diaphanous translucence of the water almost justifies those who assert that it has no color at all. But notwithstanding the fluid when undefiled by impurities, seems in small quantities to be perfectly colorless, yet in large masses it assuredly exhibits tints of different intensities. That the sea has actually a fine blue color at a distance from the land cannot well be contradicted; nor can such color—however influential the sky is known to be in shifting tints—be considered as wholly due to reflection from the heavens, since it is often of a deeper hue than that of the sky, both from the interception of solar light by the clouds, and the hues which they themselves take. This is difficult to account for satisfactorily, as no analysis has yet detected a sufficient quantity of coloring matter to tinge so immense a body of water.

"The peculiar occasional luminosity of the sea was particularly noticed by Pliny and many ancients, and, in common with that of other waters, it has long been a subject of scientific inquiry, rational conjecture, and ignorant wonderment; and it is really as difficult of a full solution as it is superbly beautiful in effect. Every assignable cause has been advanced; putrescent

fish, electricity, atomic friction, cosmical vortices, absorption and emission of solar beams, aud what not, have all and severally been brought forward, and after various tilts of discussion, laid aside again. But most naturalists now impute this phosphorescent appearance partly to the decomposition of animal substances, and partly to the countless myriads of mollusca, crustacea, infusoria, and other animalcules which can voluntarily emit a luminous brilliance, the chemical nature of which is still unknown."

Extracts from the Minutes of the Genesee Yearly Meeting of Friends, held at Farmington, by adjournments from the eleventh day of the Sixth month, to the fourteenth of the same, inclusive, 1855.

At Genesee Yearly Meeting of Friends held at Farmington, by adjournments from the 11th day of the 6th month to the 14th of the same, inclusive, 1855—

The representatives being called, they all answered to their names, except two from Scipio and one from Pelham. For the absence of two, satisfactory reasons were given.

Certificates of unity for Friends in attendance from other Yearly Meetings were received and read as follows:

One for Stephen Paschall, a minister, from Radnor Monthly Meeting, Delaware County, Pennsylvania; James Thorne, a minister, from the Elders of Coeymans Monthly Meeting, Albany County, New York; Samuel Allen, a minister, from Haddonfield Monthly Meeting, Camden County, New Jersey; Mary Allen, a minister, wife of Samuel Allen, from Haddonfield Monthly Meeting, endorsed by Haddonfield Quarter; Abigail Straight, a minister, from Oblong Monthly Meeting, Dutchess County, New York; Nathan C. Conrow, an Elder, from Chester Monthly Meeting, New Jersey; Elisha Powell, an Elder, from the Elders of Coeymans Monthly Meeting, New York; Mark Wright, a member, from Fall's Monthly Meeting, Bucks County, Pennsylvania.

Hoping that their labors and services may be useful through the several sittings of this meeting, and that they may receive the recompense of the good and faithful servant, we rejoice that they have felt a desire to assist in our deliberations.

The time having expired for which the members of the Representative Committee, or Meeting for Sufferings, were appointed, a Committee was selected from each of the quarters to unite with a like Committee of Women Friends, and report to a future sitting of this meeting the names of suitable Friends for that service.

The time having expired for which the members of the Committee on Indian Concerns was appointed, and it appearing to the satisfaction of the Meeting, that the labors of Friends were contributing to the gradual civilization of the Indians, the Committee was continued for three years, to unite with Committees from our other Yearly Meetings, in the service; and they are directed to embrace every right opening for promoting the welfare of the tribes under their care.

Epistles from all the Yearly Meetings with which this meeting is in correspondence, were received and read; a deep feeling of religious responsibility was spread, by their searching and solemnizing reflections, over the meeting; and an anxious solicitude was felt, that in our interchange of these communications with other parts of the heritage, a qualification may be experienced to open to them in wisdom the unfoldings of the spirit; so that our love for one another may be increased, our minds instructed, our hearts enlarged and purified, and the standard of peace and truth raised among us. To the weighty service of communicating, as way may open, to our distant brethren, the exercises of this meeting in reply, and reporting their essays to a future sitting, the usual Committee was appointed.

A Committee of one Friend from each of the Quarterly and Half Yearly Meetings was appointed, to examine and settle the Treasurer's accounts; report what sum it may be necessary to raise for the use of the meeting this year; and also the name of a Friend to serve this meeting as treasurer.

The Representatives being requested to confer together and report to our next sitting the names of Friends to serve this meeting as Clerk and Assistant Clerk, then adjourned to the 11th hour to-morrow morning.

12th of the Month and 3d of the Week.

William Cornell, on behalf of the Representatives, reported that after a time of deliberate consideration, they had united in proposing the name of Caleb Carmalt as Clerk, and John Searing as Assistant Clerk for the present year.

The names being separately considered were united with, and they appointed to the service.

The usual time having arrived for examining into the state of society, the meeting proceeded to consider the answers to the queries, as sent up in the reports of our subordinate meetings, and summaries of those answers were agreed upon.

A deep and lively exercise was manifest in the minds of our young as well as our aged Friends, while the state of society, as brought up in the answers to queries, was under consideration; and this more especially in relation to the duties enjoined in the first query. The conduct of those in the early history of our Society, who, in calm serenity and quiet faith, attended and sustained their religious meetings, while harassed, abused, and beaten, by licentious soldiers

and cruel officers, was held up as examples for their posterity. It was shown that, during all that trying and eventful period, bankruptcies and failures were seldom known among Friends.

A conviction was felt that the performance of this solemn duty would serve to confirm our faith; would establish us more firmly upon that foundation that can never be moved, though it may be sorely and deeply tried; that no loss has ever resulted from obedience to it; that if poverty overtakes us, and adversities thicken around us, it will be an unfailing source of comfort and consolation; that it will greatly assist us to establish a correspondence, as an anchor of hope, between our souls and Him who is the Father of Spirits, and who loves and cares for the welfare and prosperity of his children and his church. And parents were feelingly admonished of the dangers that beset their offspring when they neglect to exercise an affectionate care over them in this particular.

The intimate connection between the first and second query was forcibly set before the minds of Friends, and the expression that upon the first and second commandments, (as embodied and intended to be exhibited in these two queries) hang all the law and the prophets, was illustrated by the fact that no advancement in righteousness, or in religious attainments, was ever made by Friends who neglected to perform those solemn obligations, or to cultivate those feelings.

Much anxiety was also felt on account of the proper education of our children, as enjoined by the third query; and parents were warned that the lessons engraven upon the hearts of childhood by the simple teachings of home, were the sure foundation upon which character is formed, and usefulness established; that the lessons of the schools often fade from the memory, while those of childhood remain in after years; manifesting that if the precepts of the Gospel are properly inculcated and practised by the parents, they are remembered in remote places and at distant periods; and thus the spirits of the parents can save their children, when they have passed the boundary that separates time from eternity.

To-morrow being the day when Friends are expected to assemble in different places for the purpose of divine worship, adjourned to the 11th hour on Fith day morning.

14th of the month and 5th of the week.

The Committee appointed to examine and settle the Treasurer's accounts reported that they had attended to the duties of their appointment; had examined his vouchers, and found a balance in his hands of five dollars and eleven-hundredths in favor of the meeting. They proposed the name of William Clark as Treasurer, and that the sum of one hundred dollars be raised for the use of the Yearly Meeting this year. The propositions of the Committee being united with, William Clark was appointed Treasurer, and the necessary information directed to be forwarded to to our subordinate Meetings.

The minutes of the Meeting for Sufferings being now introduced, were read, and were satisfactory to the Meeting.

Canada Half-Yearly Meeting informs that the time of holding that Meeting has been changed from the time it has heretofore been held, to the second day after the last First-day in the fifth month, at West Lake, and to the same time after the last First-day in the ninth month, at Yonge Street—the Meeting of Ministers and Elders on the Seventh-day preceding. The Clerk is directed to forward this information in the Extracts.

The Committee appointed to propose to this Meeting the names of Friends to serve as members of the Meeting for Sufferings, reported that they had met and conferred with a Committee of Women Friends, and had united with them in offering a list of names, which being united with they were appointed for three years—Women Friends concurring with us.

The Committee appointed to essay answers to the Epistles from the Yearly Meetings with which this Meeting is in correspondence, reported that they had prepared Essays for the Yearly Meetings of Baltimore, Ohio, and Indiana; they also submitted parts of an Essay for Philadelphia and New York Yearly Meetings intending to embody therein the exercises of this Meeting as gathered by the clerks and entered upon the minutes of our last sitting. This course being united with by the Meeting, and the several Essays adopted, the clerk is directed to have the Epistles prepared accordingly, signed and forwarded.

A holy and calm serenity, indicating the inward and spiritual peace of the militant church having been graciously permitted to spread its influence over the closing hours of our business and the minds of Friends being thoughtfully engaged upon the separation about to take place, has recalled to our recollection the parting expression of our Divine Master to his disciples: "It is expedient for you that I go away, for if I go not away, the Comforter will not come." And while we gladly participate in the comforts and enjoyments that these meetings are so eminently calculated to furnish, we feel that it is in the hours of separation, when alone and in solitary places, we are wrapt in the mantle of our own thoughts, that the still, small voice reaches the spirit, saying, "Go, my peace shall be with you and my love around you; it shall be unto you as the green pastures, and the still waters, and as the shadow of a mighty rock in a weary land." Under this divine assurance, and filled with humble gratitude for the favor, we adjourn to meet again at the usual time next year, if consistent with the Divine will.

CALEB CARMALT, Clerk.

[From the Baltimore Weekly Sun.]

Ultimate Benefits of Droughts, and the Modes in which they Act to Improve Land.

LABORATORY OF STATE CHEMIST,
No. 29 Exchange Building.

It may be a consolation to those who have felt the influence of the late long and protracted dry weather to know that droughts are one of the natural causes to restore the constituents of crops and renovate cultivated soils. The diminution of the mineral matter of cultivated soils takes place from two causes:

1st. The quantity of mineral matter carried off in crops and not returned to the soil in manure.

2d. The mineral matter carried off by rain water to the sea by means of fresh water streams.

These two causes, always in operation, and counteracted by nothing, would in time render the earth a barren waste, in which no verdure would quicken and no solitary plant take root. A rational system of agriculture would obviate the first cause of sterility, by always restoring to the soil an equivalent for that which is taken off by the crops; but as this is not done in all cases, Providence has provided a way of its own to counteract the thriftlessness of man, by instituting droughts at proper periods to bring up from the deep parts of the earth food on which plants might feed when rains should again fall. The manner in which droughts exercise their beneficial influence is as follows. During dry weather a continual evaporation of water takes place from the surface of the earth, which is not supplied by any from the clouds. The evaporation from the surface creates a vacuum, (so far as water is concerned) which is at once filled by the water rising up from the subsoil of the land; the water from the subsoil is replaced from the next stratum below, and in this manner the circulation of water in the earth is the reverse to that which takes place in wet weather. This progress of the surface of the water in the earth manifests itself strikingly in the drying up of springs, and of rivers and streams which are supported by springs. It is not, however, only the water which is brought to the surface of the earth, but also all that which the water holds in solution.—These substances are salts of lime, and magnesia potash and soda, and indeed whatever the subsoil or deep strata of the earth may contain. The water on reaching the surface of the soil is evaporated, and leaves behind the mineral salts, which I will here enumerate, viz: Lime, as air-slaked lime; magnesia, as air-slaked magnesia; phosphate of lime, or bone earth; sulphate of lime, or plaster of Paris; carbonate of potash, and soda, with silicate of potash and soda, and also chloride of sodium or common salt. All these indispensable to the growth and production of plants which are used for food. Pure rain water *as it falls* would dissolve but a *very* small proportion of some of these substances, but when it becomes soaked into the earth it there becomes strongly imbued with carbonic acid from the decomposition of vegetable matter in the soil, and thus acquires the property of readily dissolving minerals on which before it could have very little influence.

I was first led to the consideration of the above subjects by finding, on the re-examination of a soil which I analyzed three or four years ago, a larger quantity of a particular mineral substance than I at first found, as none had been applied in the meantime. The thing was difficult of explanation, until I remembered the late long and protracted drought. I then also remembered that in Zacatecas and several other provinces in South America, soda was obtained from the bottom of ponds, which were dried in the dry, and again filled up in the rainy season. As the above explanation depended on the principles of natural philosophy, I at once instituted several experiments to prove its truth.

Into a glass cylinder was placed a small quantity of chloride of barium, in solution; this was then filled with a dry soil, and for a long time exposed to the direct rays of the sun on the surface. The soil on the surface of the cylinder was now treated with sulphuric acid, and gave a copious precipitate of sulphate of baryta.

The experiment was varied by substituting chloride of lime, sulphate of soda, and carbonate of potash, for the chloride of barium, and on the proper re-agents being applied in every instance, the presence of those substances were detected in *large* quantities on the surface of the soil in the cylinder. Here then was proof positive and direct, by plain experiments in chemistry and natural philosophy, of the agency, the ultimate, beneficial agency, of droughts.

We see, therefore, in this, that even those things which we look upon as evils, by Providence are blessings in disguise, and that we should not murmur even when dry seasons afflict us, for they too are for our good. The early and the later rain may produce at once abundant crops, but dry weather is also a beneficent dispensation of Providence in bringing to the surface food for other crops, which otherwise would be forever useless. Seasonable weather is good for the present, but droughts renew the storehouses of plants in the soil, and furnish an abundant supply of nutriment for future crops.

JAMES HIGGINS,
State Agricultural Chemist.

A ductile metal loses in solidity what it gains by extension. That mode of expression which conveys our ideas of things in the fewest words, is the most perfect; even as the ground which, from the smallest space, produces the greatest quantity of the necessaries of life, is the most profitable.—*Dillwyn's Reflections.*

ABOVE AND BELOW.

O dwellers in the valley land,
Who in deep twilight grope and cower,
Till the slow mountain's dial-hand
Shortens to noon's triumphal hour,—
While *ye* sit idle do ye think
The Lord's great work sits idle too?
That light dare not o'erleap the brink
Of morn *because 'tis dark with you!*

Though yet you in your valleys skulk,
In God's ripe fields the day is cried,
And reapers with their sickles bright,
Troop singing down the mountain's side:
Come *up* and feel what health there is
In the frank dawn's delighted eyes,
As bending with a pitying kiss,
The night-shed tears of Earth she dries!

Lone watcher on the mountain height,
It is right precious to behold
The first long surf of climbing light
Flood all the thirsty east with gold;
But we who in the *shadow* sit,
Know also when the day is nigh,
Seeing thy shining forehead lit
With its inspiring prophecy.

Thou hast thine office, we have ours;
God lacks not early service here,
But what are thine eleventh hours
He counts with *us* for morning cheer;
One day for Him is long enough,
And when *He* giveth work to do,
The bruised reed is amply tough
To pierce the shield of error through.

But not the less do thou aspire
Light's earlier messages to preach;
Keep back no syllable of *fire*,—
Plunge deep the rowels of thy speech.
Yet God deems not thine aeried sight
More worthy than our twilight dim—
For meek obedience too, is light,
And following that, is finding Him.

J. R. Lowell.

HUMILITY.

O! learn that it is only by the lowly
The paths of peace are trod;
If thou wouldst keep thy garments white and holy,
Walk humbly with thy God.

The man with earthly wisdom high-uplifted
Is in God's sight a fool;
But he in heavenly truth most deeply gifted,
Sits lowest in Christ's school.

The lowly spirit God hath consecrated
As his abiding rest;
And angels by some patriarch's tent have waited,
When kings had no such guest.

The dew, that never wets the flinty mountain,
Falls in the valleys free;
Bright verdure fringes the small desert-fountain,
But barren sand the sea.

Not in the stately oak the fragrance dwelleth,
Which charms the general wood,
But in the violet low, whose sweetness telleth
Its unseen neighborhood.

The censer swung by the proud hand of merit,
Fumes with a fire abhorr'd;
But Faith's two mites, dropped covertly, inherit
A blessing from the Lord.

Round Lowliness a gentle radiance hovers,
A sweet unconscious grace,
Which, even in shrinking, evermore discovers
The brightness on its face.

Where God abides, Contentment is and Honor,
Such guerdon Meekness knows:
His peace within her, and His smile upon her,
Her saintly way she goes.

Through the strait gate of life she passes, stooping,
With sandals on her feet,
And pure-eyed Graces with link'd palms come trooping,
Their sister fair to greet.

The angels bend their eyes upon her goings,
And guard her from annoy;
Heaven fills her quiet heart with overflowings
Of calm celestial joy.

The Saviour loves her, for she wears the vesture
With which He walk'd on earth,
And through her childlike glance, and step, and gesture,
He knows her heavenly birth.

He now beholds this seal of glory graven
On all whom He redeems,
And in His own bright city, crystal-paven,
On every brow it gleams.

The white-robed saints, the Throne-steps singing under,
Their state all meekly wear;
Their pauseless praise wells up from hearts which wonder
That ever they came there.

SHRINK NOT FROM DUTY.

BY W. WEBSTER CLAFLIN.

Shrink not from duty, though it bids
Thee leave thy friends and home,
Thy native country, and afar
In stranger lands to roam.

Shrink not from duty, though the path
May lonely be and drear,
Approving conscience in thy breast
Will darkest moments cheer.

Shrink not from duty as it speaks
In thunder tones to thee;
Obey it strictly if thou wouldst
From care and woe be free.

Shrink not from duty; then whene'er
The earth-tie may be riven,
Thou'lt stand absolved, and thy reward—
The endless bliss of Heaven.

STATISTICS OF LOWELL MANUFACTURES.

The capital invested in the Manufactories o Lowell on the 1st of January amounted to ove $14,000,000. There are 52 mills running 371,838 spindles and 11,407 looms; at these and other departments of the woolen and cotton manufacture, 8,723 females and 4,542 males ar employed. This working force produced weekly 2,238,000 yards of cotton cloth, 30,000 yards o woolens, 25,000 yards of carpeting and 50 rugs consuming therefore 735,000 lbs. of cotton and 90,000 lbs. of wool.

Average wages of females clear of board per week,	$2 00
Average wages of males clear of board per day,	80
Medium produce of a loom, No. 14 yarn, yards per day,	45
Medium produce of a loom, No. 30 yarn, yards per day,	33
Average per spindle, yards per day,	1

The population of Lowell is now estimated a 55,000.

The several Manufacturing Companies hav established a Hospital for the convenience an comfort of persons employed by them respec

tively when sick, which is under the superintendence of one of the best of surgeons and physicians. There are two Institutions for Savings—the Lowell and the City. The Lowell had on deposit Dec. 19, 1854, from 6,221 depositors, $1,276,133 45. The City, Jan. 13, 1855, had on deposit from 3,500 depositors, $832,201 70—the operatives in the mills being the principal depositors. A "Five-Cent Savings Bank" went into operation in June, 1854, and on the 1st of January, 1855, the amount of deposits was $54,823 47 from 1,242 depositors.—*N. Y. Tribune.*

From the American and Gazette.

ERUPTION OF VESUVIUS.

Naples, May, 2.—Everything in Naples is for the present extinguished by one great fact—the eruption of Vesuvius. King, ministers, and policemen, in their several spheres, are all scorched and shrivelled up into nothingness. I am disposed to think that a Neapolitan might now wear a girdle round his waist, or a beard, or a wide-awake, so all absorbing is the eruption of Vesuvius. We have been expecting and longing for it some time. The wells at Resina had been dried up. More than once since 1850 the mountain thundered and smoked, and in the beginning of the year a portion of the crater fell in. Great numbers of strangers have, therefore, waited till very late in the season, in the hope of seeing this extraordinary spectacle, and have just taken their leave when the mountain, as in "dispetto," breaks out. The principal guide, who is called Cozzolino, reported on the morning of the 1st of May that he had just ascended the mountain, and that on arriving at the summit there were a thousand reports as of cannon, and then was thrown up a discharge of red hot stones. The rain and mist, and smoke, however, all mingled together, prevented a near approach or nearer observations. During the whole of yesterday nothing was to be seen but smoke and cloud, which enveloped not only the mountain but the whole coast, and then swept away in immense volumes toward Capri. In the very centre of the cloud, however, might be seen an ashy sulphurous colored plain, which by a shade of difference in the color and by the well marked outline, indicated that it was not all smoke, but that lava was coming down. As evening came on, the heavens were in a bright glow, and the whole population flocked down to the mole of Santa Lucia, to see the magnificent spectacle. It was one of those undefined scenes which give the imagination full play. The form of the mountain was indistinguishable; nothing was to be seen but clouds of smoke and fire. Up to the very zenith the sky was covered with large bulbous clouds, black as ink, and fringed with white; underneath, and half-way down the mountain, everything was on fire, whilst right in the centre of it shot up a cone of black smoke. Still lower again, dark clouds covered the base of the mountain, having, too, as their centre piece and contrast, the river of lava which is running down towards Resina. A few days since I was exploring with the miners, among the ruins which still lay buried under the modern city. The neighboring mountain was rumbling and smoking, and referring the inhabitants, as it were, to the history of the past, but they took no notice of it, and I doubt whether they do so now, except to calculate the amount of profit it may bring in to them; for an eruption of Vesuvius is to them as good as a fire to the London thieves. During the whole of last night there was a perfect procession of carriages towards Resina. The scene was rendered still grander by an eclipse of the moon, which took place about two hours and a half after midnight.

The best account of the eruption of Vesuvius we can find is in the following letters extracted from *The London Daily News.*

NAPLES, Saturday, May 5, 1855.

Having purchased our torches at Resina, we turned out of the high road into the comparatively narrow and heavy route which begins the ascent. It is formed of loose volcanic dust and pulverized lava; and hard work it is indeed for the weary horses to get along. Ours acted most prudently by refusing to advance, so that, dismounting, we took to our legs. A woman might have gone up alone, so dense were the crowds either coming or going; for be it known that apart from curiosity many felt not a little relief at the eruption, as though it had saved them from the disasters of an earthquake and were full therefore of joyousness. As we got close under the mountain we experienced something like disappointment, for the elevation on which the Hermitage stands, hid from our view the fire and smoke and the streams of lava which even from Naples formed so magnificent a spectacle. As we got higher and higher the glare of light reflected on the sky became visible, and by the time we had got to the Hermitage the grandeur of the scene began to open upon us. Pushing on from this point through cicerones and donkeys, horses, carriages and christians, as bipeds are styled in Naples, we traversed for some distance the road which leads to the cone, when, turning sharp off to the left, we arrived at a point on the stream of lava where it forms a cascade. This is about a mile and a half from its source; and here a vast crowd was assembled, as though it afforded the grandest *colpo d'occhio.* To tell the truth your correspondent labors to write coolly, for such was the magnificence of the scene that were one to trust too much to his feelings he would be hurried into what might appear exaggeration. The lava on which we stood was yesterday a boiling moving stream; it was still hot to our feet, and taking up the loose

pieces of coke the glowing fire was clearly perceptible beneath; we lit our cigars at it, and played all kinds of practical jokes; and jumping over the fiery fissures, stood by the side of the bed of moving lava. Imagine thousands of tons of coke carted out together, and rolling mass over mass, and some idea may be formed of the noise—not that it was loud, but a wide-spread incessant sh—sh—sh—sh—like water over pebbles. When a great accumulation of materials had been formed at the edge of the precipice, the outer blackened crust broke up, and rolling over into the abyss below, bounded from rock to rock down among the chestnut trees, which writhed and flamed up and then fell over. The immense body of heat and light which then burst forth nearly scorched and blinded us, and instinctively we held up our hands to ward it off. The breadth of the stream in this direction is 100 palms, says the Neapolitan journal; from my observation, I should say nearer 250 palms. Of course all calculation must be mere guess work, as who can measure a fiery flood? I never witnessed such mighty results of power apparently so unconnected with any cause. It produced the same impression upon me that the Toledo or Strand might do were either to take it into its head to walk. There was a solid plain, which we might have crossed some eight and forty hours before, now going full drive over a precipice some thirty or forty feet deep, and then stealing onward, as it now is, through chestnut groves and vineyards and villages, and threatening places of some consideration. Above the precipice, the stream—or rather two streams, which are united at the cataract—flows through a plain in a serpentine form, and following back its course we arrived at the foot of the cone. Half way up we came upon the first of seven mouths, all of which throw out either lava or stones, or both. Those which threw out lava bubbled and gurgled over, while those which made a greater effort and threw out stones, kept up an incessant noise, as that of a distant heavy canonnade. What a foreground was this! Behind these, in the distance, the background was formed of heavy masses of lurid clouds, showing off by a strong contrast the vivid flames in front. The lava flowed down the sides of the mountain in waves of fire, and rolling through the valley we had just passed, precipitated itself into the gulf above which we stood at first. Of course we ladled up some liquid lava and fixed some coppers in it, and then were glad to move off. The wind occasionally shifted, and with it that curtain of lurid clouds. Our guide warned us to be off on penalty of sharing the fate of Pliny, a consummation earnestly to be avoided, we thought, however great our respect for the old Roman. Since that evening the seven mouths have all resolved themselves into one. The lava still continues to pour down the mountain in the direction of San Sebastino, Pollena, and Massa di Somma, being the same direction it took in 1822. It has already occupied the bed of a river, destroyed much plantation, and is threatening still greater injury. The Marches St. Angelo, who has property in that direction has been removing his furniture from his villa as a precautionary measure. In short, this eruption, though not so effective a spectacle at a distance as the last, is far more imposing when viewed close, and threatens to be much more destructive.

NAPLES, Thursday, May 10, 1855.

The lava has now advanced ten miles from its source and is doing terrible damage. I have before me the report of Cozzolino as to the latest changes which have taken place about the cone. Just at the base of it a lake of fire has been formed which looks like a red sea in an undulatory state. In the very centre of this has opened another crater, which is throwing out red-hot stones. On the morning of the 7th the crater at the very summit fired, as it were, two heavy cannonades; and after sending forth lightning flames and stones, broke up altogether. In the middle of the cone ten craters have been formed and from these the lava pours forth like a river and runs on the side of the Cavallo as far as the Minatore. Here four other craters have been formed, which throw up bitumen in the manner of pyramids, and resemble gigantic exhibitions of fireworks. The whole of the summit of the crater is therefore like a sponge, and must inevitably fall in. The thin crust trembles under your feet. You may see the stones dance with the tremulous movement; the part immediately round the crater looks like the sides of a heated copper boiler. Such is a true statement of what is going on on the summit. There are reports of an opening toward Pompeii, which is not unlikely, and of another towards Resina, but I have not been up for some days, as the danger is now very great. Before I write again I shall make the attempt. Last night I went to the scene of most stirring interest after an interval of two days. The whole length of this usually quiet road was like a fair, and such was the throng of carriages which were moving on in three lines that it was with difficulty we arrived at our destination. As we approached the menaced neighborhood the inhabitants were removing their goods, and on a bridge in the middle of the little township of Cercolo (through which in the winter time thunders down from the summit of Vesuvius one of those mountain rivers so well known in Italy) stood a company of Sappers. Creeping under the solid handsome bridge into the bed of the river, we went up in face of the lava, which was now coming rapidly down. Here again were Sappers, raising mounds on either side to divert the ruin from some private ground and keep the lava in one straight course. The

smoke which rose over the heads of the multitudes told us we were close on the spot, and climbing up the bank and walking along on the top we looked down on this mighty mass of fire. How changed the neighborhood in two days! Where I walked on Sunday night was now a sea of fire. The side road by which I had come down into the main stream from Pollena and Mussa di Somme, was now full of blackened coke. The houses on the borders of the village had fallen—in one 30 poor people lived; a small chapel was swallowed up, a gentleman's villa, and a sad extent of vineyard and garden ground. On the other side of the great lava bed another stream was branching off to San Sebastiano. We had hoped to cross it, and ascended to the cascade again, but it was no longer possible; for as one says speaking of a marshy country in the Winter, the lava was out. The fire here had begun to enter the burial-ground of the little town, but was diverted from its course by a wall. On the opposite side of the stream were the King and all the Royal family. The banks on either side were thronged with curious and anxious multitudes, whose faces were lighted up with the blaze of hundreds of torches, and with the more resplendent flame of the rapidly-descending lava. Since the morning it had moved a mile. It was like a vast river of glowing coke. As it moved on, the tens of thousands of lumps rolled and tumbled one over the other, crackling and grinding and grating; and when from the very face of it a large lump fell off, the appearance was that of an iron-furnace when the iron is being drawn. To make the resemblance more complete, at such times men darted forward with long poles taken from the neighboring vineyards and pulled out great masses of lava in which they imbedded money for sale. What struck me at first, and still strikes me as the most majestic feature in the whole scene, is the slow, silent and irresistible motion of the fiery flood. Active almighty power without an effort! Sweeping everything before it, overcoming every obstacle, growing up against intervening walls or houses, and devouring them bodily, and then marching on in the same silent, unrelenting, irresistible manner as before. There was a spot beneath my feet where a fall of mason work had been built to break the violence of the winter floods; to this spot all eyes were directed. The fiery river would fall over it in an hour; as yet it was distant from it seventy yard perhaps. Gradually it rose in hight and swelled out its vast proportions, and then vast masses fell off and rolled forward; then it swelled again as fresh matter came pressing down behind, and so it broke, and on it rolled again and again till it had arrived at the very edge. There was a general buzz and murmur of voices. The Royal family stood opposite to me, intermingled with the crowd, looking on with intense anxiety. At first a few small lumps fell down; then poured over a pure liquid of metal, like thick treacle, clinging some times mass to mass, from its glutinous character, and last of all tumbled over gigantic lumps of scoriæ. Then on it moved once more in its silent regular course, swelling up and spreading over the vineyards on either side; and now there was a rush for the road which traverses this lava-bed. Houses and the bridge bordered the road, carriages had been ordered off, and the bridge was being broken down —we were cut off completely. The sentinels would not let us pass, and struck us and drove us back; but we forced our way and then found too surely that it was impossible to get on. The bridge was half demolished, and by the light of the torches we could see the soldiers above working away with the pick and the axe. We had therefore to retrace our steps, and making a long circuit through the open country and over walls, came round to the top of the bridge. "Run," said the sentinels, "or you will be too late." We crossed the narrow parapet which was still remaining, and soon afterward down went the whole fabric. In this way it is hoped that the lava will be diverted from the townships of St. Sebastiano, Massa di Somme and Pollens, which stand on either side and have as yet only suffered partially. Cercolo, through which however, the stream is rolling, will be sacrificed. The expectation is that the lava, should the eruption continue, will flow down to the Ponte Madaloni and into the sea. So grand and so destructive an eruption has not been known for many years, and even now we cannot tell how or when it will terminate. The mountain is literally seamed with lava and many fear a violent explosion as the final scene of the tragedy.

COAL.

The following table, though not new, is suggestive of many considerations connected with the industrial progress of the United States:—

Areas of Coal Fields in the U. S. and Europe.

	SQUARE MILES.		SQUARE MILES.
Alabama,	3,400	Pennsylvania,	15,437
Georgia,	150	Michigan,	5,000
North Carolina,	150	Missouri,	6,000
Tennessee,	4,300	British America,	18,000
Kentucky,	13,500	Great Britain,	8,139
Virginia,	21,195	G. B. & Ireland,	3,720
Maryland,	550	France,	1,719
Ohio,	11,900	Belgium,	518
Indiana,	7,700	Spain,	3,508
Illinois,	44,000		

By this it appears that the coal area of Pennsylvania is greater than those of Great Britain, Ireland and Spain, which together amount to 15,367 square miles. It is nearly three times that of France and Spain. It is greater than that of Georgia, North Carolina, Maryland, Alabama, Michigan and Tennessee combined, or of Missouri, Michigan and Tennessee combined, or of Indiana,

Tennessee and Alabama combined. It is surpassed by only two States of the Union, Virginia and Illinois, and approached by only two States, Ohio and Kentucky. The States in the Atlantic division of the Union which do not produce coal are those of New England, New York, New Jersey, Delaware, South Carolina, Mississippi, Louisiana, Arkansas, Iowa and Wisconsin. Of these all New England, New York, New Jersey and Delaware are nearer to the Pennsylvania mines than to any other, and therefore obtain their supplies from us. These States, together with our own, which we must also supply, contained in the year 1850 an aggregate population of 8,718,373 persons, 1,405,295 dwellings, 13,371 churches, and 71,418 manufacturing establishments, all of which may be considered as depending for coal upon the mines of Pennsylvania. The importance to us of this vast field of operations cannot be overestimated, and the natural increase of population, wealth and industry in this region must continue to be a source of profit to the coal interests of Pennsylvania.

But it is not the Middle and New England States only which look to us for fuel. The peculiarly advantageous geographical position of Pennsylvania, puts our mines in connection with the markets of the greater part of the rest of the Union also. By the Delaware river and bay they have access to the whole southern Atlantic seaboard, the Gulf region, the northern lake country, and the vast basin of the Mississippi. Nature has furnished us with water communications reaching these markets, and all that has been required of us is the construction of railways from the mines to the water. That we have not been backward in creating those facilities, needs no demonstration. In fact, at this time Pennsylvania alone supplies the greater part of the Republic with coal. Other States have large coal fields, but few have yet been worked, and even where that is the case our coal is a competitor for the supply of the market. Pennsylvania is a long way ahead of them in the developement of her mines. As regards the Southern sea-board, it must for a long time to come derive its chief supplies from us, since our anthracite is preferable to any other species, and can be sold cheaper than any competing article. They need capital to develope their mines, railroads to convey the coal to market, and a coasting commerce to make the trade profitable, even supposing the mines good ones, of which there are very few. In this Southern sea-board region the growth of population is not rapid, owing to which fact the demand for our coal must increase only in proportion there. Hence, our chief market for anthracite has been at the North and East, and owing to the rapid progress of the Middle and New England States, it must continue to be so. With the bituminous coal of Western Pennsylvania, the case is different. That traverses nearly the whole Valley of the Mississippi, and is in demand wherever there is a city, town or village accessible by water.—*North American.*

"As cheerfulness is the most natural effect of real goodness, it is also its most powerful recommendation. Wisdom is never so attractive, as when she smiles.

PHILADELPHIA MARKETS.

Flour and Meal.—Flour is still quite scarce. There is a moderate demand for city use at $10 00 a $11 25 per barrel for common and fancy brands. Rye Flour is dull at $7 25, and Corn Meal at $4 37 per bbl. for Pennsylvania.

Grain.—There is very little doing in Wheat; fair to prime red is quoted at $2 20 a $2 40, and white is worth $2 40 a $2 50. Rye is in demand at $1 45. Corn is in fair request; a sale of yellow at 98c. afloat, and 96c. in store. Oats are dull; Pennsylvania is quoted at 53c., which is a decline.

Cattle Market.—There was a slight falling off in the arrival of cattle during the past week at the various yards. At Wm. L. Torbert's Avenue Drove Yard, Twenty-fourth Ward, 380 head of Beef Cattle, 2000 Sheep and 50 Cows and Calves arrived. The total for the week was 900 Beef Cattle, 4000 Sheep, 120 Cows and Calves and 700 Hogs. Cattle sold at from $10 to $12 25 per 100 lbs. Sheep at 4½ cents per lb., or $1 50 to $5 00 per head. Lambs $1 50 to $2 50 per head. Cows and Calves from $25 to 70. Hogs at $7 75 and $8 00 per 100 lbs.

FRIENDS' CENTRAL SCHOOL, BOYS' DEPARTMENT.—The Committee in charge of this Institution having engaged the services of Aaron B. Ivins as Principal Teacher, are now prepared to recommend it to the attention and patronage of Friends and others.

The Boys' School will be re-opened on the first Second day in the Ninth month next, and conducted on the principles heretofore adopted, except that there will be two sessions per day instead of one.

Lectures on the accustomed branches of science will be delivered, as usual, to both schools.

The prices of tuition have been fixed according to the respective classes, at 25 dollars, 20 dollars, and 15 dollars, per term of twenty-two weeks. The only extra charge is for books, as heretofore.

Information on the subject may be obtained on application to

Samuel J. Levick,
200 N. Third St.
Macpherson Saunders,
28 N. Fourth St.
John J. White,
206 Arch St.
Martha Mellor,
5 Franklin St.,
6th mo. 16. Philadelphia.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Summer Session of this Institution will commence on the 21st of Fifth month, and continue twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the session. No extra charge.

For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. Office, Burlington Co., N. J.
4th mo. 21—3m.

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MEMOIR OF CAROLINE E. HALSTED.

(Concluded from page 260.)

"The old year 1853. Thou art almost gone. Thy last sun has already set. A few short hours will complete thy career. Ere thou passeth away forever, I fain would recall to mind how it has been with me, during thy reign over the earth.

"Well, when thy spring first appeared, there was a shadow on my heart, which its opening beauties could not dispel. Unlike thy predecessor, thou hast not witnessed many uncommon events connected with my life, yet the period of thy existence will be long remembered.

"A moderate degree of happiness has at times been my allotment, but the dark waves of sorrow have so far quenched the ardor of youth, that I have felt like one bowed with the weight of many years. Many divine favors have been vouchsafed, although at times the spring of life has been so low, that like the heath in the desert, I have not known when good cometh.

"There has been sealed upon my mind a belief that the Lord has a work for me to do, for which he is preparing me. Lately this impression has been forcibly renewed. I have sometimes thought might be in the imagination only, but I cannot put it aside. In my pilgrimage here, I have already passed through much that is trying and know not what is yet to come, but I fully believe, my greatest happiness depends upon submission to divine requirements; may I always remember this, and act consistently therewith.

"As I ponder upon the past and cast a glance upon the unwritten leaves of the future, my spirit swells with emotion too great for utterance. My life has seemed perhaps to the careless observer to have been exempt from severe trials, as few know the deep plungings of my soul in sorrow's dark waters. But I do not complain, as the goodness of God over all, has condescended to be my guide and support, notwithstanding my many transgressions of his law.

"In days gone by, I was wont to pencil the blank pages of the future with glowing pictures, but as one by one these were erased by the hand of reality imprinting thereupon dark clouds and foaming billows, I now only have courage to wait, and endeavor to prepare myself for whatever may come. If it be joy, it will be the more welcome, from being an unexpected guest. If it be sorrow, I trust strength will be given to bear it.

"I feel sensible, however, of much frailty; and at times suffer under deep discouragements. My only hope is in Thee, Lord. Be thou near me all my life long. If afflictions be needed to wean me yet more from earth, spare me not, only let thy own right hand uphold me.

"1st mo. 1854. The commencement of a new year. In all my undertakings, I feel to crave direction of Him who doeth all things well.

"3d mo. I have been blessed of late with I (trust) some manifestations of divine approval, and my spirit has been much more cheerful than during the past year. I am encouraged to believe that though I may not have gained much or made much progress in the heavenward journey, during that period, I have not retrograded. I find, however, that there is yet a great deal for me to overcome, before I can be found worthy of an intimate acquaintance with the 'Fountain of all perfection and the source of all good,'—that acquaintance which leads to everlasting peace."

Caroline's health had long been delicate and there was but little prospect of renovation. But though subject to seasons of great prostration and suffering, she indulged not in the inactivity her state might seem to warrant, but influenced by a desire to use the talents intrusted to her care, she had gathered around her some of the neighboring children, and for some considerable time taught them regularly. Early in 1854, hearing a teacher was wanted in a Friends' settlement in Maryland, her attention was arrested, and the belief gradually sealed upon her mind that this was the field in which she was called to labor. A distant prospect of this has been alluded to in her reminiscences of 1853. As the subject matured, notwithstanding her feeble physical powers and the distance that would separate her from her family, she felt best satisfied to move forward in it, believing it a path of

duty, and this she had ever found led to peace. Her hopes were also somewhat raised as to the effect on her constitution of change of climate.

She has said but little in her diary, in reference to this important step. This omission may be attributed to her general unwillingness to bring much into view (*by expression*) her ground of action. This feeling was thus spoken of by her to the writer of this sketch: "If I am favored to move under heavenly direction, I would rather my *actions* should tell from whence they proceed, than that my tongue should blow a trumpet before me."

Her own record under date of 3d and 5th mos. 1854, will now be of interest.

"3 mo. 1854. I have to-day closed my little school. It has been a source of much pleasure and also instruction to me. I have felt the responsibility that rests upon a teacher—consider it nearly approaching that of a parent. I look upon the past winter's labor as preparatory to a larger field of the same character, but what is best for me, the all-wise Governor only knows, and to his appointment and disposal I feel easy to leave my future movements. My health has been rather better than usual, though I am not able to endure much fatigue.

"5 mo. 26. This day, to which I have looked forward for several years, with interest, has now nearly passed by. It is rendered memorable by two circumstances. An eclipse of the sun, the most remarkable one that has taken place in a long time. Six years ago, while a merry school girl, I noticed in my astronomical books an observation respecting it, and the time of its occurrence, and these questions involuntarily arose in my mind, *Where shall I then be? How shall I then feel?* These questions can now be answered. I am in the city of Philadelphia, at the house of a kind friend (W. W.,) who a few days ago was an entire stranger, on my way to the sunny South, expecting soon to engage in the duties of teaching, the responsibilities of which weigh upon my mind, in connection with the prospect of being more than 500 miles from my dear home, in a strange land, and among strangers. A feeling of both bodily and mental weakness causes me almost to shrink from the undertaking, but the secret belief that it is at least sanctioned by my heavenly Father, gives me a hope that it will be as well with me if I go, as it would have been had I remained enjoying the endearments and comforts of home, yea and *far better*, if I be found in the performance of clearly defined duty. The pleasures of earth are tarnished in my view. I have no hope of permanent joy, from aught but that which is derived from or may be ascribed to divine perfection. If favored to abide at the Master's feet, come what may, *all will be well.* If otherwise, ill will betide me, however favorable may be the appearance of the situations which I may occupy. Oh Lord, thou knowest that I love thee and that I am waiting to follow thee whithersoever thou mayest lead."

Here her memorandums close. Of her sojourn in Maryland she has left no record, save in the hearts of those among whom she labored, and a few letters to her distant friends. She was warmly received and affectionately cared for by those among whom her lot was cast. It may truly be said the divine blessing rested upon her labor of love and duty. The value of such a teacher appeared to be fully appreciated, and the effects of her care during the first quarter were such, as to promise a rich harvest. On her leaving for home at the time of the summer vacation, doubts were felt, whether her health would allow her to resume her labors in that part of the vineyard, where her influence was so helpful and her interest so great. Week by week her return was anxiously looked for by her beloved pupils, but her strength rapidly failed. In a letter to a friend dated 9 mo. she says, "My prospect of returning South this winter is nearly closed, on account of my health. If I should get relief before long, I think I shall make the attempt, though many of my friends think it would be a rash act. I have been permitted at times, since my return, to feel a satisfaction in my labors there, and a renewed assurance that I was not out of my place. Whether the sojourn in the country has been of any advantage to my health or not, I cannot tell, but I think it has, notwithstanding the present unfavorable appearances. However, let it terminate as it may in respect to the body, I believe it is well for me that I went."

From this time her disease steadily advanced. A hope of improvement was occasionally indulged, but it soon became evident to the sufferer as well as to her friends that the work would ere long be finished. Caroline was early favored with resignation to this allotment. At this early stage of her earthly existence, her ties to earth were loosened, and she could look forward with a feeling of quiet trust to the moment when the spirit would be released from its frail tabernacle. This trust, this faith, carried her *beyond time*, so that at seasons she could rejoice in the glimpse of the glories that were ere long to be more fully revealed.

During the forepart of her illness, she suffered much for want of the *sensible* evidences of the presence of Him whom her soul loved, but while this dispensation caused her "to mourn as a dove," she believed it designed for her further purification, and desired that every thing needful to this end, might be patiently borne. *Through all*, her "hope was in the mercy" of her Father in heaven, and ere the time of her departure came, He was graciously pleased to dispel every cloud, and reveal again the light of his countenance, proving that He is "near to them that seek him, to those who hope in his mercy."

A few days before her close she shewed how strong had been her love of nature's works, by asking for her herbarium, which she had preserved as a memento of her Southern home, and pointed out some of the leaves as especially beautiful when gathered; and on the last afternoon of her life she requested her windows opened, that she "might hear *once more* the song of the returning birds," which for some days had been seen perching near by, as though watching for the hand that had formerly so loved to feed them.

She greatly feared being drawn out into unwarranted expression of her feelings respecting her own state and the approaching great change, but she loved the company of those who could understand the secret workings of the spirit, and mingle with her in silent adoration of that Power, through whose all-sufficiency she felt she had attained a state of acceptance. The blessing of an unclouded mind even to the last was granted, and the calm composure that rested upon her countenance, under a full consciousness that the time of release was near, was strengthening to those who stood by, causing them to feel, that verily in passing through the valley of the shadow of death this humble, dedicated spirit witnessed the sustaining arm of Divine Power to be round about, and underneath.

A full and undoubted evidence that all was indeed well with the departing spirit was afforded, and a halo of glory seemed to encircle her brow at the moment when the spirit returned to God, who gave it.

EARLY PIETY.—NO. LVI.

Jane Fryer, of Warrington, Lancashire, daughter of Benjamin and Margaret Fryer, was born at Kendal, in Westmoreland, in the year 1761. From an early age she was religiously disposed. Her mother died when she was very young, in consequence of which, a considerable care devolved upon her who was the eldest child. She afterwards went to be an assistant in the family of a friend at Bristol, where she was much beloved for uprightness and integrity, and where she evinced much care and interest for the welfare and preservation of children. This benevolent and beneficial temper of mind, was the means of inducing her to open a school at Warrington, to which town she had removed. Here, also, she was greatly esteemed by those who united with her in religious profession, as well as by others who entrusted her with the care of their children; an employment for which she seemed to be particularly well qualified. Nor did she teach by precept alone; her example, as a religious character, was always salutary; and on both accounts her loss was much lamented.

Her great concern for the welfare of youth remained with her in her declining state of bodily health. She said, "If my being afflicted might but furnish instruction to our young women, I should be glad. I have been very desirous that their minds might be weaned and brought from the exteriors that are about them. Oh! what vanity they will feel them, when such a time as this comes. My mind has been exercised on their account as I sat in our meetings. I have longed that they might experience the work of real religion; but things have felt so low, that something of an alarming nature must come to arouse them; and that language hath been sounded in mine ear, 'Cry aloud, and spare not; lift up thy voice like a trumpet;' but, alas! who is sufficient for these things? I was but a child."

At another time, she signified that being favored with great calmness, and her mind covered with universal good will, she was induced to wonder at so general attachment in her fellow mortals to sublunary things.

Once, when two friends were with her, she said, "Oh! may I have patience to wait the Lord's time, without offending him in being over anxious. Let us unite together in desiring I may be preserved in perfect resignation to his holy will." After a short pause of silence, she engaged in prayer, thus: "O, dearest Lord! Almighty Saviour, if thou wilt condescend to favor thy poor, unworthy, afflicted child, with the lifting up of the light of thy countenance, who am deeply tried. But thou knowest best, O Father, what is best for us, and necessary that we should pass through, in order to fit us for thy glorious kingdom; where nothing that is impure or unholy can ever enter. Therefore, I beseech thee, dearest Lord, let not thine hand spare, nor thine eye pity, till thou hast made me perfect. Then I hope to be dissolved, poor dust and ashes, and clothed with angel's raiment. O permit me to join them in praises and thanksgiving. My will, thou knowest, has been subservient to thine; and I have endeavored, according to my small ability, even from a child, not to offend thee, O my God! Therefore, I beg of thee, to permit the guardian angel of thy presence to conduct my poor soul to its everlasting rest, believing, if I offend thee not, there is one prepared for me, where I may for ever ascribe praises to thy holy name."

A little after, she desired her friends to pray for her, telling them it was a trying season, and that she was sometimes ready to say, "Why am I thus prolonged?" adding, "Thou O Lord, knowest for what end, and thy time is ever best. Oh, that I may be favored with thy Divine presence! That will make up for all."

At another time she said, "My mind enjoys great quietness. Oh! the kindness and condescension of the Almighty to me!" She said also to the friend mentioned above, "I love you, and desire that our spirits may unite together in worshipping Him, who can kill and make alive.

I have had to-day sweetly to feel, like a foretaste, of that peace which I humbly hope to partake of soon, without interruption." One of her visitors remarking, that she believed all doubting would be done away before the final removal of Jane, the latter replied, "I have thought so to-day;" and then she broke forth in praising the Redeemer. She also expresed her desire for a release, in the words of the Psalmist: "Oh, that I had wings like a dove! Then could I fly away and be at rest." "I lie lingering," she added, "just on the brink of eternity. What an awful situation! But as the clay to the potter, who dares say, what dost thou? When a child I loved retirement, and such awfulness attended my mind, though I had no language to utter, nor knew what it meant; yet I durst not disobey these tender sensations; and I believe the Almighty owned these seasons and opened my understanding in early years. I have been desirous not wilfully to offend Him; and have had many hidden exercises, remembering it was said, 'In the world ye shall have trouble; but in me peace;' which brought great sweetness over my mind. Blessed for ever be His name." Soon after, as she was lying in great composure and serenity of mind, she left the toils of mortality, in the twenty-seventh year of her age. Her decease was on the 22d of Eighth month, 1788.

THE WRESTLING CHAMPION.

"At London," says Sewel, "there is a custom in summer time, when the evening approaches and tradesmen leave off working, that many lusty fellows meet in the fields to try their skill and strength in wrestling, when generally a multitude of people stand gazing in a ring. Now it so fell out that Edward Burrough passed by the place where they were wrestling, and standing still among the spectators, saw how a strong and dexterous fellow had thrown three others, and was waiting for a fourth champion, if any durst venture to enter the lists. At length, none being bold enough to try, Edward Burrough stepped into the ring, which was commonly made up of all sorts of people; and having looked upon the wrestler with a serious countenance, the man was not a little surprised, instead of an airy antagonist to meet with a grave young man, and all stood, as it were, amazed at this sight, eagerly expecting what would be the issue of this combat. But it was quite another combat Edward Burrough aimed at. For having already fought against spiritual wickedness that had once prevailed in him, and having overcome in a measure by the grace of God, he now endeavored also to fight against it in others, and to turn them from the evil of their ways. With this intention, he began very seriously to speak to the bystanders, and that with such a heart-piercing power, that he was heard by this mixed multitude with no less attention than admiration; for his speech tended to turn them from darkness to the light, and from the power of satan to God. To effect this, he labored with convincing words, showing how God had not left himself without witness, but had given to man a measure of his grace, and enlightened every one with the light of Christ. Thus zealously he preached; and though many might look upon this as a novelty, yet it was of such effect that some were convinced of the truth; for he was a breaker of stony hearts, and therefore, by a certain author not unjustly called *a son of thunder*, though he omitted not in due season to speak a word of consolation to those that were of a broken heart and a contrite spirit. —*Barclay's select anecdotes.*

BEAUTIFUL ILLUSTRATIONS OF LIFE.

Bishop Heber, upon departing from India, said in his farewell sermon—"Life bears us on like the stream of a mighty river. Our boat at first glides down the narrow channel—through the playful murmuring of the little brook, and the windows of its glassy borders. The trees shed their blossoms over our young heads; the bowers of the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wider, deeper flood, amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing us; we are excited by short lived disappointment. The stream bears us on, and our joys and our griefs are alike left us. We may be shipwrecked, but we cannot be delayed; whether rough or smooth, the river hastens toward its home, till the roar of the ocean is in our ears, and the waves are beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness, save the Infinite and Eternal.

INDIVIDUAL RESPONSIBILITY.

The moment a man parts with moral independence—the moment he judges of duty, not from the inward voice, but from the interest and will of a party; the moment he commits himself to a leader or a body, and winks at evil because divisions would hurt the cause; the moment he shakes off his particular responsibility, because he is but one of a thousand, or a million, by whom the evil is done—that moment he parts with his moral power. He is shorn of the energy of single-hearted faith in the right and the true. He hopes from man's policy what nothing but loyalty to God can accomplish. He substitutes coarse weapons, forged by man's wisdom, for celestial power.—*Channing.*

For Friends' Intelligencer.

FIRST DAY OF THE WEEK, CALLED THE SABBATH.

Even among professing Christians there is a diversity of opinion respecting this day. All believe it right that one day in seven should be set apart for rest and a more favorable opportunity for assembling for the purpose of religious worship; but, like many other favors, the design is frustrated by an improper use. Either too much reliance is placed upon it, or its obligations are disregarded almost entirely by spending this day in a more profligate manner than any other, attending places of diversion, and otherwise spending the precious time unprofitable both to body and mind.

Many professing Christians, who are ready superstitiously to ascribe every accident on the Sabbath to a violation of its requisitions, do not object to taking up a collection to give their religious teachers a reward for their services on that day, while they are often accessory to fining those making no profession of religion, who are receiving wages for their labor.

I am a friend to the proper observance of the day, and believe it right to refrain from all ordinary business when it can possibly be avoided, but by attaching holiness to it above every other day of the week, there is danger of making an idol of it, and thereby destroy, in a great measure, the real intent of the first promoters of Christian order.

Clearfield co., Pa., 6th mo. 1855.

THERE IS MONEY ENOUGH.

Eight thousand five hundred square miles of his earth's surface are devoted to the culture of obacco. The quantity annually produced has ecently been estimated to be four and a half illion of pounds, or four and a half pounds to ach inhabitant. The first cost of one year's rowth of tobacco, at four and a half cents a ound, is one hundred and eighty millions of ollars; but the sum annually expended for toacco by the whole humrn family, is thought to e at least five hundred millions of dollars. This ould keep an army of five hundred teachers at ork, at a salary of one thousand dollars each. would put a railroad round the world. It ould pay for three railroads, double track, from ew-York to San Francisco. It would support l the honest poor on the globe. If it were thin the compass of human power—which is not—to spend so vast a sum judiciously in proving the human race by knowledge, discine and art, it would in two or three generaons, banish from the world ignorance, want, ime and disease. Ah! man earns money ough; what he wants is the wisdom to end it!

A CONQUERED PEOPLE.—LIFE IN BRITISH INDIA —A FEARFUL PICTURE.

A work on Continental India, from the pen of the Rev. J. W. Massie, a British Missionary, has just been published. It contains many appalling details. The writer states that, except in some of the chief cities, most of the provinces in India are thinly inhabited; vast tracts of country lie uncultivated and desolate, and the habitations of the people are utterly wretched. Their food is of the worst kind, and insufficient to sustain animal strength. The mendicant has no resting place, but is exposed to desertion, to be an outcast, or hurried from village to village, lest his death should entail a burden on his poor neighbors. The clothing of the laboring poor is not so much as will be a veil to cover the shame of nakedness: a rag not worth *three pence* is often the only garment for tender and feminine delicacy, for the aged parent, and the man of gray hairs. Few, if any, of this class, in some districts, ever know what it is to enjoy the warmth and shelter of a midnight covering, when the blanket would be valued and its protection be a blessing. Native laborers work for native masters, sometimes for so low wages as a penny or two pence per day; and they are deemed well paid if they receive, as servants to Europeans, four pence daily. It is, however, in the oft-recurring scenes of famine, or dry seasons and partial crops, that the physical wretchedness of Hindoos is fully developed. None but those who have been eye-witnesses of the horrors then realized, can imagine how prostrate and ruined is their condition under such a visitation.

Mr. Massie says:—

"I have stood among them when the dead were lying at my feet and when the dying fell by my side; when the leprous, maimed in hands and feet, exhibited their loathsome extremities; when old age and childhood were covered by the ulcers and pustules of the small-pox; when haggard famine sat upon the wan and sunken cheek, and the hollow eye of thousands; when it was necessary to mete out the charity of a generous foreign community under the protection of armed police peens; and when the wailings and feeble cry of the hungry and exhausted pierced and agonized the heart. The spectacle was not likely soon to fade from the memory, or the causes to escape inquiry. To prevent the tens of thousands perishing in one country from passing into neighboring districts, it was deemed expedient to erect barriers, and place an armed force, lest they should paralyze the local benevolence which was struggling to mitigate the sufferings of the surrounding poor. I have seen the miserable and emaciated victims of famine searching among the camels, elephants, and cattle for particles of grain which had passed undigested. Such scenes, if they occurred only once in the history of a nation,

were enough to excite the commiseration of mankind, and bring suspicion upon the wisdom of the men by whom the people were governed. Unhappily, however, they have been of frequent recurrence in British India; *periodically* have they been experienced, three times within fifteen years. Private letters, official accounts, and other sources of information, unite with my evidence in representing that people subject to such alarming and consuming destitution, famishing myriads depending on the scanty supplies of charity, hundreds and thousands perishing from want and attendant diseases, villages and rural districts depopulated by migration or death, the streams and rivers choked or poisoned by the putrid carcasses of a people dying in too great numbers to be buried by surviving relatives—death not only arrayed in its most ghastly forms, but also serving to generate diseases at which trembling mortality shudders, and over which human courage and science can exercise no control."

He adds that cholera, with all its terrors, frequently prevails, and that in 1833, more than 150,000 miserable creatures fled from the country, to seek in the neighborhood of the capitals, the means of sustaining life. Myriads perished at home and on the roads; and the remnant who did not abandon the country parts, and yet continued to sustain life, were reduced to a state of emaciation which defies description. Their personal appearance was scarcely human; their anatomy was nearly as much developed as that of actual skeletons; the articulations of each joint, but for the skin, might have been traced; their stomachs were unnaturally swollen, and their color was of the deepest jet. These were British subjects, who had been taken under control and made tributaries, to the support of government; whose land was taxed so highly that no more than seven-sixteenths of the produce went to the husbandmen; and whose fruits of industry could be sold to no other merchant than their irresponsible government; while they had been able to purchase goods in no market but what their rulers furnished. It is a country where the tax and land collectors, where the judges and arbiters in all contests or disputes, are the armed conquerors and rulers of the region.

He adds, that the British power has been stretched over Hindostan, by the employment of native armies. One nation has been marched against another, and one class has helped to subdue the other. While the British conquerors have never employed a larger force than thirty-seven thousand European troops, the native Hindoo ranks have sometimes numbered more than two hundred and sixty thousand fighting soldiers, accoutred and upheld by British pay. It may, therefore, be supposed, as was the case, that the policy of the conqueror has been to elevate the few and depress the multitude; to cherish a native aristocracy, the landed gentry, and a dominant interest. A few in every province will be recognized as large proprietors, wealthy baboos, powerful zemindars, and prosperous adventurers. And although the ancient rajahs, or chiefs of feudal dynasties, have passed away, men have been raised up who occupy their places and power. Not a few among the Hindoos have acquired property and influence by their subserviency to English employers, and their consequent facilities for traffic and lucrative speculation. Such men have retired to their own country, and secured to themselves distinction and influence among their countrymen. These, however, must be regarded as exceptions to the general condition of the people, rather than as any exemplification of the beneficence of British rule in India.—*Exchange paper.*

DIVISIBILITY.

There are many instances in which matter has been divided into almost incredible minuteness. Gold has been hammered so thin, that 360,000 leaves are required to make an inch in thickness. 360,000 leaves will make 1,800 volumes of 200 pages each, so that in the small space of one inch our little readers might have a library containing as many volumes as the Wilmington Library.

The relative position of the heavenly bodies as seen through a telescope, are marked by fine lines of wire, that cross each other at right angles. It is necessary that these wires should be exceedingly fine, otherwise, being magnified by the eye-glass, they would have an apparent thickness that would render them inapplicable to the purpose. The spider's web was formerly used, but as the power of the glasses was very much increased, these were found to be too coarse.

In the early part of the present century, Dr. Wollaston succeeded in obtaining wire for this purpose, that did not exceed the 18,000th of an inch in diameter. It is said that a quantity of this wire equal in bulk to a common rifle ball, would reach from New York to New Orleans. This wire is made of platinum, and the process by which it was made is very ingenious. The Doctor had platinum wire drawn out as fine as possible, and then drawn through the axis of a small glass tube, into which melted silver was poured. The silver and platinum now formed one wire, which was again drawn out as fine as possible. The whole was next put in nitric acid which dissolved away the silver but left the platinum wire so fine that it could not be seen with the naked eye.

The organized world affords still more striking evidence of the extreme divisibility of matter.

The blood which flows in the veins of animals is not as it appears to be, a uniform fluid, but i

composed of small red globules floating in a transparent fluid called serum. In the human species the diameter of these globules is about the 4000th of an inch, and consequently in a drop of blood that would hang suspended from the point of a fine cambric needle, there would be no less than a million of these globules. But animalcula have been discovered that are smaller than these globules; if these have globules of blood that bear the same proportion to the size of their bodies, as the globules of our blood do to the size of our bodies, by what process of calculation shall we arrive at numbers sufficiently expressive to convey an accurate idea of the minuteness of these globules?—*Delaware Journal.*

ELECTRICITY—CONDUCTION.

The following is the substance of a lecture recently delivered by Professor Faraday, before the Royal Society, on a disputed question of electrical conduction:

"The point in dispute is, whether electricity can be transmitted through fluid bodies without decomposing them. In explaining and illustrating the subject, Prof. Faraday introduced a number of experiments, to show the relative powers of different substances of conducting frictional and voltaic electricity. The conduction of frictional electricity by wires, by the hand, and by a solid piece of nitre, when applied to a charged electrometer, are supposed to be produced without any chemical action, and is called 'conduction proper;' but when liquids are the media through which electricity is conducted, decomposition takes place, and many experiments seem to confirm the opinion, which by some electricians is considered an established law, the amount of decomposition has a definite relation to the quantity of electricity transmitted. Faraday's researches have established the fact, that when an electric current is passing through a fluid and decomposing it, the process of decomposition takes place instantaneously in each particle of the fluid that serves to conduct the electricity, and that a train of decompositions and recompositions is thus set in action. Whether any portion of electricity passes by "conduction proper" beyond that which thus decomposes the fluid, is the question that remains to be determined, and on which Prof. Faraday expressed himself still doubtful, though it might be gathered from his observations that his opinion leans towards the hypothesis of partial 'conduction proper' through fluids. To give an idea of the vast quantities of electricity that are excited by chemical action, and the difficulty of estimating the amount transmitted, he kept a galvanometer deflected for a few moments by the excitement of electricity in a small pair of platinum and zinc plates applied to his tongue, and observed that in that short space of time a greater quantity of electricity had been called into action by those small plates than is contained in several thunder storms. From this it might be inferred that a quantity of voltaic electricity, inappreciable by the instruments employed in ordinary experiments, might be conducted unobserved, without decomposing action, which quantity, however, if it had been in the state of intensity of frictional electricity, would exhibit powerful effects.

Professor Faraday noticed the experiments of electricians on the Continent, which appeared to confirm the notion, that even frictional electricity cannot be conducted through water without decomposing it, and in opposition to that hypothesis, he exhibited others, which he said it is difficult to explain, except on the supposition that water conducts directly, in the same manner as solid conductors. Two wet muslin bags, blown out, to resemble in effect two large soap bubbles, were held in the electric field, between the electrical machine and a conductor connected with the earth, without being so near as to receive any charge. When removed together, and applied to the electrometer, there was no indication of electricity; but when one bag was separated from the other whilst under the influence of electrical induction, they then exhibited electrical conditions, one being negative and the other positive, in the same manner as two metallic balls would. The evaporation of spirits of wine without decomposition, by the heat of two immersed conducting plates from a voltaic battery, was also noticed, as evidence of 'conduction proper' by a fluid. Prof. Faraday, in conclusion, expressed his ignorance of the nature of the mysterious power of electricity, and said, with respect to the special action of the force he had that evening noticed, his mind 'is still in doubt.'"

VALUE OF TRIFLES.

A kind word, a gentle act, a cheerful smile,—what sunshine they bring with them; especially to the sorrowing heart. How much by these we may add to the sum of human happiness, and to the pleasant memories of those who meet us in life's journey. It is these little kindnesses, these gentle offices of courtesy and affection, that make up half the real blessedness of life. And they cost so little! They ask so small a portion of our time and labor; so little sacrifice of our convenience or comfort.

In order to grow wiser, says the Westminster Review, perhaps we could hardly do better than recur to the little parable spoken some time since, on the border of Wales, by an itinerant preacher of the Evangelical Alliance: "I was going towards the hills," he said, "early one misty morning. I saw something moving on

the mountain side, so strange looking that I took it for a monster. When I came nearer to it, I found it was a man. When I came still nearer to him, I found he was my brother."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 21, 1855.

DRUMMOND LIGHT.

The three angles of the enormous triangle by which a topographical survey is primarily conducted, sometimes eighty or a hundred miles asunder, must be visible from one another; but how to produce the visibility? In the earlier surveys, where such daring distances were not attempted, a signal light was in some cases obtained by reflecting the light of the sun from a well adjusted surface of polished tin, or by Bengal lights being fired at night, or by a powerful Argand lamp being placed behind a lens or before a parabolic reflector; but Lieut. Drummond, of the English Navy, during the progress of the Irish survey, made a happy suggestion, which eclipsed in efficiency all others.

In what is called the *Drummond* or *Lime* light, a small ball of lime is exposed to the action of a spirit flame fed by pure oxygen gas; the flame, in a highly-vivid state, heats the lime to an intense degree, and in this heated state it emits a light of surprising brilliancy, far exceeding that of any flame yet seen. So beautiful was Drummond's apparatus constructed, that the lamp fed itself with spirit and with oxygen, supplied itself with balls of lime, as each one slowly wasted, and reflected its surpassing light from an exquisitely polished parabolic surface of silvered copper. It was not merely figuratively, but literally true, that a piece of lime not bigger than a boy's marble, emitted a light at Londonderry which was visible at Belfast—a distance in a direct line of nearly seventy miles. On a later occasion, Colonel Colby made a lime-light signal visible from Antrim, in Ireland, to Ben Lomond, in Scotland, a straight line distance of *ninety-five miles.—Daily Morning Times.*

READ BEFORE YOU BUY.

At a public auction of the library of Dr. Francis Bernard, (an eminent English physician,) it happened in the progress of the sale, that the auctioneer held up a particular book, and called tho attention of the crowd to it, saying, "that there was an important observation written in the volume he was about to sell, in Dr. Bernard's own hand!" This intimation produced a spirit of rivalry among the bidders; but when the book was knocked down at a high price, the purchaser read to his astonishment: "I have perused this book, and it is not worth a farthing."

For Friends' Intelligencer.

CHURCH AND STATE.

No man who has a sense of his own resposibility, and who fully appreciates his duty to the world, and more especially to the Church, can look calmly on the fluctuating scenes of our own time, without being impressed with the magnitude of the work to be done, and the apparent inefficiency of the means employed to accomplish it. The subject of slavery, the absorbing question of the present day, offers a fitting theme to illustrate the principle which may be recommended as the safety lamp that is to guide the workman in those dark recesses which the reformatory movements of our day propose to explore and purify.

Several branches of the Christian Church have already separated upon this engrossing topic; and in politics the same dividing line is being drawn. The parties and factions that have hitherto occupied places of power, appear to be sinking into imbecility, while the slave power on the one hand, and its opponents on the other, are rising in strong antagonism with each other, mingled, unhappily, with much bitter and hostile feeling. It becomes us to enquire, how far church and state should mingle together in the strife, or, rather, how far the church should go in its award of commendation to the political movements of the day; movements that seem to have a tendency toward the support of testimonies held by religious professors, and especially by the Society of Friends.

The question is often asked, whether it is not the duty of a good man to vote; and to vote in support of those testimonies which the Society of Friends holds dear. The answer of this question must be met in every man's conscience; and, considering a vote in the light of a testimony against evil, most religious men, probably, will answer in the affirmative. But the spirit of warfare in the political arena of party strife, and sectional prejudice, or bitterness, should be carefully guarded against. How rife this is, may be learned from almost every daily paper that issues from the press; how rare the spirit of Him who preached a charity that suffereth long, may be learned from the same source. It is the natural and inevitable result of opposing political parties that they should indulge in harshness, and allow their prejudices, in some measure, to bias their judgment. The North and the South are opposed to each other, and the political leaders of both sections abuse and vilify their opponents; the papers of one are filled with stories of wrong and outrage, while those of the other become the justifiers of evil, and accusers in their turn. The spirit of detraction and war abound in each, and it becomes us to ask, how far we are committed to this spirit. A firm, determined opposition to the sins of the land becomes the Christian warrior, but how far his weapons should accord with those

of the world, is a serious question, involving not only individual welfare, but public and general good.

Slavery has drawn a line of separation between the North and South, not only on political grounds, but in the religious, social, and educational interests of the two sections. The members of the visible church may be separated by geographical lines, but should the bond which unites heart to heart be broken, or limited by sectional bounds? Must there be jealousy and abuse, or even prejudice, against such as feel their responsibility, and who desire to do their duty but are ignorant of it? We are too apt to measure the sin of slaveholders by what we know would be the enormity of our own guilt, if we were to adopt their practices. The mantle of our charity is not wide enough to cover the multitude of their ignorance and infirmities. While it may be our duty to come out from among them and be separate in practice, we should still be near them in sympathy, labor and prayer. Let us not fall into the general tide of carnal opposition, nor become standard bearers in political strife, but rather the simple messengers of that gospel which longeth for the heathen and reviseth not the vilest of the race. P.

7th mo. 1855.

CURIOSITIES OF SCIENCE.—COMBUSTION.

During a recent lecture by Prof. Faraday, at the Royal Institute, London, a piece of pure iron, peculiarly prepared so that its particles might present a large surface to the action of the oxygen in the atmosphere, was ignited, and continued to burn like tinder. Some iron filings and gunpowder were mixed together, and sprinkled into the flame of spirits of wine burning on a plate, when the iron filings caught fire and burnt in bright sparks, whilst the gunpowder passed through the flame without igniting, and the quantity that fell on the plate was afterwards fired and exploded. Lead prepared in a similar way was shown to be still more inflammable, for it caught fire in a beautiful flame when exposed to the air. Prof. Faraday stated that lead is nearly as inflammable as phosphorus, and he explained the cause of its not burning in ordinary circumstances, to be that the solid product of combustion forms a film that prevents contact with the oxygen, and the conducting power of the other parts of the metal draws off and dissipates the heat. He pointed out the admirable arrangements by which these combustible properties of the metal are kept in proper control, and bodies that are really so in inflammable are made to serve as strong resisters of combustion. Prof. Faraday said that though animal heat is in, generally speaking, caused by combustion, yet the analogy between the processes is so close, that he could not, with satisfaction to himself, conclude his lectures on the chemistry of composition without alluding to the subject, and showing the nature of the charges that are going on in the lungs during respiration. He then arranged some experiments to prove the absorption of carbonic acid in the lungs, and he presented on a plate a mass of charcoal weighing three lbs., as representing the quantity that passes from a man during every twenty-four hours. The volume of carbon in the atmosphere, though it contained only one per cent. of carbonic acid, is, he stated, greater than all the carbon that is stored in coal strata in the earth, or spread on the surface of the globe in vegetation.—*Scientific American.*

DEATHS BY HEAT.

In no country in the world does the terrible *coup de soleil,* or sun-stroke, prevail to such an extent as in our own during hot weather. In Europe it is comparatively unknown, nor is it ever found to exert its fearful influence in the hottest torrid clime to the degree in which it is found in New York. The great cause is really not so much the extreme heat itself, as its action upon those not accustomed to its influence. Thus the *coup de soleil* is more frequent when there has been a cool spell of weather within the past twenty-four hours.

It is a great pity that we are all so much wedded to mere use and habit that we cannot be induced to lay it aside even for the sake of gaining the greatest amount of personal convenience, and perhaps when life itself is at stake. Most decidedly a very great pity. For were it not for this, we would lie by, from twelve meridian until four, P. M., and make it up by early rising and going to bed a little later. There are divers little inconveniences in the way of this arrangement, such as bank hours and broker's hours, but we were not thinking of things in the way, but of things as they should be, if all were in proper order.

But those who are sun-struck are not generally busied in counting-rooms, but are day laborers, and men who might as well be at work in the fresh, cool, early morning, as during the atrocious heat of noon-day. In some parts of Europe, it is no unusual thing to see day-laborers going to their work as early as three in the morning. But these are people who go to roost with the birds, if not a little in advance of the feathered gentry.

Much as is said about the heat, it is not generally known that there are very few places in tropical climates where the thermometer rises much higher than in Philadelphia. Parkyns in his Life in Abyssinia, speaks of the thermometer as being at 120 to 130 deg. in the sun, which would about correspond to 98 or 100 deg. in the shade. There are one or two unfortunate places in the hottest parts of India, as well as the cele-

brated Pan of Matanzas, where it is said that the proverb is reversed, and that he fares worst who goes out of the fire into the pan; but we cannot hope to excel in all things, and will therefore admit that there are, or may be, one or two places which excel Third and Chestnut streets, Philadelphia, Nassau street, New York, and the whole of Albany, in heat. But in the tropical regions referred to, the natives have the sense to go in not only when it rains, but when it shines. This is a piece of wisdom which we have yet to learn.—*Evening Bulletin.*

From the Leisure Hour.

"BLIND AS A MOLE."

On a bright sunshiny day "in the merry month of May," a few years ago, I found myself, in company with an old schoolfellow, scrambling all fours over an abrupt piece of rock which looks up on the one side to Edina's hoary-headed guardian, Arthur's Seat, and down on the other into the placid face of Duddingston Loch. The spot is to a certain extent historic ground, for along this little valley the young chevalier's army defiled in 1745, on their way to the field of Prestonpans. I cannot exactly say what was the aim of our walk: certainly my friend had an eye to the picturesque, and inhaled many a good draught of light and shade; while I picked up tiny morsels of grass and trashy-looking weeds, eyeing them with greater glee than the Bathurst or San Francisco pilgrim fingers his jaundice-faced idol. Having no exclusive object in our ramble, we felt at liberty to draw amusement and instruction from any-thing, whether from the cirrus clouds chasing each other across the clear blue field of heaven, or those noisy gentlemen the sable daws, careering round the distant towers of old Craig-Millar Castle. The attention of my companion was attracted by a rustling noise close under his feet; and making a by no means graceful descent to the spot whence it proceeded, he noticed appearing from a compact mass of stones and rubbish the hind quarters of a dark rat-looking animal, which seemed violently convulsed by vain efforts to pierce further into the ground. To solve, if possible, his difficulty, I joined him, and seizing the stumpy tail, pulled from its dark and winding retreat a struggling mole. Many of our country readers, when boys, may have thoughtlessly caught such by means of a trap—thoughtlessly, we say, for the mole is not an animal to be foolishly destroyed, as it often has been. As suddenly as a greasy-tailed pig the animal slipped from my fingers, and before I could retake him, was half buried among the roots of the grass: but when swung comfortably in a pocket-handkerchief, escape was impossible, and home we went with our prize, which puffed and snorted in the worst imaginable humor.

Anxious to watch the habits of our singular friend, a temporary habitation was constructe for him, from an old tea-chest, on which w fitted a glass lid, with sufficient apertures to a mit an abundant supply of air. A quantity earth served him for a bed, and worms, in dozen constituted his daily rations. Could any reaso able mole desire more? And yet, on the thi day from his capture, he was among the thin which were!

Believing that some little interest may taken even in a humble mole by the readers the "Leisure Hour," I purpose to detail our o servations, first, on his habits, and then on h structure. Determined to decide for ourselv if possible, the much-vexed question of the mol "eyes, or no eyes," we set about a series of si ple experiments to test our friend's susceptibi ty to light. Of course we had the authority many naturalists in favor of his eyesight, a among the rest, that of old Buffon; but, unfor nately for the credibility of all his statemen we had also read in the same gentleman's wo that four hundred men breakfasted on the e of a dodo, and this dreadful swallow made very suspicious.

As the box in which the mole resided v provided with a glass top, we could at pleas keep him in comparative darkness, or sho in upon him a flood of light, by simply mov the gas flame so as to have it shaded by the s of the box, or placed in full blaze above the gl When in the former state, the little nibbler voured his supper of worms with great avid seeming to be as comfortable on the surface the mould as if in his subterranean burrow; no sooner was the light brought to bear u him than he displayed the utmost uneasin and dived into the profundity of the soil. his marches, also, which, by the way, tho not so full of grace as a dancing-master's w were yet far from ungainly, he invariably peared cognizant of the presence of an oppo obstacle without coming in actual contact wit and turned right or left, face-about, in qui a dignified style. In some instances the s of the obstacle might have been the indicato its presence; but in order to overrule this jection, a variety of objects were employed the human hand, a piece of wood, a table k a bit of looking-glass, a tea-plate, and se other articles; and invariably with the same sult: so that the next time a man runs his against a post, we will try to forget the old ing, "as blind as a mole."

In the pursuit of his prey, we had an proof of our friend's eyesight. A few w were dropped quietly into the box, out o mole's sight: they speedily crept into the m but in their perambulations again saw lig intervals, not unfrequently a few inches b Mr. Mole's nose; but wo betide the unh wight who did so! he was carefully wa

until an opportunity occurred of getting him endwise into the sharp-toothed jaws of his destroyer, when he was quietly munched up, just as a child would a stick of barley-sugar. This last fact was one of the most interesting which came under our observation. Why, with his strong jaws and lancet teeth, he would not seize a worm by the side, as I have seen a waternewt do scores of times, and make his own of it, instead of allowing one after another to scamper off from between his very jaws, I cannot understand; but that such is the case I am well assured. Our verdict on the eyes of the mole amounts to this, that the mole does see, but that its range of vision is very limited.

Having thus declared that our friend has the power of sight, it would be still more satisfactory to find, if possible, his eyes. For this purpose a party of young naturalists sat on his body, while one, with all the sage demonstrativeness of a Cuvier, proceeded with the work of dissection. Our observations of the head entirely agree with those of H. K. Creed, Esq., of Christ's College Cambridge, and published by him in the "Naturalist," February, 1852, it will suffice to give his account. "Having lately," he says, "been carefully examining the eyes of the common mole, I find that the little black tubercules which are seen, on turning aside the hair, on each side of the head, have each an optic nerve communicating with the brain." This is sufficient proof that the reviled little animal in question enjoys the blessings of sight; for surely an all-wise Creator would never form an animal with all the apparatus for vision, and yet deny it the use of it.

Passing now from the eyes to the general structure of the mole, the first thing that strikes us on removing his coat is the extraordinary development of the muscles of the forepart of the body, in comparison with the hinder quarters. The arms, or fore legs, are short, stiff-looking appendages, and covered with what would seem to be a superabundance of flesh. This, however is not the case; large as the quantity is, it is firm, useful flesh, giving healthy strength to every action of the body. The chest also is protected by a thick and broad expansion of muscles. But, lack-a-day for the hind-legs, they are as poor as a rat's. Certain it is, that were the creature divided about the middle in two pieces, it would be difficult to get over the impression that the one part belonged to a larder resident, and the other to a poor half-starved outcast. The aim in this unequal distribution of flesh is very evident. From the nature of the mole's habits, it requires prodigious strength in its fore quarters, that it may overcome the many obstacles to its subterranean excavations.

Nor is the difference in the skeleton less marked. The bones of the hind leg exhibit no material difference from the corresponding bones in higher animals, being elongated and cylindrical in shape, as in the legs of a hare or rabbit. In the fore-legs, however, we have a structure which almost defies description, though we hope by aid of the accompanying skeleton to give some notion of its peculiarities. To begin with the scapula, or shoulder blade, which in man and most other mammals assumes a somewhat triangular form, having two flat faces, one of which is ornamented with an upright ridge; this bone is familiar to every one who has picked the fiddle-bone of a rabbit. In the mole the scapula loses its expanded form, and appears as a prismatic club, with three sharp edges, and furrows between them. Collar-bones attach the shoulder-joint to the breast-bone, and are present only in a few of the lower animals, as monkeys, kangaroos, bats, and two or three others. In shape, it may be said generally to resemble Hogarth's line of beauty, being a long and beautifully curved bone; in our subject, however, its length is contracted, and its breadth increased, being a short, thickened body, with greater breadth than length. Next look at the humerus; instead of a fine long cylindrical bone, a shortened, flattened, and sinuated piece of osseus matter is presented, with curves and points, and flats and depressions, sufficient to puzzle a mathematician. The aim of this wonderful formation of bone is the same as that of the large development of muscle; namely, to give sufficient strength to enable the burrowing creature to overcome almost any difficulties, and resist impending dangers, which would inevitably destroy an animal of another organization.

It is impossible, in contemplating the anatomy of such a creature, not to feel that it is as perfect in its kind as the gigantic elephant, or the well proportioned horse; and that it as forcibly displays the power, wisdom and goodness of the great and benevolent Maker of us all.

The census of 1850 shows that the oldest person living in the United States was 140. This person was an Indian woman, residing in North Carolina. In the same State was an Indian aged 125, a negro woman 111, two black females 110 each, one mulatto male 120, and several white males and females aged from 106 to 114. In the parish of Lafayette, Louisiana, was a female black, aged 120. In several of the States there were found persons, white and black, aged from 110 to 115. There were in the United States in 1850, 2,555 persons over 100 years. This shows that about one person in 9,000 will be likely to live to that age. There are now about 20,000 persons in the United States who were living when the Declaration of Independence was signed in 1776. They must necessarily be about 80 years old now, in order to have lived at that time. The French census of 1851 show only 102 persons over 100 years old;

though their population was near 36,000,000. Old age is, therefore, attained among us much more frequently than in France.—*North American.*

FUNCTIONS OF THE ATMOSPHERE.

"The daily miracles of life attract no attention, because habit has dulled our sensibilities; but they are none the less extraordinary, none the less cogent as arguments in behalf of a great First Cause. For an illustration take the atmosphere.

In this subtle fluid, which overflows land and deep, like another ocean, all creatures live and move, as fish in the sea. Without the atmosphere, the lungs would cease to play, the blood to keep pure, pulsation to go on, existence to continue. If, by any strange alchemy of nature, the atmosphere could be suddenly extirpated, all created animals would die, like mice under the exhausted receiver of an air-pump. To the atmosphere we are indebted for the vital principle that feeds our fires.

We cook our food, warm our dwellings, and drive our locomotives through the direct aid of the atmosphere. It is the atmosphere in motion that propels ships across the deep, or brings us cooling gales in the heats of summer. Sight is reflected by the atmosphere, so that we owe to it the painted clouds of sunset and the refulgent tints of dawn.

The atmosphere is the principal agent in modifying climate. The rains of spring, the snows of winter, the gentle dew, the pelting shower, all owe their origin to the atmosphere. Lieutenant Maury has felicitously, described it as the mighty pumping machine, drawing water up from the ocean, carrying it in the form of vapor to the land, and precipitating it over the thirsty fields and dry brooks in the guise of rain. The heats of the southern Pacific tropics, during the winter of our northern hemisphere, evaporate immense quantities of water from the ocean, which, ascending to the high strata of the atmosphere, are borne on aerial currents to the northeast, till striking the Rocky Mountains, they are condensed by the great cold of those enormous elevations, and copious falls of hail, snow, or rain are the result. It is the atmosphere, bringing us the warm vapors of the southern summer, which are, on their arrival here in winter, converted into snow or rain, which fills our rivers, irrigates our fields, and secures to us our harvests. Without the atmosphere, the Mississippi would soon run out, and even the great lakes dry up into deserts.

To the atmosphere the entire vegetable world is indebted for its food. Plants live on carbon as men on oxygen, and it is the atmosphere which distributes both.

An eloquent writer has said, that the gas which we breathe to-day was distilled for us yesterday perhaps, of the rhododendrons of Carolina, or the palms of the Orient. Animals can go and seek their food, but vegetables must have it brought to them: and therefore without the atmosphere, which serves as their carrier, they would perish at once.

It is the atmosphere which softens the glaring light of day, and thus protects the eye-sight. It is the atmosphere purifies pestilential regions, by sending its currents, scavenger-like, to sweep away foul gases. Yet how little is this all-pervading influence of the atmosphere realized!

Were any new agent to appear, whose power was but a tithe as extensive, the whole civilized world would be lost in anxiety and wonder: but because men have become habituated to the functions of the atmosphere, its daily miracles pass without awakening a thought."

TAKE CARE OF THE EYES.

Until one begins to feel the effect of impaired vision, he can hardly estimate the value of eyesight, and consequently, from ignorance or carelessness, he is apt to neglect a few simple precautions, by the observance of which his sight might be preserved.

First never use a writing-desk, or table with your face toward a window. In such case the rays of light come directly upon the pupils of the eyes, and causing an unnatural contraction thereof, soon permanently injure the sight. Next, when your table or desk is near a window sit so that your face turns from, not toward, the window, the oblique rays strike your eye, injuring it nearly as much as the direct rays when you sit in front of the window. It is always best to sit or stand while reading or writing with the window behind you; and next to that, with the light coming over your left side; then the light illumines the paper or book, and does not shine abruptly upon the eye-ball.

The same remarks are applicable to artificial light. We are often asked what is the best light; gas, candles, oil, or camphene. The answer is, it is immaterial which, provided the light of either be strong enough, and do not flicker. A gas fish tail burner should never be used for reading or writing, because there is a constant oscillation of flickering of the flame. Candles, unless they have self-consuming wicks, which do not require snuffing, should not be used. We need scarcely say that oil wicks, which crust over, and thus diminish the light, are good for nothing; and the same is true of compounds of the nature of camphene, unless the wicks are properly trimmed of all their gummy deposit after standing twenty-four hours.

But whatever the artificial light used, let it strike the paper or book which you are using whenever you can from over the left shoul-

iis can always be done with gas, for that light strong enough, and so is the light from camene, oil, &c., provided it comes through a cirlar burner like the Argand. But the light, natever it be, should always be protected from e air in the room by a glass chimney, so that e light may be steady.—*Boston Herald.*

The following lines are from the pen of JAMES NTGOMERY. They breathe a spirit of no ordinary ling.

BROKEN TIES.

The broken ties of happier days,
How often do they seem,
To come before the mental gaze
Like a remembered dream:
Around us each dissevered chain
In sparkling ruin lies,
And earthly hand can ne'er again
Unite those broken ties.

The parents of our infant home,
The kindred that we loved,
Far from our arms perchance may roam
To distant scenes removed;
Or we have watched their parting breath,
And closed their weary eyes,
And sighed to think how sadly death
Can sever human ties.

The friends, the loved ones of our youth,
They too are gone or changed;
Or worse than all, their love and truth
Are darkened and estranged.
They meet us in a glittering throng,
With cold averted eyes;
And wonder that we weep our wrong,
And mourn our broken ties.

Oh! who in such a world as this
Could bear their lot of pain,
Did not one radiant hope of bliss,
Unclouded yet remain?
That hope the sovereign Lord has given,
Who reigns beyond the skies,
That hope unites our souls to heaven
By truth's enduring ties.

Each care, each ill of mortal birth,
Is sent in pitying love,
To lift the lingering heart from earth,
And speed its flight above,
And every pang which rends the breast,
And every joy that dies,
Tells us to seek a heavenly rest,
And trust to holier ties.

DON'T KILL THE BIRDS.

Don't kill the birds!—the little birds
That sing about your door,
Soon as the joyous spring has come,
And chilling storms are o'er.
The little birds!—how sweet they sing!
Oh! let them joyous live;
And do not seek to take the life
Which you can never give.
Don't kill the birds!—the pretty birds
That play among the trees!
'Twould make the earth a cheerless place,
Should we dispense with these.
Don't kill the birds!—the happy birds
That bless the field and grove;
So innocent to look upon,
They claim our warmest love.

WHY THERE IS NO RAIN IN PERU.

In Peru, South America, rain is unknown. The coast of Peru is within the region of perpetual southeast trade winds. Though the Peruvian shores are on the verge of the great South Sea boiler, yet it never rains there. The reason is plain. The southeast trade winds in the Atlantic ocean first strike the water on the coast of Africa. Travelling to the northwest, they blow obliquely across the ocean until they reach the coast of Brazil. By this time they are heavily laden with vapor, which they continue to bear along across the continent, depositing it as they go, and supplying with it the sources of the Rio de la Plata and the southern tributaries of the Amazon. Finally they reach the snow-capped Andes, and here is wrung from them the last particle of moisture that the very low temperature can extract. Reaching the summit of that range, they now tumble down as cool and dry winds on the Pacific slopes beyond. Meeting with no evaporating surface, and with no temperature colder than that to which they were subjected on the mountain tops, they reach the ocean before they become charged with fresh vapor, and before, therefore, they have any which the Peruvian climate can extract. Thus we see how the top of the Andes becomes the reservoir from which are supplied the rivers of Chili and Peru.—*Maury's Geography of the Sea.*

"Tobacco has spoiled and utterly ruined thousands of boys, inducing a dangerous precocity, developing the passions, softening and weakening the bones, and greatly injuring the spinal marrow, the brain, and the whole nervous fluid. A boy who early and freely smokes, or otherwise largely uses tobacco, is never known to make a man of much energy of character, and generally lacks physical and muscular, as well as mental energy. To people older, who are naturally nervous, and particularly to the phlegmatic, tobacco may be comparatively harmless, but even to these it is worse than useless. We would particularly warn boys who want to be anybody in the world, to shun tobacco as a deadly poison."—*Selected.*

PRESERVATION OF FRUIT.

A half dozen quart bottles were found in the foundation of a building in Burlington, erected many years ago, which seemed as fresh as if they had been put up last year. From inquiries it was found that the family were in the habit of burying bottles of green currants in the cellar, and that these must be at least 30 years old. The finding of these bottles proves that green fruit is susceptible of preservation for many years, when carefully put up so as to exclude the air.

Let the bent of thy thoughts be to mend thyself, rather than the world.

GRASS, SAND AND DUST.

The traveller who has visited Holland, has doubtless remarked a very simple contrivance by which the vast piles of sand which line its coast and partly constitute its dykes, are secured from shifting in the wind and thus becoming a terrible nuisance to the inhabitants. This is effected by planting them with certain grasses which flourish in the most exposed situations, are very tenacious of life, and spread with remarkable vigor. The sand is thus bound down and its surface eventually converted by the decaying grass and its parasites into a thin soil. The grasses thus used are the sea-reed—*arundo arenaria*—and the sea lyme grass or the *elymus arenarius*. The former as all familiar with Dutch manufactures are aware, is largely used in the construction of ropes, coarse matting, and with osiers, in the construction of the ground work of the dykes themselves. There is also a spreading weed—much grown in Holland—available for no other purpose save for binding the sand down, but as it perfectly answers the purpose, it also is much encouraged.

It may not have struck our readers that by the use of these, or of some other grasses, the only great real inconvenience of railroad travel in this country, might be entirely obviated. We refer to the dust. On several roads in our country, common grass has either grown, or been sown up to the edge of the rail, and those who have travelled on these grass-grown roads can testify to their comfort. But it is not impossible that the Holland weed above alluded to, may be found to answer the purpose even better than grass, which is not sufficiently self-planting to fully answer the purpose. And last, not least, we firmly believe that among the large sums of money now annually expended in ornamenting our sea-side watering places, it would be found that a small investment in the *arundo arenaria* and its useful colleagues would be found to be remarkably well laid out. Specimens of the grasses have been deposited with the Department at Washington.

We are accustomed to notice too slightly, the immense increase of the use of iron, in numerous branches of industry. Of a hundred ships built on the Clyde, ninety-seven are now iron screw steamers; and even sailing vessels are turning into iron; of the vessels now constructed in the British islands, hardly more than seven per cent. are of wood. The mammoth steamer, Great Eastern, now building by the Eastern Company, is to have three thousand tons of iron in her machines, and ten thousand in her hull. She is built of iron from the keel to the deck inclusive. She is intended to carry eighteen thousand tons of coal, enough to carry her to Australia and back. Her whole register is twenty-five thousand tons, and her engines of ten thousand horse-power. The latter are five in number, one being intended, separately for each of two pairs of paddle-wheels and a screw. Her average speed is estimated at fifteen knots an hour, and she is to make her trial trip to America and back in two weeks. Our coal and iron interests have evidently not much cause for despair; and Pennsylvania may expect that her importance as a member of the Union, will be of long continuance.—*Evening Bulletin.*

AN IMPORTANT DISCOVERY—SLAG OF MINERAL FURNACES.

A late number of Household Words contains quite an elaborate article explanatory of a discovery made by Dr. W. H. Smith, of Philadelphia, by which the refuse of mineral furnaces can be converted into many useful purposes.

It is stated that by a careful analysis of the hitherto rejected product of iron works, it has been ascertained that it is composed in the main of lime, silica, and alumina, with an occasional admixture of magnesia and sulphur. In all parts of the world the same results are arrived at. The slag of France or Sweden differs in no essentials from that of Britain or the United States. It is scarcely necessary to remind the reader of the similarity in the process of smelting ores, and the vast operations of Nature beneath the crust of the earth, where, by a like agency of heat, mountainous deposits of igneous rock are constantly thrown off.

The rocks of this origin are met with in suspendous masses, in most parts of the world. While Nature on the one hand employs her igneous products in the construction of gigantic mountain-palaces, man, well aware of their great value, equally applies those rocks, under the names of granite, feldspar, basalt, greenstone, syenite, porphyry, serpentine, &c., in the construction of his most elaborated architectural edifices. High geological authorities tell us that if we examine the composition of the crust of the globe, we shall find that of all the earths and earthy substances therein, three only will be ascertained to constitute its great bulk, namely, silica, alumina, and lime—precisely those which mainly compose the slag of the smelting-house.

The worker in ores when he is occupied with his blast-furnace, is in fact but repeating on a small scale the grandest operations of Nature deep in the bowels of the earth. Heat is the great first agency employed by Nature and by the Philosopher in the decomposition and recombination which produce some of the most beautiful and useful products with which we are acquainted. Dr. Smith has shown that the rubbish of the smelting house is identical in character, and equally valuable, with most of the igneous rock substances.

Like many other valuable discoveries, this sult was arrived at while searching for some- ing else. It is well to relate how this truth, interesting in itself apart from commercial re- lts, was seized upon by the American philoso- ier, since it may tend to encourage such as may toiling in other fields of research. Impressed th a conviction of the influence of electricity on life, health, and disease, Dr. Smith, at that ne a practitioner in Philadelphia, commenced series of experiments in electro-agencies on the man frame. Success in that question induced m to carry his researches to vegetable life, and m animate he was led to direct his observations inanimate objects. Mineral matter received tention from him, and, weighing well the ological facts alluded to above, Dr. Smith bent e energies of his mind to trace the effects of ctricity in all these combinations and repro- ctions.

Comparing the condition and character of slag th that of the igneous rocks of Nature, he felt at to electric agency must be attributed the se of the great difference existing between m. In order to test this, he took a piece of e vitrified mass of slag hot from the furnace- uth, and applied to it a metallic rod. At the nt where this electric conductor came in con- t with the substance, the vitrified mass assumed ulverulent character; several rods were em- yed, and at each point of contact similar nges in the condition of the slag were ob- vable. The electricity rapidly engendered ring the smelting process was parted with as ckly as the application of the metal conductors, l hence the sudden and marked change in the dition of the mineral.

n order more fully to test this theory, the ex- imenter threw a quantity of the molten slag, h from the furnace-mouth, into water. Every m of the liquid being a good conductor of ctricity, rapidly absorbed it as it lowered the perature of the mass; and the immediate sequence was that the mineral matter fell o a coarse powder entirely deprived of its ner cohesion or solidity.

From these trials Dr. Smith felt convinced t his electrical theory was correct, and that it s to the rapid giving forth of its electricity by den cooling in contact with conducting media t slag owed its brittle character—in other ds its want of cohesion and its tendency to verize. He reflected that the great masses of eous rocks upheaved from the centre of heat, e in a position for gradually cooling; their ntic extent would ensure that result—hence r extreme hardness and durability.

With the view of completely testing the accu- y of his electrical theory, Dr. Smith caused a ntity of slag, fresh from the smelting-furnace, low upon a non-conducting substance, where as allowed to cool much more gradually than was usually the case. To his great delight, he found that he had obtained a most complete verification of his opinion. The product thus obtained had entirely lost its semi-vitreous and friable character, and assumed a dense, solid and rocky nature, capable of resisting the heaviest blows, and altogesher assuming the peculiarities of the igneous rocks.

Having obtained this result, the experimenter proceeded to other trials. By continuing the molten slag when removed from the furnace at a high temperature in an oven, where it was after- ward allowed to cool very gradually, and then run into models of a non-conducting substance, the material was found to have become altogether de-vitrified and to have taken a beautifully veined and granulated character of extreme hardness, approaching to the solidity and strength of the finest marble. By varying the heat applied, by the admixture of coloring matters, and by a sub- sequent polish applied to the surface, the experi- menter has succeeded in producing a perfect imitation of cornelian, agate, malachite, or any other of the more valuable mineral products.

Here then we see how an inquiry having for its object the elucidation of a purely scientific theory has led the inquirer by imperceptible steps to a most valuable discovery, by means of which many millions of tons of hitherto refuse matter may be converted into really useful and valuable materials for the builder, the architect, and the decorator.

FRANKLIN ON LIGHTNING RODS.

We find in a well thumbed copy of Poor Richard's Almanac, of the year 1753, directions how to secure houses and ships from being struck by lightning. As Franklin published the Al- manac, and without doubt wrote the directions for constructing the lightning rod described, we publish it as a curiosity:

How to secure Houses, &c., from Lightning.

It has pleased God in his Goodness to Man- kind at length to discover to them the Means of securing their Habitations and other Buildings from Mischief by Thunder and Lightning. The Method is this—Provide a small Iron Rod (it may be made of the Rod iron used by Nailers) but of such a length, that one end being three or four feet in the moist Ground, the other may be six or eight feet above the highest part of the Building. To the upper End of the Rod fasten about a Foot of Brass wire, the Size of a common Knitting-needle, sharpened to a fine Point; the Rod may be secured to the House by a few staples. If the House or Barn be long, there may be a Rod and Point at each End, and a Middling Wire along the Ridge from one to the other. A House thus furnished will not be damaged by Lightning, it being attracted by the Points, and passing through the Metal into the

Ground without hurting any Thing. Vessels also, having a sharp pointed Rod fixed on the Top of their Masts, with a Wire from the Foot of the Rod reaching down, round one of the Shrouds, to the Water, will not be hurt by lightning.

JEWISH ALIEN LAWS.

The oldest law of which we have record adjusting the relations and defining the duties of aliens who came within the limits of the State was incorporated in the statutes of the Jewish theocracy. In that text-book of the most admirable civil jurisprudence the world has seen we find it enjoined upon the nation that "If a stranger dwelleth with thee in your land thou shalt not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt; I am the Lord your God." Such was the beautiful enunciation and the divine authentication of the principle of national hospitality. The reason for it, or rather the motive that should incite to it, is given as the occasional requisition for its exercise toward ourselves. It is an imperial fruit of the comprehensive law of true charity, which in the mutations of society and in the orderings of Providence that drive the various individuals of the race from one land to another, may become of practical advantage to all.

Nor was this an isolated injunction. The same terms of hospitality were often enjoined upon the chosen people in language equally emphatic and significant. Most careful provision was to be made for the interests of the alien, and in return for such courtesy and as the legitimate result of it it was promised that strangers shall stand and feed your flocks and the sons of the alien shall be your plowmen and vine dressers and shall build the old wastes and repair the desolations of the cities. National courtesy would result in national aggrandizement, and the hospitality which cheered the stranger should return a sevenfold blessing upon the land. Thus in the Jewish theocracy, that perfect model of a State, because its laws were expressive of infinite wisdom and prescriptive of the Divine will, was furnished a safe asylum for the oppressed of all nations; and no sooner had the foot of the stranger fallen on Judean soil than his person was invested with the respect and affection conferred upon a citizen. Over him the law spread its protecting ægis, and secured to him the rights of one born in the land. No matter from what tribe or of what religion; whether he had joined in the fanatic revelries which had ruffled the bosom of the placid Nile, or assisted in the services of Sidonian worship, or bowed at the altars of Baal and Ashtaroth, or offered his children to the brazen arms of an unpitying Moloch; be he who, or come he whence he might, he was to be embraced in the enclosure of a sacred hospitality, and loved and protected as one born to the manor. Say what we may of the policy of such a law for aliens, we can but admire its generosity and beauty, and revere its principle as the expression of the will of Him beside whom all the gods of the heathen were vanity and a lie.—*W. G. Lord.*

PHILADELPHIA MARKETS.

Flour and Meal.—Flour is still quiet. There is a moderate demand for city use at $9 75 to $11 00 per barrel for common, extra and fancy brands. Rye Flour is held at $7 25, and Corn Meal at $4 37 per bbl. for Pennsylvania.

Grain.—There is very little doing in Wheat; fair to prime red is quoted at $2 30 a $2 35, and 400 bushels of white at $2 42 a $2 48. Rye is selling at about $1 34. Corn is steady at 99c. afloat and 97c. in store. Oats are dull; sales of Pennsylvania at 54c.

Cattle Market.—The arrivals of Cattle during the past week at Wm. L. Torbert's Avenue Drove Yard, by the Pennsylvania Railroad, amounted to 200 head, and at other yards about 1000, making a total of 1200 Beef Cattle, all of which sold at from $9 50 to $11 50 per 100 lbs., which is a decline of 50 cts. and $1 per 100 lbs. 4000 head of Sheep were disposed of at 4½ to 5 cts. per lb., or $1 50 to $5 per head. Lambs sold at $2 00 apiece. 1000 head of Hogs were $8 00 and $8 25 per 100 lbs. 130 Cows and Calves were sold at from $25 to 70. Calves from $3 00 to $6 00 each.

FRIENDS' CENTRAL SCHOOL, BOYS' DEPARTMENT.—The Committee in charge of this Institution having engaged the services of Aaron B. Ivins as Principal Teacher, are now prepared to recommend it to the attention and patronage of Friends and others.

The Boys' School will be re-opened on the first Second day in the Ninth month next, and conducted on the principles heretofore adopted, except that there will be two sessions per day instead of one.

Lectures on the accustomed branches of science will be delivered, as usual, to both schools.

The prices of tuition have been fixed according to the respective classes, at 25 dollars, 20 dollars, and 15 dollars, per term of twenty-two weeks. The only extra charge is for books, as heretofore.

Information on the subject may be obtained on application to

Samuel J. Levick,
200 N. Third St.
Macpherson Saunders,
28 N. Fourth St.
John J. White,
206 Arch St.
Martha Mellor,
5 Franklin St.,
Philadelphia.

6th mo. 16.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Summer Session of this Institution will commence on the 21st of Fifth month, and continue twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the session. No extra charge.

For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. Office, Burlington Co., N. J.

4th mo. 21—3m.

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To the Editors of Friends' Intelligencer.

The accompanying letter from John Humphrey to Thomas Lloyd is taken from an ancient manuscript found among the papers of my father, Hugh Foulke, and has probably never been published.

Believing that your paper is an appropriate place for ancient documents and other valuable matter, particularly relating to the history of our Religious Society, which should not be lost, I give also the following reminiscences to induce others to rescue from oblivion, that which will be interesting and profitable to posterity.

It appears from a deed now in our possession, that John Humphry took up a tract of land in the township of Gwynedd, about the year 1700. He and John Hugh were the first settlers of the meeting there. They commenced by holding meetings in their own houses, alternately, until Cadwalleder ap Evan," with many others, were remarkably led to meet with them and became members of the society. They then built a house near the middle of the township, and became incorporated with Haverford Monthly Meeting. But they soon needed a larger building, and in 1711–12, they erected a stone house which stood until the year 1823, when the present one was built.

Afterwards the Monthly Meeting was established at Gwynedd, and composed of Richland, Exeter, Plymouth and Providence meetings. John Humphry was highly esteemed and beloved by the fathers of that day. He was one who "suffered joyfully the spoiling his goods for conscience sake," and experienced largely, adversity in Wales and prosperity in Pennsylvania, knowing, by experience, the safety of the former and the danger of the latter.

Near the meeting house John Evans resided, who is so affectionately spoken of by Jane Wilkins in one of the late numbers of your paper. He was the son of the before mentioned Cadwalleder ap Evan, and it is related, that on one occasion a friend from Richland came to dine with him, and then rode home, twenty miles, but returned early next morning and informed him that he had left the day before under a great weight of exercise, and had not been able to eat or sleep on account of not obeying the command to visit John Humphry, and desired to know of John Evans, if he would accompany him. To the invitation to alight and take some refreshment he replied, "Nay I must neither eat nor sleep, nor turn aside to the right or the left, until I have performed mine errand." John Evans then without hesitation went with him. The communication to John Humphry was in substance as follows: "Thou hast known the merciful dealings of the Lord with thee. He sustained thee in Wales, and his powerful arm of deliverance was with thee in times of sore persecution and great suffering. He brought thee safely over the ocean, and here he has greatly prospered thee in this province of Pennsylvania, so that the wilderness has become to thee a fruitful field, and now the Lord hath sent me to tell thee that thou hadst better burn all thy bonds and mortgages, than suffer thy money to descend to thy posterity, for it will prove the downfall and ruin of many of them." John, like the young man we read of in the Testament, "turned away sorrowful for he was very rich," but the prediction was fulfilled in several instances.

The friend returned home with the rich reward of sweet refreshing peace. J. F.

Gwynedd, 6th mo. 1855.

LETTER FROM JOHN HUMPHRY TO THOMAS LLOYD.

Worthy and beloved Friend,—When I call to remembrance the former days, after we were illuminated, we suffered a great fight of affliction, being made a gazing stock, both by reproach and affliction. While we were companions to them that were so used, we took joyfully the spoiling of our goods; the lugging and tearing our bodies to goals and prisons, and lying long nights in the winter season upon the bare ground, and sometimes without any repast. Going to meetings with our lives, and all that we had, in our hands, being made willing to sacrifice all, if the Lord called us thereunto. Oh! the joy and

consolation our souls enjoyed, in all those tribulations; none could take it from us; our adversaries were our judges and legislators, and those that spoiled us thought they did God good service, yet our joy remained entire, and which assured us that the promise of Christ was made good unto us. Well, we were delivered from that outward trouble, and transplanted unto another soil,* where we did suppose that our "judges were restored as of old and our councillors as at the beginning," putting us on the stage to represent God's light and life to the view of the world, having our meetings at our own leisure, and the laws at our pleasure, to propagate the same in a plentiful country, where the Lord giveth the former and the latter rain, and the appointed seasons of our harvest, all enjoying their own labor, and none to make us afraid. What could we desire more? But alas! what availeth all this now whilst a dead fly marreth our ointment, so that the virgins cannot smell? Our meetings, by reason of railings, scoffing and provoking to anger, (but not to love,) prove sometimes for the worse, and not for the better. The disorders appear to exceed not only the bounds of Christianity, but the very heathen in their solemn assemblies. The uncivil treatment thou in particular received at the Quarterly Meeting (from the opposite party,) and the disorder of the discourse which passed there, brought fresh to my remembrance, the manner and method of the discourse at Lawyllin between thee and the bishop of St. Asaph, which was carried on by their side with far more modesty, gravity, deliberation and sobriety towards thee, than the measures thou hast received from George Keith and his party.

Although the Council hall was full of all sorts of people; the bishop and his train of priests of all ranks; a full bench of Knights and Esquires of several thousands a year; all the gentry from town and country, the vulgar of all sorts, which did fill up the Hall to the full; I was standing behind thy back at the stage, where I could behold the whole multitude over. I dare say to the truth of my knowledge, that for two days together, while the discourse continued from morning till evening, I have not seen or heard any uncivil word or action, railing or reviling; neither did the bishop permit (as thou well knowest) any of the people or priests to speak one word, save Dean Humphrys (now as I hear Bishop of Bangor) and that outlandish disputant, which Bishop Lloyd called upon to manage the dispute, against thee and thy brother only.

The Clerks and Lawyers made it their business to take down the heads of the syllogisms in order for the press. However, as thou knowest, there was so much modesty and morality among them, so as to bridle their tongues, though they had power to say and do as they pleased: upon the whole it was agreed at the conclusion not to publish the dispute.

I wonder that G. K., with all his arts and parts, cannot bridle his tongue. I beheld him the other day, with a single eye out of all prejudice, and he appeared to me armed with the strong man's armour; elevated above the witness of God in himself; cavilling and quarelling, making so many needless distinctions about the ingrafted word, which is able to save the soul, and which is the same to day, yesterday and forever.

The drift of my writing to thee at this time is to impart my present cogitations, by comparing the present time with times past; times of suffering, and times of governing, the safety of the one, and the danger which attends the other. I look upon government to the followers of Jesus, as a high pinnacle, where possibly satan may be permitted to elevate them to the top thereof, and from thence show them the world and its glory, which they could not behold from the low valley of humiliation and affliction, where self is of no reputation; having no power to defend themselves, but leaning entirely on the breast of their beloved. Oh! those jarrings in our meetings, how it bereaves us of those joys and comforts that our enemies could not deprive us of. By these ponderings I am so troubled, and my spirit overwhelmed within me, that I am ready to cast myself under the shady trees amongst the creeping worms, and say to the small ant, busied in the dust, thou art my brother; and to the turtle dove which moaneth for her mate, thou art my sister.

From thy poor friend and brother, who desires to make his abode in the true Integrity,

While I am

JOHN HUMPHRY.

EARLY PIETY.—NO. LVII.

MARY BASS was the eldest daughter of Henry and Elizabeth Bass, of Ramsay, in Huntingdonshire, and was born about the year 1775. She was considered an exemplary young woman, and as she was bereft of her pious mother at a very early age, the care of a large family soon devolved on her. Her mother was daughter of Isaac and Barbara Grey, of Hitchin; and on the decease of Henry Bass, which took place in the year 1796, his three daughters settled in that town.

In the year 1799 she showed symptoms of that disease which was the means of terminating her earthly course. It was thought to be the afflicting ailment known by the descriptive name of water on the head. The pain which it occasioned was at times very intense, and did not always occur without inducing a temporary delirium.

She did not at first appear to believe that her

* Pennsylvania.

disease was mortal, as will further appear; and she suffered a long train of deep bodily suffering with great resignation.

Taking leave once of a brother, she advised him to be diligent, saying, "I am sure there is need of it, for it is a hard thing to have anything to do on a sick bed. What a comfortable thing it is that I have nothing to do! But I believe I shall get better." Her brothers, for it seems more than one were present, appearing affected, she added, "You need not grieve, for if I die, I shall go to heaven." Something similar to this she said to one of her sisters, "If I die, it is hid from me, and no doubt wisely so. It is often the case. I do not wish to be presumptuous about it, but I do not think I shall. If I do, you have had a greater loss." Here she referred to that of their parents. After having passed a few days in comparative ease, her pain returned with great violence; on which she remarked, "How trying it is to pass through the fire a second time." On another occasion, being in great suffering, she signified her apprehension that she should soon be laid low. To an aunt she once said, "I do not wish to be selfish, but I think I had rather die than live."

She once desired a sister to be called up in the night, for she had felt herself so much exausted by the pain that she seemed to believe her end to be approaching. When her sister arrived, she addressed her thus: "Let me kiss thee, my dear sister;" then pausing added, "Canst thou give me up?" Her sister expressed her hope of submitting to the will of Providence, and Mary replied, "But thou wouldst do it cheerfully." On First-day evening, after a great-deal of suffering, she said, "I am now only waiting the will of the Lord;" but a sense of her close was not yet given her, for, after a pause, she added, "I do not know but I shall get better yet."

The Third-day following, she was very quiet and composed and she desired to hear some of the Scriptures read. This had not been done for some weeks, though it had been her daily practice when in health. After this had been done, she remarked that it seemed to her like First-day; "Indeed," said she, "it has been to me a Sabbath, a holy day of rest." In the evening she said, "When the pain has sometimes been so great as to make me sweat to a great degree, then I have thought my sufferings, though great, were nothing in comparison to sweating great drops of blood, through agony of mind."

At another time she observed one of her brothers to weep, and said to him, "Don't grieve." Her brother then expressed his sympathy, and his hope that she might be favored with a little ease: to which she replied, "It is very kind. If it had not been for the presence of the Lord, my sufferings would have been tenfold; but he has been exceedingly good to me all through my illness."

Once, on a First-day, in the afternoon, after having been very ill, she broke forth into supplication, saying, "Lord God Almighty, permit me this once to supplicate thy holy name on behalf of my dear brothers and sisters, both present and absent. Be pleased, O Lord, to multiply their blessings. Feed them with food convenient for them. Make them as pillars in thy house. And my dear sister ——, be pleased to sanctify her afflictions unto her. Grant her patience, O Lord, thou canst do all things according to thy might. And if it be thy will, receive my soul, and grant me an easy passage into thy kingdom. Thou knowest I love to serve thee above all things, and if I have withheld anything that is right, it has not been through disobedience, but for fear of being too forward." After some time she added, "I am glad that I am thought worthy to be taken from the troubles that come, for they will be great, and I hope Friends will stand fast."

The same evening she was assisted to get out of bed, when she addressed several of her relations, who were standing by, after this manner: "You cannot think how easy this illness has been made to me. The Lord has been so good to me, that I have not even thought the time long. I can't see my way to heaven clear yet; but I do not know that anything is in my way." A relation remarking that she hoped there was nothing in the way but time, Mary replied, "I hope not. If there was, I hope the Lord would make it manifest, for he has been so kind to me." After sitting awhile in great composure of mind, she said, "The land mourns because of great bloodshed. God forgive them, for they know not what they do."

About this time, one of her brothers, not having been lately present, came to see her; with which visit, though she was very ill, she appeared to be much pleased; and after expressing her gladness, she advised him not to look at others for example, but to follow the dictates (of truth) in his own mind. A wish for her recovery having been mentioned by one of the company, she replied, "The Lord is able to raise me up now as at the beginning, if it be his will. If not, I hope he will soon release me."

She continued about three weeks after this, in great quietness of mind, and several times signified that she was only waiting to be released, being perfectly resigned to the will of Providence, which ever way her disorder might terminate.

Thus being favored to close her days in great peace, on the the 20th of the 12th month, 1799, and about the twenty-fourth year of her age, she expired without a sigh.

Account him thy real friend who desires thy good rather than thy good will.

From Barclay's Anecdotes.

VISIT AT WIETWART.

The succeeding relation is given by William Penn in the account he has left of his travels in Holland and Germany, in the year 1677. This journey appears to have been undertaken solely on a religious account; in part, to visit and confirm his fellow professors in that precious testimony and doctrine, of which they had partaken, and partly that he might contribute (under the express appointment, direction, and assistance of his holy Leader,) to the expansion and spread of the kingdom of Christ,—that blessed kingdom which is declared to be "*Righteousness, peace, and joy in the holy Spirit.*" Rom. xiv. 17.

"Having refreshed ourselves with food, we took waggon for Wietwart, the mansion-house of the family of the Somerdykes, where *J. de Labadie's company resideth, it being strong upon my spirit to give them a visit. We got thither about five; and as we were walking over a field to the house, we met a young man of that company, who conducted us in. I asked for Ivon the pastor, and Anna Maria Schurmans. Ivon presently came with his co-pastor; they received us very civilly, desiring me to come in. But foreseeing my time would be too short for my message, the sun being near setting, and having two English miles of unknown way to our lodging, on foot, I desired them, that they would give me an opportunity the next morning, which they readily complied with. So I took my leave of them, who in a friendly manner brought us a little on our way. That night a great weight was upon my spirit, and especially the next morning; yet my faith was in the power of God, and I had a plain sense that I should have a good service among them, that I should clear my conscience, and my peace should rest with me.

"The next morning I returned to them, and John Claus with me. So soon as we came we were shewn into Anna Maria Schurmans' apartment, where also was with her one of the three Somerdykes.

Anna Maria Schurmans is above sixty years of age, of great note and fame for learning, in languages and philosophy, and hath obtained a considerable place among the most learned men of this age. The Somerdykes are daughters of a nobleman of the Hague, people of great breeding and inheritances. These, with several other persons, being affected with the zealous declamation of J. de Labadie, against the dead, formal churches of the world, and awakened to seek after a more spiritual fellowship and society, separated themselves from the common Calvinist churches, and followed him in the way of a refined independency.

"They are a serious, plain people, and are come nearer to Friends, as in silence in meetings, women's speaking, preaching by the Spirit, plainness in garb and the furniture of their houses. With these two, we had the company of the two pastors, and a doctor of physic. After some silence, I proposed this question to them: What was it that induced them to separate from the common way they formerly lived in? I desired them that they would be pleased to be plain and open with me, as to the ground of their separation; for I came not to cavil, but in a Christian spirit to be informed.

"Upon this, Ivon, the chief pastor, gave us the history of J. de Labadie's education, how he was bred among the Jesuits, and deserted them and embraced the Protestant religion, and of his great dissatisfaction with the Protestant churches. Adding several solemn appeals concerning the simplicity and integrity of their hearts in these things.

"Ivon having done, A. M. S. began. She told us of her former life, of her pleasure in learning, and her love to the religion she was brought up in; but confessed she knew not God or Christ truly all that while. And though from a child God had visited her at times, yet she never felt such a powerful stroke, as by the ministry of J. de Labadie. She saw her learning to be vanity, and her religion like a body of death; she resolved to despise the shame, desert her former way of living and acquaintance, and to join herself with this little family, that was retired out of the world; among whom she desired to be found a living sacrifice, offered up entirely to the Lord. She spoke in a very serious and broken sense, not without some trembling. These are but short hints of what she said.

*In another part of the Journal W. Penn thus describes this person. "This man was a Frenchman, who being dissatisfied with the looseness and deadness of the French Protestants, even at Geneva itself, left them and came to Holland, and so vehemently declaimed against the apostacy of the priests and people there, that the clergy were enraged, and stirred up the magistrates against him; and the rather, because many followed him and several women of great quality.

"I was moved to visit this man and his company six years ago, and did see him and his two great disciples; but they would not suffer me to see the people, which I labored for. I in that day saw the airiness and unstableness of the man's spirit, and that a *sect-master* was his name; and it was upon me, both by word of mouth and writing, to let them know, that the enemy would prevail against them to draw them into inconvenient things, if they came not to be stayed in the light of Jesus Christ, and to know the holy silence; and that at last they would come to fall out one with another and moulder away. This is in some measure come to pass, as I feared; for I clearly perceived, that though they had received some divine touches, there was a danger they would run out with them, and spend them like prodigals, not knowing then where to stay their minds for *daily bread*. Yea, though they were something angelical, and like to the celestial bodies, yet if they kept not their station, they would prove fallen stars. They moved not in the motion of Him that had visited them, but were filled with gross mixtures. Yet I believed well of some of the people, for a good thing was stirring in them."

"Then one of the Somerdykes began in a very reverent and weighty frame of mind, and in a sense that very well suited her contempt of the world: she told us how often she had mourned from her young years, because she did not know the Lord as she desired; often saying within herself, 'If God would make known to me his way, I would trample upon all the pride and glory of the world.' She earnestly expressed the frequent anguish of spirit she had because of the deadness and formality of the Christians she was bred among, saying to herself, 'O the pride, O the lusts, O the vain pleasures in which Christians live! Can this be the way to heaven? Is this the way to glory? Are these the followers of Christ? O no! O God, where is thy little flock, that will live entirely to thee, that will follow thee? Make me one of that number.' 'And when,' continued she, 'the servant of the Lord, J. de Labadie, came into Holland, I among others had a curiosity to hear him, and with several was deeply affected. 'He spoke the very thoughts of my heart; my heart was pricked when I heard him; and I resolved by the grace of God to abandon all the glory and pride of this world, to be one of those that should sit down with him in a separation from the vain and dead worships of this world. I count myself happy that I ever met with him, and these pastors, who seek not themselves, but the Lord. And we are a family that live together in love, of one soul and one spirit, entirely given up to serve the Lord; and this is the greatest joy in the world.'

"After, Du Lignon the other pastor, gave us also an account of his inducement to embrace J. de Labadie, but not so livelily.

"After him the doctor of physic, that had been bred for a priest, but voluntarily refused that calling, expressed himself after this manner, 'I can also bear testimony in the presence of God, that though I lived in as much reputation at the university, as any of my colleagues, and was well reputed for sobriety and honesty, yet I never felt such a living sense of God, as when I heard the servant of the Lord, J. de Labadie:' adding, 'The first day I heard him, I was so struck and affected that I can truly say, through the good grace of God and the conduct of the holy Spirit, it was to me as the day of my salvation; he did so livingly touch my heart with a sense of the true Christian worship: upon which, I forsook the university, and resolved to be of this family. And this I can say in the fear of the Lord.'

"Then Ivon thus concluded, 'This is what I have to say concerning the work of God among us.'

"All this while, I minded not so much their words, as I felt and had unity with a measure of the fine sense that was upon them. Certainly the Lord hath been among them; yea, I had a living sense in my heart, that something of the breath of life had breathed upon them, and though they were in great mixture, yet that God's love was towards them.

"After some silence, I began on this wise. I come not to judge you, but to visit you; not to quarrel or dispute, but to speak of the things of God's kingdom; and I have no prejudice, but great love and regard in my heart towards you: wherefore hear me with Christian patience and tenderness.

"'I do confess and believe that God hath touched your hearts with His divine finger, and that his work is among you: that it was his Spirit that gave you a sight of the vanity and folly of this world, and which hath made you sensible of the dead religions that are in it. It is this sense I love and honor; and I am so far from undervaluing or opposing this tender sense I feel upon you, that this it is I am come to visit, and you for the love of it. And as for the reproaches that may attend you on the score of your separation, with all the reports which therefore go concerning you, they are what I respect you for, being well acquainted with the nature and practice of this world towards those that retire out of it.

'Now since I have with patience, and I can truly say, with great satisfaction, heard your account of your experiences, give me the like Christian freedom to tell you mine, to the end you may have some sense of the work of God in me: for those who are come to any measure of divine sense, they are as looking glasses to each other, as face answereth face in a glass.'

"Here I began to let them know how, and when the Lord first appeared unto me, which was about the twelfth year of my age, anno 1656. How at times, betwixt that and my fifteenth, the Lord visited me, and the divine impressions He gave me of himself: of my persecution at Oxford, and how the Lord sustained me in the midst of that gross darkness and debauchery: of my being banished the college; the bitter usage I underwent when I returned to my father; whipping, beating, and turning out of doors, 1662. Of the Lord's dealings with me in France, and in the time of the great plague in London. In fine, the deep sense He gave me of the vanity of this world; of the *irreligiousness* of the religions of it. Then of my mournful and bitter cries to Him, that he would shew me his own way of life and salvation, and my resolutions to follow him, whatever reproaches or sufferings should attend me, and that with great reverence and brokenness of spirit. How, after all this, the glory of the world overtook me, and I was even ready to give up myself unto it, seeing as yet no such thing as the primitive spirit on the earth; and being ready to faint concerning my hope of the restitution of all things.

It was at this time that the Lord visited me with a certain sound and testimony of his eternal Word, through one of those the world calls *Quakers*, namely, Thomas Loe. I related to them the bitter mockings and scornings that fell upon me, the displeasure of my parents, the invectives and cruelty of the priests, the strangeness of all my companions: what a sign and wonder they made of me; but above all, that great cross of resisting and watching against mine own inward vain affections and thoughts.

"Here I had a fine opportunity to speak of the mystery of iniquity and ungodliness in the root and ground, and to give them an account of the power and presence of God, which attended us in our public testimonies and sufferings; after an indirect manner censuring *their* weaknesses,* by declaring and commending the contrary practices among Friends, too large to be here related. And notwithstanding all my sufferings and trials by magistrates, parents- companions, and above all from the priests of the false religions in the world, the Lord hath preserved me to this day, and hath given me an hundred fold in this world, as well as the assurance of life everlasting: informing them of the tenderness of my father to me, before and at his death; and how, through patience and long-suffering, all opposition was conquered.

"Then I began my exhortation unto them, which was as follows. That since God had given me and them a divine sense of Himself, our eye should be to Him, not to man; that we might come more into a silence of ourselves, and a growth into that heavenly sense. That this was the work of the true ministry, not to keep people to *themselves*, ever teaching them, but to turn them to God, the new covenant Teacher, and to Christ, the great gospel Minister. Thus John did, and thought it no dishonor that they left him, to go to Christ. 'Behold the Lamb of God,' said he, 'that taketh away the sin of the world!' And even John's disciples left him to follow Christ. Nay, John testifies of himself, that he was to 'decrease,' and Christ was to 'increase.' Wherefore I pressed them to have their eye to Christ that taketh away the sin, who is from heaven, heavenly; to see that He increase in them. Yea, that henceforth they should 'know no man after the flesh; no, not even Christ himself.' 2 Cor. v. 16. That their knowledge of, and regard to, and fellowship with, one another, should stand in the revelation of the Son of God in them, Gal. i. 16, who is God's great Prophet, by whom God speaketh in these later days. And if their ministers were true ministers they would count it their glory to give way to Christ, and that they decrease, and Christ increase; that the instrument give way to Him that useth it, the servant to the Lord. This, though it might seem to detract from the ministers, yet it is the glory of a true minister, that God and Christ should be *all in all*, and that his will should be fulfilled. For, I told them, the day of the Lord God was come, and all people must look to him for salvation; that all people must now come to keep God's great sabbath, to rest from *mere man*, and the spirit of man, and from all men's thoughts, words and works; and that if they were true believers, they were at least entering into their rest. Heb. iv. 1, 3.

I closely recommended to them, that they might not be of those that begin in the Spirit and end in the flesh; Gal. iii. 3. 'Therefore,' said I, 'let Christ have his honor; let Him preach and speak among you, and in you, and you in him; and by him only sigh, groan, pray, preach, sing, and not otherwise, lest death come over you: for thereby the apostacy came in, by their going before Christ, instead of Christ going before them.'

"I further directed them to wait in the Light and Spirit of judgment which had visited them that all might be wrought out that was not born of God; so would they come to be born of the incorruptible seed, by the Word of God, which liveth and abideth for ever.' 1 Peter i. 23, that they might be a holy priesthood, that offers up a living sacrifice with God's heavenly fire, that He might have his honor in them all, and through all, by Jesus Christ. 1 Peter ii. 5. And turning myself towards the Somerdykes, with a serious and tender spirit, I thus expressed myself: 'That *you* should be pilgrims in the inheritance of your Father I have a deep and reverent sense of. O that you might dwell with him for ever and exalt him that hath so visited you, with whom are the rewards of eternal blessedness.'

So I left the blessing and peace of Jesus among them, departing in the love and peace of God: and I must needs say, they were beyond expectation tender and respectful to us; all of them coming with us to the outer door, except the ancient Anna Maria Schurmans, who is not able to walk; giving us their hands in a friendly manner, and expressing their great satisfaction in our visit. And being come to the porch, and meeting several persons of the family, I was moved to turn about and exhort them, in the presence of the rest, to keep to Christ, that he had given them a sense of the spirit of this world and had raised desires in them to be delivered from it:— and to know no man after the flesh but to have their fellowship in Christ, union and communion with God, and one with another, that all their worship and performances might stand in Him, that He might be all in all:

*The work of the Lord among many serious persons in that day and country, appears from W. P.'s account to have been obstructed by a fear of man, a shame of the cross, and a shrinking from persecution; which inclined them rather to a retired way of life, than to an open profession of their religious opinions.

siring that the Lord might keep them in his fear all the days of their appointed time, that so they might serve Him in their generation, in his own universal Spirit, to his glory, who is blessed for ever!

"The Lord comforted my soul in this service: yea all that is within me magnified his holy name, because of his blessed presence that was with us! O let my soul trust in the Lord, and confide in him for ever! O let me dwell and abide with him that is faithful and true, and blessed for evermore!

"The two pastors and the doctor came with us a field's length where we took wagon; and the chief of them took occasion to ask me if the Truth rose not first amongst a poor illiterate, and simple sort of people? I told him, yes, that was our comfort, and that we owed it not to the learning of this world: 'Then, said he, 'let not the learning of this world be used to defend that which the Spirit of God hath brought forth; for scholars now coming among you, will be apt to mix school-learning among your simpler and purer language, and thereby obscure the brightness of the testimony.' I told him, it was good for us all to have a care of our own spirits, words, and works, confessing what he said had weight in it, telling him, it was our care to write and speak according to the divine sense, and not human invention. So, in a very sober and serious manner, we parted."

For Friends' Intelligencer.

We profess to be Christians, but in what estimation must that Christianity be held by the slave, which appears insufficient to convince its professors that paying the master for the products of his labor promotes and perpetuates his bondage!

It is to be presumed there are few, if any, who do not hold slaves, but will frankly acknowledge slavery to be unjust and wrong; but alas! how many of these give their countenance and aid to the system by the purchase and consumption of the proceeds of the slave's labor. Inconsistent as this practice may be, it has its advocates and apologists; some making one exception and some another. Among these, the following has not unfrequently a prominent place. That the products of slave labor are so interwoven with commercial transactions as to render nonparticipancy impracticable; and that under these circumstances, to deal in and consume such products has been, with few exceptions, deemed by all classes just and legal, and that this has been a long established practice.

Now let us examine these reasons, and see how much weight they are entitled to. How is nonparticipancy impracticable in the free States? when cotton, sugar, and rice can be had from free labor—and to be without tobacco would be a blessing. These are the products relied on for the support of slavery in this country. But we may be reminded that these free products are but of small amount in market; then why not increase the demand, since it is an acknowledged law of trade that supply follows demand; and as a small demand has brought a small supply into the market, so an increased demand would furnish a proportionably increased supply. Stolen goods are not openly offered as such for sale, in the cities of New York or Philadelphia; there is no demand for such goods, law and custom being against the sale of them. But for slave-labor products there is a large demand, unrestrained by law or general custom. Is the procurement of the latter attended with less injustice, less cruelty and suffering, than the former? Nay, with much more. Why not, then, reject the latter on the same principle and to the same extent as we do the former? The case is so clear that, were it considered with candor and impartiality, the path of duty must be obvious.

But we shall be told that the system of slavery obtains support through other and more indirect means, which it is scarcely possible to avoid. Admitting this to be the fact, (although the existence of the system is dependent upon the demand for the three or four articles named,) impossibilities are not required; so that even such circumstances can form no valid objection to adopting nonparticipancy as far as practicable. This just and right step being taken, would no doubt open the way for others. To excuse ourselves for sharing in these products because of long and general practice, this would be an attempt to see with another's eyes, in order to shun responsibility; and in no case can be better than a fig-leaf covering. Such reasoning, offered by the slaveholder, in defence of his practice we should deem conclusive evidence of a bad and defenceless cause.

Do we not adopt the conclusion that we cannot clear our hands of slave-labor products in the same spirit as the slaveholder does in respect to freeing his slaves? Cannot the principle of nonparticipancy be carried to an extent all-sufficient to clear ourselves from the responsibility of slavery, while at the same time it would be a means of its abolishment? To do so would involve a very small privation when compared with the injuries the system inflicts upon master and slave—indeed the case hardly admits of such a comparison.

It is one thing to mourn over the evils of slavery, and another, and very different thing, to apply the appropriate remedy.

How frequently do we hear individuals expressing their deep concern on the subject of slavery, and coming at last to the conclusion that they see no way to do anything to aid in its extinction, as though it were an evil without a remedy, and not one of man's creating. Do not

such too little consider that, to be the commercial patrons of the master, is to give support to the system, and that were the exhortations obeyed, "Touch not, taste not, handle not," "cease to do evil, learn to do well, seek judgment, relieve the oppressed," it would tend powerfully to aid in the abolition of slavery? D.I.

Quaker Hill, 25th of 6th mo., 1855.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 28, 1855.

London Yearly Meeting.—As many of our readers will, doubtless, feel an interest in the proceedings of London Yearly Meeting, and especially in that portion of them which relates to the separation in Ohio, we insert in this number some extracts from the account published in the London Friend of last month. Having no wish to meddle with the controversies of those who belong to an organization distinct from ours, we have seldom noticed them in any way; and we trust that our members, far from exulting in their dissensions, will on the contrary, only see the greater necessity for the exercise, among ourselves, of patience and forbearance; and for the extension of Christian charity towards others.

The editors of the London "Friend," in commenting on the proceedings of their Yearly meeting, express their concurrence with the conclusion to which it came, although they acknowledge "It is a wise and good practice of our society that when there is brought forward in our meetings for discipline any important subject on which the views of Friends are not only various, but on which there is almost an equal amount of weight of opinion on either side, to refrain from taking any step which may in such a state of feeling compromise a meeting, and from making a decision which it is difficult or impossible to recall."

The British Friend, published at Glasgow, contains a narrative of the same proceedings, which does not differ materially from the other, but the editors express their dissent from the conclusion of the Yearly Meeting in the following language:"

"We are so hard pressed for space, that we can scarcely offer a single remark on the conclusion of the meeting in regard to the Ohio Epistles. Either of the other courses indicated in the report would, in our judgment, have been not only much the safer, but far more likely to accomplish the object which all desire. It has occurred to our own minds, in reference to this matter, how we have long been wont, in explaining to inquiring persons the composition of our meetings for discipline, the most liberally constituted of any body of professing Christians in the world—and our mode of managing church business without ever taking a formal vote by numbers,—we were in the habit of saying, in case of a difference in judgment, that Friends forbore coming to a decision in important cases, even if that difference was but small, preferring to wait till a future time for determining that which we were satisfied was in itself right, rather than wound the minds of brethren who were not prepared to acquiesce. We feel in the case before us, while so much want of harmony was evinced and the meeting deciding to go forward in such circumstances, especially if it should unhappily become any thing like a general practice, we shall be obliged to give up in future all such explanation of our usage as that above referred to; and in this respect as regards our religious society, be led to adopt the mournful exclamation "The glory is departed."

Entirely differing as we do, from the conclusion to which the meeting came, we have yet no wish to disturb it. May it be overruled for good and be productive of that which it is hoped by many will be the result, "the promotion of unity and harmony among our American brethren."

The interesting reminiscences and letter contained in the present number, were furnished by a correspondent, accompanied with the information that the letter was supposed to have been written at the time of the troubles with George Keith.

In perusing it we were afresh awakened to serious reflection upon the past, present, and probable future condition of our religious Society.

"Line upon line" is found, to give satisfactory information of the zeal and fidelity of our fore-fathers. Putting shoulder to shoulder in the work of lifting up the standard of truth and righteousness in the earth, they were enabled to exalt it so far above the crowd of worldly interests and vain delusions that the people could plainly behold the inscription written thereon,—"Holiness unto the Lord."

It is not because "precept upon precept" is not taught in the present day, that there are apparently fewer added to the church than in the times of buffeting and scourging. It is not because the light has been withheld, that "blindness has in part happened unto Israel." It is for want of that humble condition of mind

which could in sincerity say, "Do with me, Lord, as seemeth good in thy sight," rather than seeking to search into the things that are too deep for our finite comprehension.

If each individual will receive with meekness the "engrafted word, which is able to save the soul," suffering it to purge and cleanse, then may there be hope for a *future* band coming forth to build up the old waste places, and restore the walls which have been broken down.

LONDON YEARLY MEETING, 1855.

The Yearly Meeting gathered as usual at ten o'clock on Fourth-day morning, the 23d. The attendance did not appear to us quite so large as on some former occasions.

The Clerk opened the Meeting, and proceeded to call over the names of Representatives.

Epistles were read from Dublin Yearly Meeting, and from the Yearly Meetings of Philadelphia, New England, Indiana, Baltimore, North Carolina, and New York.

The Clerk then said that there were two Epistles on the table, both purporting to be from Ohio Yearly Meeting. The one authenticated by one of the correspondents of this Yearly Meeting in Ohio, and the other by the other correspondent. They had been received by the Meeting for Sufferings, a minute from which body on the subject he proceeded to read. This minute said little more than that such Epistle had been received, and that both were authenticated as above stated, but gave no opinion or judgments as to which was the Epistle from the Yearly Meeting of Ohio.

After a pause, Joseph Davis remarked that he hoped not to be too hasty in expressing an opinion on the important subject before the Meeting, but it appeared to him that the Yearly Meeting itself was too large a body to discuss and dispose of such a subject satisfactorily, and he would venture to propose that it should be referred, with all the documents relating to it, to a select committee (perhaps a pretty large one) for consideration and report.

Josiah Forster had entertained the same view, but on further considering the subject, he was of opinion that it would be better to refer it to the Committee on Epistles rather than to any smaller body. Several Friends united with this view, and it was decided to adopt it. The two Epistles with other documents were referred to the Committee on Epistles consisting of *all* the Representatives, and it was intimated that the Committee would be open to any Friends inclined to attend. On the suggestion of several Friends, it was concluded that the committee should meet this afternoon in the large Meeting-house, and the Yearly Meeting adjourned to ten o'clock tomorrow morning.

When this was decided, John Pease expressed, in few words, his earnest desire that the discussions should be conducted in a large measure of brotherly condescension and *patience*. That there should be a willingness to hear with patience the views of every brother until all had arrived as nearly at a *unanimous* feeling and judgment as could reasonably be looked for.

The Meeting here adjourned.

Fourth-day, Afternoon.—On the gathering of the large Committee, it was evident that, except in name, it was the Yearly Meeting itself, for we think the assembly was rather larger than in the morning. On the proposition of Samuel Fox, John Hodgkin was appointed Clerk to the Committee, and Joseph Thorp and Joseph Pease were afterwards nominated as assistants. The minute from our Meeting for Sufferings was then read, and afterwards

Josiah Forster read a list of the various papers that had been issued touching this separation question. After which it was concluded to have all the evidence that could be produced read at the Committee. Josiah Hunt observed that he felt placed in the position of a juror, and thought it needful to have all the information that could be given. Some of the statements were only to be known through printed pamphlets and periodicals; but the Clerk considered that it would be better to waive any technical objection that might be made in this respect, rather than keep back any information from the Committee.

Accordingly, the following documents were read from the table:—

A statement from North Carolina Yearly Meeting.

An epistle purporting to be from the Meeting for Sufferings of Ohio, signed by James B. Bruff.

Another epistle purporting *also* to be from the Meeting for Sufferings of Ohio, signed by Joseph Edgerton, and a pamphlet—which occupied a long time in reading—being a statement from the "*Binns' party*," and signed by the aforesaid J. B. Bruff.

Soon after these papers were read,

Charles L. Braithwaite said that he thought, after what had been heard, and finding that three of the American Yearly Meetings had concluded to accept the epistles addressed to them, signed by Jonathan Binns as Clerk, that it would be proper for our Yearly Meeting to adopt the same course.

Josiah Forster then stated that perhaps no subject that had been brought before the Yearly Meeting of late years had so much affected him as that which was now before the Committee. That for some time it had rested on his mind as to which body it might be right to recognize; but that of late it had presented itself to his mind in a different aspect. He rejoiced that

from the evidence brought forward, there had been nothing adduced to show that there was any difference as to points of doctrine, and referring to the efforts made by Friends in extending the olive branch and in advocating the principles of peace, he would suggest that something might issue from the Yearly Meeting in shape of an Epistle which might endeavor to unite and restore to unity; and although the appearance was discouraging, it might be well to be of a hopeful mind, and if the Committee thought right to separate a few Friends to essay such an Epistle, that was rather what presented to his mind.

Several Friends expressed the opinion, that as we had travelled so far, it would be better to look further at the matter before disposing of it, and it was agreed to adjourn for this purpose to such time as the Yearly Meeting might direct; Friends being advised, in the mean time, to avoid making the subject a matter of conversation, the Clerk especially pointing out the need of circumspection and watchfulness.

Fifth-day, Morning.—Shortly after the gathering of the Meeting, John Hodgkin reported from the large Committee, that the subject referred to them had received serious attention, and the Committee had concluded to ask the Yearly Meeting to adjourn and allow the Committee at once to proceed with the said reference. After a brief discussion, as to whether it was best thus to set aside the regular business of the Yearly Meeting, it was agreed to adopt the suggestion, and a minute of adjournment was read; Friends retained their seats, and, as before, the Committee *was* the Yearly Meeting, with the simple change of clerks. In fact, it was throughout this interesting discussion what, in Parliamentary parlance, would be called "a Committee of the whole house." In the pause which preceded the commencement of business, Samuel Fox appeared in supplication, and Daniel Prior Hack, quoting the passage, "Let your loins be girded about, and your lights burning, and ye as men who wait for their Lord, that when he cometh and knocketh they may open to him immediately," expressed his belief that the more we were found in watchfulness and humility, earnestly listening for the Shepherd's voice, the more readily should we distinguish that voice from the voice of the stranger, and be more surely rightly directed in the important matter now before the meeting.

John Allen, in a lengthened address, alluded to the occurrences of bygone years, in connexion with the present division of Friends in Ohio, of the former division, in New England, and of the circumstances which, in his judgment, had led to those divisions. He alluded to the writings and the ministry of our late beloved Friend Joseph John Gurney, to the circumstances of his religious visit to America, of the difficulties which he met with there, of the proceedings of John Wilbur and his friends, and their disownment by their Monthly Meeting, confirmed by the Yearly Meeting of New England; to the course pursued by Philadelphia Yearly Meeting in refusing to acknowledge the Yearly Meeting of New England; to the decisions of Indiana, Baltimore, and North Carolina Yearly Meetings, in the matter now under consideration, and concluded by expressing his judgment, that it would be right for the Yearly Meeting to accept the Epistle signed "Jonathan Binns," and acknowledge the Yearly Meeting of which he was the Clerk. A long and interesting discussion followed, which extended over this sitting, and a long afternoon's sitting also. We can do little more than indicate the names of Friends who took the most prominent part of the discussion and the general views advocated by them. We would first observe that there was no proposition to acknowledge the Meeting represented by Benjamin Hoyle as Clerk. The difference of opinion was, whether in accordance with Josiah Forster's proposition, subsequently somewhat modified by the views of John Hodgkin, an Epistle should go to both bodies claiming to be Ohio Yearly Meeting, and all decisions on the subject of which was the Meeting most in unity with ourselves be left for another year, or, whether we should at once accept or recommend the Yearly Meeting to accept the Epistle signed by Jonathan Binns.

The former view was taken by (amongst others) Joseph Rowntree, Josiah Forster, Robert Forster, Samuel Gurney, Peter Bedford, John Hodgkin, Joseph Sturge, Grover Kemp, Daniel P. Hack, W. Matthews, S. H. Lucas, Jonathan Grubb, Thomas Knott, Jacob Green, W. Bennett, Josiah Hunt, John Sarjeant, Thomas Pumphrey, Henry Russell, and Samuel Sturge.

The grounds especially urged were, first, that Friends were not in possession of sufficient information to form a correct judgment or to justify the Meeting in taking a step that could not be recalled; secondly, that it was possible we might open by way of epistle or deputation for labor on the part of this Meeting to promote the restoration of unity in the Yearly Meeting, where it had been so unhappily interrupted, and that no such opening could be looked for after a decision which had virtually disowned one body of Friends and acknowledged another; thirdly, that there was not sufficient unity of sentiment and feeling on the subject to justify any decision upon so important a matter; that when the "cloud was upon the tabernacle it was safest to stand still;" and, fourthly, that the question regarded Ohio Yearly Meeting was, principally if not entirely, one of discipline, in which it was clear, that the body represented by Jonathan Binns were, in fact, the seceders.

To these views it was replied, that the question under consideration could not be narrowed down to a mere question of discipline, that some

thing more than mere discipline was involved, that principles were involved in which that section of Ohio Yearly Meeting which was represented by Jonathan Binns were in unity with Friends in this country, that in fact, the question of *principle* was settled some years ago in the case of the New England division, the present being a similar case, and, as to principle, bearing close analogy with that division; that those Friends who advocated delay seemed to forget that virtually a decision had been given on the main question, for while there was an almost unanimous opinion, that if any judgment were given at this time, it must be in favor of the meeting represented by Jonathan Binns, there was scarcely a single Friend desired the meeting to recognise that of which Benjamin Hoyle was Clerk; that, consequently, the success of any labors with this body was very problematical, while the evil resulting from an evidence of want of judgment and decision on our parts was certain, &c., &c. These and similar views were advanced (amongst others) by John Allen, Thomas Chalk, John Pease, Joseph Davis, Jacob Sturge, Benjamin Seebohm, Isaac Braithwaite, Jonathan Bristow, William Ball, John Candler, R. D. Alexander, George Thomas, C. Gilpin, Samuel Fox, J. H. Tuke, Joseph Pease, Henry Pease, C. L. Braithwaite, J. B Braithwaite, John Shewell, C. Hanbury, Edward Backhouse, E. Backhouse, Jun., Joseph Shewell, Joseph Eaton, &c., &c., &c.

Amidst much diversity of sentiment, there was a remarkable prevalence of brotherly love and condescension throughout the whole discussion. And when, at the close of the third sitting on this subject, the Clerk said it was evident to him that the prevailing judgment of the Meeting was in favor of recommending the Yearly Meeting to accept and reply to those Epistles, signed respectively by Jonathan Binns and Jane M. Plummer, and read a minute to that effect—he accompanied it with an expression of his earnest thankfulness for the spirit of love and condescension which had prevailed—and that he had never known a subject in which so widely differing opinions had been advocated with so little of undue warmth and with such Christian feeling. These views were supported by John Pease, who said that he could come into that Meeting with an impression of his spirit that the conclusion of the Committee might be other than that which had been arrived at, and which he believed to be a right and sound judgment, and that he could appeal to his Lord, "Thou knowest that I desire, and only desire the prosperity of thy cause;" and that he felt a confidence that whatever decision was arrived at, if it would be a right one, and now that a decision had been arrived at, which he approved, but from which many beloved brethren dissented, he could but desire that all their fears might prove to be groundless, and the hopes of those who agreed with the conclusion of the Meeting be realised.

The Committee then adjourned.

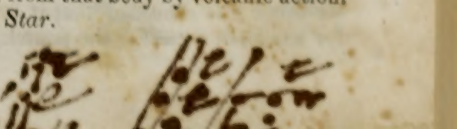
Sixth-day, Afternoon.—The Yearly Meeting met at four o'clock, and the Clerk proceeded to read twice the minute from the large Committee, and he intimated that though that Committee might be called the Yearly Meeting, as constituted almost entirely of the same Friends, it perhaps would be well that some expression of opinion should take place before the minute was formally recorded and adopted by the Meeting. It soon became evident that many Friends, who were not satisfied with the decision arrived at last evening, would take this opportunity of endeavoring to change that decision, and to a great extent the same Friends advanced the same views as they advanced yesterday, and the subject occupied another lengthened sitting.

The conclusion was at last to *receive* and *adopt* the report of the Committee; but the Meeting was not, in our opinion, so favored as in yesterday's sitting; the decision was not arrived at so calmly—the preponderance of opinion in favor of immediate action not so great.

On making the minute, the Clerk, who had not before expressed his opinion, gave his reasons for his decided judgment that the Meeting had arrived at a right conclusion.

A METEORITE.

The visitor to the Smithsonian institution, will notice in the large Hall which is designed for the Museum, a piece of iron, something in the shape of an anvil. This is a remarkable specimen of meteoric iron, and is the largest mass in this country, with a single exception. It weighs 252 pounds, is highly crystalline, highly malleable, and not difficult to cut with a saw. It was brought to this country by Lieut. Couch, U.S.A., from Saltillo, Mexico. Various theories have been devised to account for the origin of meteorites. One is, that they are small planetary bodies revolving around the sun, and that at times they become entangled in our atmosphere, lose their orbitical velocity by the resistance of the atmosphere, and are finally attracted to the earth. They are also supposed to have been ejected from the volcanoes in the moon; and a third supposition is, that they are formed from particles floating in the atmosphere. Dr. J. Lawrence Smith, who has made the subject a special study, and has analyzed this meteorite, and many others in the possession of the Smithsonian Institution, concludes that the moon is the only large body in space of which we have any knowledge, possessing the requisite conditions demanded by the physical and chemical properties of meteorites; and that they have been thrown off from that body by volcanic action. —*Washington Star.*



FLAX COTTON MANUFACTURE.

The Buffalo Democracy of the 25th inst., has the following notice of some recent experiments in New York city in the manufacture of what it calls flax cotton.

Five years ago, in Buffalo, a gentleman engaged in spinning cotton was led by a perusal of an article in Rees' Enclycopædia, to experiment upon flax fibre with bleaching salts. These he deemed to be nearly identical with a solution mentioned by Rees as employed by linen makers in Sweden to whiten the fibre before it was carded and spun —the ashes of kelp thrown into sea water. The result was satisfactory. We have seen on a reel the flax cotton produced by him.

We have now before us three samples from the New York establishment. No. 1 is pearly white, coarse, though soft, and very glossy. It has only been passed through the picker. In this state it is to be put into the market. No. 2 is to show the length of the fibre. This is $2\frac{1}{2}$ inches long. No. 3 is the same article, carded. This operation is not intended to be performed at the establishment. That will be left for the manufacturer to do. This last sample is white, soft, fine and strong, and perfectly clean. In this condition it can be spun, either alone, or mixed with wool, or with cotton. The sample would seem to leave no doubt of the practicability of the flax cotton manufacture. Yet the process is a new one, and the works at which these samples were made were put up only to systematize the invention, and organize and perfect the business.

The process of the manufacture, as it has been described to us, is this. Rough flax is cut into required lengths (say of the desired lengths of the cotton fibre) by a machine similar to a common straw cutter. Two or three tons of this "chopped stuff" are put into a steam reservoir and steamed some three hours, till the fibre is cleaned of gummy matter and separated in part from the wood. The mass is then dried. A beating process afterwards separates the fibrous from the liqueous portion of the flax. The fibrous part is next steeped for a length of time in a solution of bleaching salts, for the purpose of bleaching it. The salts are then worked thoroughly out, and the flax cotton is ready for baling and a market.

The process is a cheap one. We are informed that the beautiful No. 3 article before us costs but two cents per pound. This appears to us almost incredible—but when we take into consideration that flax is raised as a crop for the seed alone, and that consequently the straw or stalk can be afforded at a merely nominal price, we are led to think that flax cotton can be manufactured at a price vastly below the cost of "making" cotton in the slave States. There we think it is conceded that it cannot be raised for less than six cents the pound.

THE CORK TREE.

About a hogshead of acorns of the cork tree was ordered from the South of Europe for distribution in the middle and southern States for experiment or to test their adaptation to the soil and climate. Much is anticipated from their successful introduction. Should a portion of the present distribution by any untoward circumstances fail to answer expectation, care will be taken by the office to obtain another supply for those who feel an interest in growing this useful tree. It will be a subject of national importance if the introduction proves successful. Plantations should be established on every favorable locality, so that in due time the increasing want of the conntry may be fully met by the home supply. The tree grows rapidly and attains a height of upwards of thirty feet. Indeed, even in England there are various specimens over fifty feet high, with a diameter of more than three feet. Cork trees are much esteemed in Southern Europe, and land planted with them is considered the most profitable of all that is unirrigated. They seem in general to prefer those localities where gneiss, sandstone, schistose and calcareous rocks abound. The substance so familiarly known to us as "cork" is the epidermis or outer bark, which sometimes attains a thickness of two or three inches. This is rarely taken off until the tree has arrived at an age of fifteen or twenty years. This operation, which is carried on every six, seven, eight or nine years, according to circumstances, is generally completed in the months of May and June, while the sap is still active in the tree. Although easy to accomplish, some care is required to avoid injuring the real bark or "liber," which lies under the cork. A circular incision is usually made around the foot of the tree and another near the branches. Longitudinal cuts are then made; and finally, by using the handle of a hatchet as a wedge, the cork is detached from the under bark. The large branches are treated in a similar manner.

ALUMINIUM.

M. Hulot, one of the chiefs in the electrotype department of the Mint, has discovered that the newly discovered metal, aluminium, may replace platina as an element of the galvanic pile, and that this metal having zinc as an electro-negative element, gives rise to a considerable disengagement of hydrogen for several hours.

The clock made for the new Houses of Parliament has twenty-two feet in diameter, the largest in the world. Every minute the minute hand moves thirteen inches. The clock will go eight and a half days, but will strike only seven and a half days from its winding up. It is said to be an excellent time-keeper, varying but a few seconds a month.

GOD KNOWS IT ALL.

n the dim recess of thy spirit's chamber
Is there some hidden grief thou may'st not tell ?
et not thy heart forsake thee ; but remember
His pitying eye, who sees and knows it well,
God knows it all!

nd art thou tossed on billows of temptation,
And wouldst do good, but evil oft prevails ?
h think amid the waves of tribulation
When earthly hopes, when earthly refuge fails—
God knows it all!

nd dost thou sin ? thy deed of shame concealing
In some dark spot no human eye can see,
hen walk in pride without one sigh revealing
The deep remorse that should disquiet thee ?
God knows it all ?

rt thou oppressed and poor, and heavy-hearted,
The heavens above thee in thick clouds arrayed
nd well-nigh crushed : no earthly strength imparted,
No friendly voice to say, " Be not afraid ?"
God knows it all!

rt thou a mourner ? are thy tear-drops flowing
For one too early lost to earth and thee ?
he depths of grief no human spirit knowing ?
Which moan in secret, like the moaning sea—
God knows it all!

st thou look back upon a life of sinning ?
Forward, and tremble for thy future lot ?
ere's One who sees the End from the Beginning,
Thy tear of penitence is unforgot.
God knows it all!

en go to God. Pour out your hearts before him,
There is no grief your Father cannot feel ;
d let your grateful songs of praise adore Him—
To save, forgive, and every wound to heal,
God knows it all—God knows it all!

THE BOW OF PROMISE.

My Father's house on high,
Home of my soul, how near
At times to faith's aspiring eye,
Thy golden gates appear !
Ah ! then my spirit faints
To reach the land I love—
The bright inheritance of saints,
Jerusalem above.

Yet doubts still intervene,
And all my comfort flies,
Like Noah's dove I flit between
Rough seas and stormy skies.
Anon the clouds depart,
The winds and waters cease,
While sweetly o'er my gladdened heart
Expands the bow of peace.

" Forever with the Lord,"
Father, if 'tis thy will,
The promise of thy gracious word,
Even here to me fulfil.
Be thou at my right hand,
So shall I never fail ;
Uphold me, and I needs must stand,
Fight, and I shall prevail.

So, when my latest breath
Shall rend the veil in twain,
By death, I shall escape from death,
And life eternal gain.
Knowing " as I am known,"
How shall I love that word,
And oft repeat before the throne,
" Forever with the Lord."

ONE BY ONE.

One by one the sands are flowing,
One by one the moments fall ;
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each,
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one (bright gifts from Heaven)
Joys are sent thee here below ;
Take them readily when given,
Ready too to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band ;
One will fade as others greet thee,
Shadows passing through the land.

Do not look at life's long sorrow ;
See how small each moment's pain ;
God will help thee for to-morrow,
Every day begin again.

Every hour that fleets so slowly
Has its task to do or bear ;
Luminous the crown, and holy,
If thou set each gem with care.

Do not linger with regretting,
Or for passing hours despond !
Nor, thy daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching Heaven ; but one by one
Take them, lest the chain be broken
Ere the pilgrimage be done.

Household Words.

MOONLIGHT IN THE SANDWICH ISLANDS.

If Italy can boast her sunny skies just before the approach of the evening twilight, when the eye rests on a thousand tints of splendor, the Sandwich Islands can boast a flood of moonlight at once glorious and matchless. Shortly after reaching Lihue, I tried an experiment in reading by the light of the moon. I found it perfectly easy, and read several pages of Milton's " Paradise Lost." Before the hour of rest that night, I witnessed the rare phenomenon of a lunar rainbow. A shower of rain fell on the ocean immediately in front of the estate, and the beautiful iris, caused by it, stretched from one side of the horizon to the other. These lunar rainbows may be attributed mainly to two causes, the great brilliancy of the moon in this region and the highly rarefied state of the atmosphere. —*Sandwich Island Notes.*

TIME.—Time is but a name; it is what is done in time that is the substance: what are twenty-four centuries to the hard rock, more than twenty-four hours to man, or twenty-four minutes to the ephemera? Are there not periods in our own existence in which space, computed by its true measure of thoughts, feelings and events, mocks the penury of man's artifical scale, and comprises a lifetime in a day?

From the Leisure Hour.

VISIT TO THE HAUNTS OF LUTHER.

Will you, courteous reader, in your leisure hour, become my fellow traveller? I was last summer at Wittemberg, in Germany, where I was much interested in tracing the footprints of Luther. I am now in imagination going thither again: will you give me the pleasure of your company? You shall see all the memorable things in a few minutes.

This, then, is the town of Wittemberg—now in Prussia; when Luther lived in it, however, it was in Saxony. The wars of Napoleon, which changed many things in Europe, caused the transfer of the territory in which it stands from the latter kingdom to the former. It is, as you see, a fortress entirely surrounded by strong fortifications, and flanked by two batteries commanding the course of the river Elbe, on which it stands. We are now about the middle of the town, and there, just before us, is a large and respectable, though not handsome building, called the Augusteum. It is the ancient university, in which Luther was appointed to a professorship by the then Elector of Saxony. This great man was not born here, but at a town called Eisleben, also in Saxony, in the year 1483. Awed by a flash of lightning, which killed a friend with whom he was walking, he threw himself into a monastery belonging to the Augustinian friars. He became so diligent and successful a student, especially of the Bible, a copy of which he first found in the library of the house, that he acquired a high reputation, and, upon a vacancy occurring at Wittemberg, he was promoted to the chair, first of philosophy, and then of sacred theology there. A monastery of the Augustinians, the order to which Luther belonged, stands there, directly behind the Augusteum, and separated from it only by a middle-sized garden. That is the place in which Luther lived as a friar, and this garden, the little oblong beds and paths of which do not seem to have been altered since his days, is the very spot in which he took his daily walks. The monastery, you observe, is externally very ugly; but we will go into the interior presently.

In this place Luther was quietly residing with his brother friars, performing matins and vespers, and counting the beads of his rosary, diversifying his religious exercises with his periodical walks, and theological lectures, and enjoying the highest celebrity as a professor, when the town of Wittemberg, in common with a large part of Europe, was thrown into a great excitement by the arrival of a monk named Tetzel, who came with authority from the pope to effect a great sale of indulgences, or pardons from sin both prospective and retrospective, for money. Luther saw the wickedness and felt the scandal of this proceeding, and he resolved to oppose it. He accordingly wrote an argumentative paper against indulgences, in which he expressed his views in ninety-five propositions (or *theses*, as they were called in Latin,) and challenged Tetzel, with any others who pleased, publicly to dispute them. This paper, of which there is, I believe, a copy in the British Museum, he nailed upon the door of that church which you see yonder, the schloss-kirche, or castle-church, so called because it adjoins the castle. There is the very place on the door to which it was affixed.

This assault on the sale of indulgences, which had been so highly patronized, and which had brought to the papal treasury so much money, caused, you will recollect, a great excitement and a vehement controversy. It was indeed the commencement of the Reformation. Luther followed up his theses by lectures in the University, and by efforts in the pulpit. That is the church in which he officiated—the stadt-kirche or town-church, and in which he preached the gospel with great earnestness and success. It was not in that pulpit that he preached, however; you see it is nearly new; but if you will come with me I will show you the stairs that led to his pulpit. There they are, in that corner. A shabby affair are they not, according to our notions? just like a ladder up which one goes in the present day to a hen-roost. Little did it matter how Luther got into the pulpit, however, for when he was there he preached with a power which stirred the whole town, and I may say the whole country too. The excitement, indeed, spread all the way to Rome, where the pope and the cardinals were indignant, and made many attempts to put the reformer down. At first they thought this would be very easy, but they did not find it so; and after many ineffectual attempts at persuasion and intimidation, the pope issued a bull, or official document, excommunicating him. This it was fully expected would settle the matter, since such a thing had never been heard of as a simple member setting at nought a pope's bull. So it was to be, however, for Luther, strong in his convictions of the truth and not at all daunted by the threats and machinations employed against him, resolved, not only to disregard the bull of excommunication, but to do this in the most public and influential manner. He accordingly took it in his hand just outside of the town, going through the Elster gate—the very gate we are passing now—and placing himself under an oak which grew just there, he set it on fire, and burnt it to ashes in the presence of an immense concourse of people. You see an oak is growing there now, within those railings, but that is a young one, not fifty years old; the large old tree under which Luther stood was cut down by the French, for purposes of military defence, when the fortress was held by them, and this young tree was afterwards planted on the same spot by the Prussian government.

We all know that the Reformation, thus began by Luther, made great and rapid progress. After a while that Augustinian monastery was a monastery no longer, and Luther no longer a friar. He entered into domestic life by marrying Catharine von Bora, a lady who had been a nun, but who made him for many years an excellent and devoted wife. He lived as a family man in the very building in which he had lived as a friar—the Augustinian monastery—in a suite of rooms which was converted into a house for him. Come will, if you please, go up-stairs into the parlor which he and his family occupied, and which is yet preserved for the gratification of visiters. This is the room. Look round it for a moment. It is a very comfortable sitting room, sufficiently large and lofty; and indeed a room which must have been very handsome. Overlooking the decayed state of the floor, it is handsome still. You notice the ornamental character of the window and of the ceiling. Observe also the furniture. There are two very old-fashioned chairs, standing by the window. One has its back towards you, a rather large chair, with arms; that was Luther's. There sit down in it. A comfortable chair is it not? although rude and inelegant. That chair now just before you, and facing the window, smaller without arms, and belonged to Luther's wife, and many a tidy piece of work, no doubt, did she do in it. Tidy, however, is not quite the word, for her needlework was beautiful. There is a specimen of it in the cupboard behind you—actually a portrait of her husband, wrought entirely with a needle and silk; it is a good likeness too, and the work is exquisite. Now, if you turn round, you will see a good-sized oak table, square and without leaves, old and decayed, that is Luther's table, at which he ate, and read, and wrote. And there in the corner is his stove, made after the old German fashion, and ordered at his particular desire, with numerous carvings in wood. A great many persons, and even a few illustrious persons, have come into this room, and before we quit it you may perhaps think it worth while to notice a memorial left by one of them. It is there on the door, and consists of a few illegible chalk marks. That is the signature of Peter the Great, Emperor of Russia; and so valuable has it been thought as a memorial of him that it has been protected by being framed and glazed.

Well, there Luther lived, but he did not die there. He died at Eisleben, his native place, where he was buried, but his body was afterwards brought to Wittemberg, and laid in the castle-church. This good woman will open the door for us, and show us the grave. There it is, you see, in the body of the church, about the middle; not a tomb, but a grave; and as it is but six inches below the present pavement of the church, it is covered with a wooden lid which the woman will lift up for us. Now it is open; it is as though you could look down into the very grave itself, and see the dark chamber in which he sleeps. Is it not a solemn and interesting spectacle?

This great man seems to be still the soul of Wittemberg, and to live in it everywhere. You have already seen several portraits of him. There was one in his parlor, one in the town-church, in which his wife and son were associated with him, and here is one in the castle-church also. If now we go into the market-place, an ample area in the middle of the town, we shall find a bronze statue of him handsomely placed upon a pedestal, and under a canopy. And there is yet another portrait of him in the rath-haus, or town-hall, that large and venerable building which occupies one whole side of the market-place. Let us go into it; but we must mind whom we address, as it is full of officials on the business of the magistrates. Here is a gentleman who knows what we want, and he will show us what remains to be seen of Luther. Here is his handwriting, exhibited in many of his letters. And here, in this handsome room, the council chamber, is his portrait. Here, too, is his rosary, the string of beads, some large and some small, by means of which, when a friar, he counted his prayers. And here is his hour-glass. You recollect that the hour-glass was used to measure time before clocks and watches were invented; but this of Luther's is perhaps more complex than any you ever saw. There are no less than five glasses, each adapted to measure a different portion of time, from five minutes to several hours. Good and faithful man! He valued his minutes no doubt, as well as his hours, and employed them laboriously for God and for his kind; but both his hours and minutes are all run now, and the sand which measured them bears no testimony to the manner in which they were spent. Yet a witness there was, and a record there still is. His witness was in heaven, and his record is on high.

PUNCTUALITY.

Few are aware how much time is lost by a want of punctuality. Twenty men who meet together for business, detained fifteen minutes by the slack-twisted habits of one, lose in all no less than *five hours* of time—a donation which they have to make usually with no thanks, or a very faint and flippant apology. A celebrated Frenchman, employed in arduous official duties, found that his wife was habitually ten minutes too late in coming to dinner. He found the difficulty incurable; and therefore determined to write a book. "He fixed on his subject, thought of it during his walk to and from home, wrote during these ten minutes every day and no longer, and in the course of a couple of years published one of the most able books of the age."—*Country Gentleman.*

GETTING ON TOO FAST.

A pious old slave had a wicked master. This master had much confidence, however, in the slave's piety. He believed he was a Christian. Sometimes the master would be serious and thoughtful about religion. One day he came to the old slave, with the New Testament in his hand, and asked if he would explain a passage to him. The slave was willing to try, and asked what it was.

"It is here in Romans," said the master.

"Have you done all that it tells you to do in Matthew, Mark, and John," inquired the slave, seriously fixing his eye upon his master.

"No, I haven't," he said.

"Then you're getting along too fast; too fast, master. Go back to the beginning of the book, do all it tells you till you get to Romans, and you will understand it easy enough then, for the Book says, "If a man will do My will, he shall know of the doctrine."

If any of our readers ever hear anybody arguing about a hard text in Romans, or somewhere else, and worrying to know what it means, just tell this story about the getting on too fast.—*Juvenile Instructor.*

SECRET PRAYER.

Man has confessions to make, which none but the ear of God should receive. He has dragged the serpent from his den, and must crush his head at the private altar. He has detected in his own heart, corruptions, which have convinced him that it is "deceitful above all things, and desperately wicked;" and he spreads his complaint before Him who alone "can know it."

He has sorrows of his own in which no one can participate—wants of his own which no one can supply—obligations of his own which no one can discharge—duties of his own which no one can fulfil, many of them of an unearthly character, all of them to him infinitely important. He has a personal interest to secure in the provision of the Gospel.

He has his own soul to be saved, and his own immortality to seek. He derives his personal strength for the discharge of the domestic and public claims upon him, from private communion with God. He comes from his closet, with his face shining, like the face of Moses,—all active to labor, all patient to suffer, all resigned to every event, all in earnest to serve his generation, and to finish his course with joy. He returns to it, to be consoled for disappointment, to be pardoned for infirmity, to be instructed what is the Divine will, from the law of God, upon which he meditates day and night, to be guided in perplexity, and to renew his strength, by waiting upon God, according to his commandment, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

PLATINUM is the heaviest substance known, a cubic inch weighing four-fifths of a pound.

Hydrogen Gas is the lightest substance known being 300,000 times lighter than platinum.

THE TRUE SECRET of earthly happiness is to enjoy pleasures as they arise; for that man who can keep his eye upon the bright present while it is bright, tastes the cup of sweetness prepared for him; but we are prone to look forward to dark objects, while we should be enjoying those that are more agreeable.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—There is no change in the Flour market. Sales from Spring Wheat in a small way for home consumption $9 25 per barrel, $10 00, $10 50 for extra, and $11 00 for fancy lots. Rye Flour and Corn Meal are dull—the former is held at $6 87, and the latter at $4 25 per bbl.

GRAIN.—Wheat continues in fair supply, with moderate inquiry; 1000 bushels prime Delaware and Pennsylvania red sold at $1 70, afloat; 800 bushels prime white sold at $1 80, and 500 bushels inferior red at $1 50. Two or three small lots of Pennsylvania Rye sold at $1 12. Very little Corn offering; a small lot of yellow sold at $1 00 in store. Oats are in better demand, and prices have advanced 1c per bushel; a lot of Pennsylvania sold at 56c afloat, and 58c. in store

CATTLE MARKET.—The demand for stock during the past week has been quite active, though there has been no advance in prices, except for Hogs. The arrivals at Torbert's Avenue Drove Yard, were 30 Beeves, 2500 Sheep, 40 Cows and Calves, and 4 Kentucky Mules. The total stock in market was 70 Beef Cattle, 5000 Sheep, and 100 Cows and Calves. Beef sold at from $10 to $12 per 100 lbs. Sheep were disposed of at 4½ to 5 cts. per lb., or $1 per head, assorted. Lambs—Fair ones from $1 to $2 per head. Cows and Calves were sold at $ and $60. The arrival of Hogs only amounted about 500 head, and these were sold at $7 75 and $8 2

FRIENDS' CENTRAL SCHOOL, BOYS' DEPARTMENT.—The Committee in charge of the Institution having engaged the services of AARON IVINS as Principal Teacher, are now prepared to commend it to the attention and patronage of Friends and others.

The Boys' School will be re-opened on the fi Second day in the Ninth month next, and conduc on the principles heretofore adopted, except th there will be two sessions per day instead of one.

Lectures on the accustomed branches of scien will be delivered, as usual, to both schools.

The prices of tuition have been fixed according the respective classes, at 25 dollars, 20 dollars, 15 dollars, per term of twenty-two weeks. The o extra charge is for books, as heretofore.

Information on the subject may be obtained on plication to

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FRIENDS' INTELLIGENCER.

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DIVINE WORSHIP.

The public worship of Almighty God is the most solemn service in which the human mind can be engaged, and has always been regarded by the Society of Friends as a testimony of primary importance. It is an open profession of our allegiance to the King of kings, an acknowledgment of our dependance upon his bounty and protection, and a necessary preparation, for all other religious duties. It is only as we preserve our connection with the great Head of the church through the invisible and eternal bond of the spirit, that we can grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

He has left for all his disciples the gracious promise, "Where two or three are gathered together in my name, there am I in the midst of them."

He is the true Shepherd and Bishop of souls, and according to the doctrine of George Fox, still maintained by the Society of Friends, Christ teaches his people himself, "through the influence of his light, spirit and power." It cannot be supposed by an enlightened mind that outward observances have in themselves any efficacy to secure Divine favor. God looks at the heart, and regards with favor every sigh that proceeds from a contrite spirit, every aspiration that that ascends from an humble, devoted soul.

Although in the infancy of our race, after man by transgression had lost the Divine image, outward sacrifices were offered as tokens or means of reconciliation, and were subsequently authorized by the Mosaic law, yet these "carnal ordinances," that "could not make him that did the service perfect as pertaineth to the conscience," were only imposed until the time of reformation, and were abrogated by the coming of Christ. His law is spiritual, and his kingdom being established in the hearts of his faithful followers, needs not those outward symbols which pertained to the ritual of the legal dispensation.

God dwells not in temples made with hands, neither is he worshipped with men's hands, as though he needed anything. The sacrifice which he requires is a contrite heart, and the smoke of the incense that ascends up before him is the prayers of the saints.

It is alleged in defence of ceremonial observances, that they are adapted to the weakness of our nature, and serve to fix the attention in time of public service. But there is reason to apprehend that, by fixing the attention on that which is outward they withdraw it from inward and spiritual communion. Even the singing of hymns, or psalms, may have this tendency, especially when sung by persons to whose conditions they are not adapted. The best among Christians are not always in a state of preparation to engage in vocal supplication, or to sing the praises of God; and for those who are profane or indifferent to spiritual things, to take an active part in this public service, is but a solemn mockery that must obstruct the great purpose of divine worship.

"The Christian dispensation," says Clarkson, "requires that all worship should be performed in spirit and in truth." It requires that no act of religion should take place, unless the spirit influences an utterance; and that no words should be used, except they are in unison with the heart.

"Now this coincidence of spiritual impulse and feeling with this act, is not likely to happen with public psalmody. It is not likely that all in the congregation will be impelled in the same moment to a spiritual song, or that all will be in the same mind or spirit which the words of the psalm describe. Thus how few will be able to sing truly, with David, if the following verse should be brought before them, 'As the hart panteth after the water-brooks, so panteth my soul after thee, Oh God!' To this may be added, that when men think about musical harmony, or vocal tunes in their worship, the amusement of the creature will be so mixed up with it, that it cannot be a pure oblation of the spirit: and that those who think they can please the Divine Being, by musical instruments, or the varied modulations of their own voices, must look upon Him as a being with corporeal organs, sensible, like a man, of fleshly delights, and not as a spirit, who can only be pleased with the worship in spirit and in truth."

The influence of music on the passions is undoubtedly great, but transient. It may be made to excite or to soothe them; but it appears to have no power to effect their subjugation. Even the melody of David's harp could only allay for awhile the evil spirit of Saul; it had no power to subdue his inordinate affections, or to change his corrupt heart.

The remarks made by Herschell, a converted Jew, on visiting his fatherland, seem appropriate to this subject. After showing the spiritual nature of Christian worship he thus proceeds:

"I firmly believe, that if we seek to affect the mind by the aid of architecture painting or music, the impression produced by these adjuncts is just so much subtracted from the worship of the unseen Jehovah. If the outward eye is taken up with material splendor, or forms of external beauty, the mind's eye sees but little of 'Him who is invisible;' the ear that is entranced with the melody of sweet sounds, listens not to the 'still small voice' by which the Lord makes his presence known."

The primitive Friends were mostly persons who had made a profession of religion in other churches. They had experienced the unsatisfying nature of ordinances and worship performed in the will of man; their hearts panted for a nearer communion with God, and this they found by introversion of mind, and silent worship. They were frequently instructed by George Fox to "hold all their meetings in the power of God." With this purpose they sat down together in silence, endeavoring to withdraw their thoughts from all earthly objects, and to attain that stillness of the soul in which the impressions of Divine grace may be felt and the voice of the true Shepherd distinguished from the voice of the stranger.

As we come under the sanctifying influence of the Holy Spirit, our hearts are brought into communion with the Father and the Son, and into fellowship one with another. It was said by the Divine Master, "whosoever shall do the will of my Father which is in Heaven, the same is my brother and sister and mother." This holy relationship, which springs from the regenerating influence of Divine grace, is the most endearing tie that can bind us to each other. When brought fully under its government, we shall feel bound to assemble ourselves together for the worship of our heavenly Father, not merely as a duty incumbent on us, but as the source of our highest and purest enjoyment.

While we acknowledge that Divine worship may be acceptably performed at our own firesides, or while our hands are employed in our usual avocations, yet we know by blessed experience that strength is afforded by the presence and sympathy one of another, when we meet together in the right spirit, for the public worship of God. It is then the live coals that had been scattered are brought into mutual influence, increasing th glow and warmth of devotion; then the livin stones are brought together of which the temp of the Lord is built, where his holy influence an presence are felt, and his pure worship known t our unspeakable joy.—*Janney's Life of Geor Fox.*

EXTRACT FROM AN ESSAY BY H. S. PATTE SON, M. D.

The most inspiring characteristic of the pr sent age, is the growing disposition to introduc into our civil and political relations, the law love, as revealed to us in the glorious dispens tion of Him who came to proclaim liberty to t captive and the opening of the prison doors them that are bound.

He appeared among men as a man like un themselves, only free from sin, and was despise and rejected of them because he accounted not ing in man foreign to him, but made himself t friend of publicans and sinners, unto whom, the lost sheep of the house of Israel, he was e pecially sent.

His spirit yearned in love and pity over t wretched and abandoned, and he had bowels compassion for him from whom Scrib e and Pha see turned away in haughty disdain. We might angels sing in triumph over the humb manger in which the infant form of the Savio was laid to rest: "Glory to God in the highe and on earth peace." The object of his missi was good will to and among men.

He came to proclaim the infinite, exhaustles love of the Heavenly Father, whose aboundi grace could save the vilest from his sins, a clothe him in the spotless robes of the Redee er's righteousness; and then, pointing his bret ren to the great example, to exclaim: "Be merciful, even as your Father is merciful!" Hen is he indeed the son of man, the perfect spe men of the seed of Adam, redeemed from t fall and elevated to the full stature of manho as it is destined yet to exist, and the first bo among many brethren, who shall flock as dov to their windows from the north and the sout and the east and the west, and sit down with hi in the kingdom of God forever. In his teac ings is contained the sentence of condemnati upon the selfish aims and evil passions whi then had, and still have, dominion over men, t gether with the new and highest commandmer which is the divine law of the moral univers "But I say unto you that ye love one another!" this injunction is contained the whole body the Christian doctrine as it regards our tempo relations. It is the Alpha and Omega of t truth as it is in Jesus, and if any man teach a other doctrine than this, he shows that he is no of Christ's. This is the word which he suffer and died to speak in the ears and hearts of l

ce, and it will not return unto him void. He ho will wisely regard the pregnant signs of the mes will see how steadily and surely it prospers that whereunto it was sent. The bloody altars the nations have been overthrown, humanity as achieved victory after victory, and there has een no age since the wondering multitude upon e Mount first listened to the voice of the lowly azarene, but has hung up its trophy in the mple to the Prince of Peace. The last century as been remarkable for its progress and the alization of the Christian idea. I know that is will be denied by many who lament over hat they consider a general declension of re- gious feeling. That there is less fondness for eological wrangling is doubtless a fact, and a atifying one too. That there is less enthusiasm, ss earnest attention to that portion of Christi- ity, which regards its effects upon the eternal terests of the individual soul, may or may not true; but if so, it is to be regretted. At the me time, however, there has been roused into tive life the other element of Christian truth, hich had lain dormant almost since the days of great Master. All nominal Christians have mitted the brotherhood of man in the letter, t now it is beginning to be perceived in the irit.

We are learning more and more every day to l and know that we are members of one great ily, and open our hearts and stretch forth the ping hand to our suffering and fallen brother. e see the principle acting politically in the re- gnition of the rights of men, and the assertion human equality for the first time in the histo- of the world. We see it acting socially in destruction of the gradations of rank, and breaking down one after another of all the erable respectabilities which have so long ided brothers heart from heart. We feel it the ever widening circle of our charities, ond self, beyond family, beyond country, till y can embrace all made in the image of God. s this which has aroused our sympathy for oppressed, for the outcast, for the prisoner the slave. It is this which has taken the in from the maniac, and substituted the disci- e of affection for the keeper's scourge; which Howard to the damp dungeon of the convict the balm of consolation; which led Eliza- Fry, like an angel of light and mercy, ugh the dark cells of Newgate; which has ied many a good Samaritan into the wretched les of misery and infamy, to anoint the out- s with the oil of joy for mourning, and clothe with the garment of praise for the spirit of iness.

mong ourselves it has, in particular, made rty less a crime than a misfortune, and thed the pillow of the dying pauper; erect- enitentiaries where the law shall no longer e to make the heart of the culprit harder than the nether mill stone by the unmitigated bread of affliction; and taken down the gallows which once stood openly in the Potter's field to call a riotous mob to their frequent holiday of horror. Such have been the peaceful fruits of the Christian spirit in our day, and we should bless God for them, resolving in his strength to prosper the good work by all the means in our power. Much as has been done, more yet remains to be done.

Let every philanthropist then, every man who would do the works and live the life of Jesus, gird up his loins to the good work of social regeneration. It is in this field of labor, it appears to me, that Christians are now called upon to strive, and thus that they would best hasten the coming of that happy day, when the lion shall lie down with the lamb, and there shall be none to hurt or destroy in all God's holy mountain.

To maintain a devotional spirit, two things are especially necessary—habitually to cultivate the disposition, and habitually to avoid whatever is unfavorable to it. Frequent retirement is indispensable, together with such a general course of reading, as if it do not actually promote the spirit we are endeavoring to maintain, shall never be hostile to it. We should avoid as much as in us lies all such society, all such amusements as excite tempers which it is the daily business of a Christian to subdue, and all those feelings which it is his constant duty to suppress.

And here we may venture to observe, that if some things which are apparently innocent, and do not assume an alarming aspect or bear a dangerous character; things which the generality of decorous people affirm (how truly we know not) to be safe for them; yet if we find that these things stir up in us improper propensities; if they awaken thoughts which ought not to be excited; if they abate our love for religious exercises or infringe on our time for performing them; if they make spiritual concerns insipid; if they wind our heart a little more about the world; in short, if we have formerly found them injurious to our own souls, then let no example or persuasion, no belief of their alleged innocence, no plea of their perfect safety, tempt us to indulge them. It matters little to *our* security what they are to others. Our business is with ourselves. Our responsibility is on our own heads. Others cannot know the side on which we are assailable.

Let our own unbiassed judgment determine our own opinion; let our own experience decide for our own conduct. H. More.

"They who cannot forgive others, break down the bridge over which they must pass themselves; for every one hath need to be forgiven."

From Sunny Memories of Foreign Lands.

THOMAS CLARKSON.

BY H. B. STOWE.

Playford Hall is peculiarly English, and Thomas Clarkson, for whose sake I visited it, is peculiarly English—a specimen of the very best kind of English mind and character, as this is of characteristic architecture.

Thomas Clarkson was born in a day when good, pious people imported cargoes of slaves from Africa, as one of the regular Christianized modes of gaining a subsistence and providing for themselves and their households. It was a thing that every body was doing, and every body thought they had a right to do. It was supposed that all the sugar, molasses and rum in the world were dependent on stealing men, women and children, and could be got in no other way; and as to consume sugar, molasses and rum, were evidently the chief ends of human existence, it followed that men, women and children must be stolen to the end of time.

It is true that for many years individuals at different times had remonstrated, written treatises, poems, stories, and movements had been made by some religious bodies, particularly the Quakers, but the opposition had amounted to nothing practically efficient.

The attention of Clarkson was first turned to the subject by having it given out as the theme for a prize composition in his college class, he being at that time a sprightly young man about twenty four years of age. He entered into the investigation with no other purpose than to see what he could make of it as a college theme. He says of himself, "I had expected pleasure from the invention of arguments, from the arrangement of them, and from the thought, in the interim, that I was engaged in an innocent contest for literary honor; but all my pleasant thoughts were damped by the facts which were now continually before me. It was but one gloomy subject from morning till night; in the daytime I was uneasy, in the night I had little rest; I sometimes never closed my eyelids for grief."

It became not now so much a trial for academical reputation, as to write a work which should be useful to Africa. It is not surprising that a work written under the force of such feeling should have gained the prize, as it did. Clarkson was summoned from London to Cambridge, to deliver his prize essay publicly. He says of himself, on returning to London, "The subject of it almost wholly engrossed my thoughts. I became at times very seriously affected while on the road. I stopped my horse occasionally, dismounted, and walked.

"I frequently tried to persuade myself that the contents of my essay could not be true; but the more I reflected on the authorities on which they were founded, the more I gave them credit. Coming in sight of Wade's Mill, in Hertfo shire, I sat down disconsolate on the turf by t road side, and held my horse. Here a thoug came into my mind, that if the contents of t essay were true, it was time that some bo should see these calamities to an end."

These reflections, as it appears, were put for a while, but returned again.

This young and noble heart was of a ki that could not comfort itself so easily fo brother's sorrow as many do. He says of h self, "In the course of the autumn of the sa year, I walked frequently into the woods, tha might think of the subject in solitude, and f relief to my mind there; but there the quest still recurred, 'Are these things true?' S the answer followed as instantaneously, 'T are;' still the result accompanied it—surely s person should interfere. I began to envy th who had seats in Parliament, riches, and wid extended connections, which would enable th to take up this cause.

"Finding scarcely any one, at the time, thought of it, I was turned frequently to mys but here many difficulties arose. It struck among others, that a young man only twe four years of age could not have that solid ju ment, or that knowledge of men, manners, things which were requisite to qualify him undertake a task of such magnitude and im tance; and with whom was I to unite? I lieved, also, that it looked so much like on the feigned labors of Hercules, that my un standing would be suspected if I proposed it.

He, however, resolved to do something for cause by translating his essay from Latin English, enlarging and presenting it to public. Immediately on the publication of essay he discovered, to his astonishment and light, that he was not the only one who been interested in this subject.

Being invited to the house of William Dill one of these friends to the cause, he says, " surprised was I to learn, in the course of conversation, of the labors of Granville Shar the writings of Ramsey, and of the contro in which the latter was engaged! of all wh had hitherto known nothing. How surp was I to learn that William Dillwyn had years before, associated himself with five o for the purpose of enlightening the public on this great subject!

"How astonished was I to find that a so had been formed in America for the same ob These thoughts almost overpowered me. mind was overwhelmed by the thought t had been providentially directed to this h the finger of Providence was beginning to b cernible, and that the day star of African li was rising."

After this he associated with many frie the cause, and at last it became evident th

rder to effect any thing, he must sacrifice all her prospects in life, and devote himself exclusively to this work.

He says, after mentioning reasons which prented all his associates from doing this, "I could ok, therefore, to no person but myself; and the uestion was, whether I was prepared to make ie sacrifice. In favor of the undertaking, I rged to myself that never was any cause, which ad been taken up by man, in any country or in ly age, so great and important; that never was iere one in which so much misery was heard cry for redress; that never was there one in hich so much good could be done; never one which the duty of Christian charity could be extensively exercised; never one more worthy the devotion of a whole life towards it; and at, if a man thought properly, he ought to reice to have been called into existence, if he ere only permitted to become an instrument in rwarding it in any part of its progress.

"Against these sentiments, on the other hand, had to urge that I had been designed for the urch; that I had already advanced as far as acon's orders in it; that my prospects there on count of my connections, were then brilliant; at, by appearing to desert my profession, my nily would be dissatisfied, if not unhappy. ese thoughts pressed upon me, and rendered e conflict difficult.

"But the sacrifice of my prospects staggered e, I own the most. When the other objecns which I have related occurred to me, my thusiasm instantly, like a flash of lightning, nsumed them; but this stuck to me, and ubled me. I had ambition, I had a thirst er worldly interest and honors, and I could t extinguish it at once. I was more than two urs in solitude under this painful conflict. At gth I yielded, not because I saw any reasonle prospect of success in my new undertaking, all cool-headed and cool-hearted men would ve pronounced against it, but in obedience, I lieve, to a higher power. And I can say, that h on the moment of this resolution and for ne time afterwards, I had more sublime and ppy feelings than at any former period of my e."

One of the first steps of Clarkson and his asiates was the formation of a committee of elve persons, for the collection and dissemina n of information on the subject.

The contest now began in earnest, a contest as olime as any the world ever saw.

Wilberforce was the leader of the question in rliament. The other members of the anti-very committee performed those labors which re necessary out of it.

This labor consisted principally in the collecn of evidence with regard to the traffic, and presentation of it before the public mind. this labor Clarkson was particularly engaged. The subject was hemmed in with difficulties. Those who knew most about it were those whose interest it was to prevent inquiry. An immense moneyed interest was arrayed against investigation, and was determind to suppress the agitation of the subject. Owing to this powerful pressure, many, who were in possession of facts which would bear upon this subject, refused to communicate them; and often, after a long and wearisome journey in search of an individual who could throw light upon it, Clarkson had the mortification to find his lips sealed by interest or timidity. As usual the cause of oppression was defended by untruth; the slave trade was asserted to be the latest revised edition of philanthropy. It was said that the poor African, the slave of miserable oppression in his own country, was wafted by it to an asylum in a Christian land; that the middle passage was to the poor Negro a perfect Elysium, infinitely happier than any thing he had ever known in his own country. All this was said while manacles, and hand-cuffs, and thumb-screws, and instruments to force open the mouth, were a regular part of the stock for a slave ship, and were hanging in the shop windows of Liverpool for sale.

Clarkson's attention was first called to these things by observing them in the shop-windows, and inquiring their use.

Of Clarkson's labor some idea may be gathered from his own words, when, stating that for a season he was compelled to retire from the cause, he thus speaks:

"As far as I was concerned, all exertion was then over. The nervous system was almost shattered to pieces. Both my memory and my hearing failed me. Sudden dizziness seized my head. A confused singing in the ear followed me wherever I went. On going to bed the very stairs seemed to dance up and down under me, so that, misplacing my foot, I sometimes fell. Talking, too, if it continued but half an hour, exhausted me so that profuse perspiration followed, and the same effect was produced even by an active exertion of the mind for the like time.

"These disorders had been brought on by degrees, in consequence of the severe labors necessarily attached to the promotion of the cause. For seven years I had a correspondence to maintain with four hundred persons, with my own hand; I had some book annually to write in behalf of the cause. In this time I had travelled more than thirty-five thousand miles in search of evidence, and a great part of these journeys in the night. All this time my mind had been on the stretch. It had been bent, too, to this one subject, for I had not even leisure to attend to my own concerns. The various instances of barbarity which had come successively to my knowledge, within this period, had vexed, harassed, and afflicted me. The wound which

these had produced, was rendered still deeper by those cruel disappointments before related, which arose from the reiterated refusal of persons to give their testimony, after I had travelled hundreds of miles in quest of them. But the severest stroke was that inflicted by the persecution, begun and pursued by persons interested in the continuance of the trade, of such witnesses as had been examined against them, and whom, on account of their dependent situation in life, it was most easy to oppress. As I had been the means of bringing these forward on these occasions, they naturally came to me, when thus persecuted, as the author of their miseries and their ruin. From their supplications and wants it would have been ungenerous and ungrateful to have fled. These different circumstances, by acting together, had at length brought me into the situation just mentioned; and I was, therefore, obliged, though very reluctantly, to be borne out of the field where I had placed the great honor and glory of my life."

It seems that after the committee had published the facts, and sent them to every town in England, Clarkson followed them up by journeying to all the places, to see that they were read and attended to. Of the state of feeling at this time he gives the following account:

"And first, I may observe, that there was no town through which I passed in which there was not some one individual who had left off the use of sugar. In the smaller towns there were from ten to fifty, by estimation, and in the larger from two to five hundred, who made this sacrifice to virtue. These were of all ranks and parties. Rich and poor, churchmen and dissenters, had adopted the measure. Even grocers had left off trading in the article in some places. In gentlemen's families, where the master had set the example, the servants had often voluntarily followed it; and even children, who were capable of understanding the history of the sufferings of the Africans, excluded from their lips, with the most virtuous resolution, the sweets, to which they had been accustomed. By the best computation I was able to make, from notes taken down in my journey, no fewer than three hundred thousand persons had abandoned the use of sugar."

It was the reality, depth, and earnestness of the public feeling, thus aroused, which pressed with resistless force upon the government. After years of protracted struggle, the victory was at last won. The slave-trade was finally abolished through all the British empire; and not only so, but the English nation committed, with the whole force of its national influence, to seek the abolition of the slave trade in all the nations of the earth. But the wave of feeling did not rest there; the investigations had brought before the English conscience the horrors and abominations of slavery itself, and the agitation never ceased till slavery was finally abolished through all the British provinces.

Clarkson, to his last day, never ceased to be interested in the subject, and took the warmest interest in all movements for the abolition of slavery in America.

MORAL COURAGE.

From an address by Samuel Durborow.

This is more needed in our day than physical courage. There was a time when children were trained for fighting, but now, they are trained to the development rather of their mental, than physical powers; hence mental or moral courage is more requisite. This implies as well the predominance of the mind over the body, as that power of mind which enables it to preserve its equilibrium under all circumstances.

The tendency of this is not to make men stubborn, but steady and fixed in their views and habits. It will cause men to be guided by *principle*, rather than by circumstances. I am aware of the difficulty attending a strict adherence to principle, especially when it conflicts with self-interest; indeed so difficult it is, that but few can do it who have not thus been trained in early life. It requires an unusual degree of moral courage for a man to remain true to his principles when self-interest would prompt him to deviate from them. If he should, however, commence life with a determination to do the right, despite the consequences, it would not be long before he would find it to his interest to continue straight forward in his course.

It is a principle in God's moral government that right shall triumph over wrong: besides this, the eyes of a community are always open to discover the action of its different members, and wherever a man is found of strict probity and unflinching justice, he will gain their confidence and esteem; hence, I say, that the man who has moral courage sufficient always to enable him to do what is right will succeed, when he who is alone guided by interest will fail. This view is strengthened by the simple fact that men like to deal most with those in whom they have the greatest confidence.

Apart from the advantages of this trait of character in a business point of view, we may consider it more in its mental or moral bearing. Placed as we are in a world of uncertainty, where doubt throws its gloomy mist over every future contingency—where silent fear pervades, to a great extent, every breast, and every bosom heaves with undefined emotions of depression and care, abounding in scenes of excitement, anxiety and distress—continually subject to detraction and persecution, we need some principle within to sustain us. Moral courage is that principle. This may be formed in the mind, partly by philosophical reasoning, but chiefly by the mo

ives of religion. In one case the mind might argue *thus* with itself. All men have encountered the same or like troubles with myself; f so, it is vain for me to suppose that I can avoid hem;—I have observed that those who suffer hemselves to be depressed by outward circumtances, are the less fitted thereby, for encounterng difficulties, and having little strength are asily overcome; whereas, those who when in ifficulty go forward as though the difficulty did ot exist, soon overcome the obstacle, and are ather strengthened than weakened by the trial rough which they have passed. Thus reasonng, some would beget within them a great deree of moral courage, and the mind rising in ll its conscious dignity, would prove itself perior to every thing around it.

In the other case there are motives which ould seem abundantly sufficient to impart the ghest degree of moral courage. The *mind* nstitutes the man, not the *body;* the body, with l the circumstances attending it, must pass way and moulder to dust—for the mind, eternity opened.

The Christian can argue *thus* with himself. he circumstances by which I am now surunded are transient; the toils, cares, and anxieis, which now distract the mind must soon me to an end. I will look forward with lightful hope to the time when these shall ase; they shall not now depress me, they shall t now dispirit me; "through much tribulation must all enter into the kingdom of God." All ese troubles I must expect, I must bear them ; they will prepare me to enjoy the state of al rest.

Reflections such as these, to him who has emced and continues to hold fast to the hope set ore him in the gospel, will, by Divine grace, ate within a moral courage which will sustain ler almost any weight.

Let the youthful mind be thus incited; let ldren be instructed in the nature of the difnt scenes through which they must of necespass in their subsequent life. Let the onal and the religious motives implanted their minds be brought to bear, in order t they may be sustained when they are tried, I have no question but that when they be- e men, they will be men in reality.

He has not attained to the fulness and perfect of a man, who is overcome either by inward resses, or by outward calamities.

ANTHONY BENEZET.

n acquaintance of his relating to him in ersation that he had recently heard of a on in whose coffers after death many thou- dollars in specie were found, Benezet exsed great sorrow at being informed of the mstance, and begged of his friend to give ttle currency as possible to the fact; adding, that he thought "it would have been quite as reasonable to have had as many thousand pairs of boots or shoes in the house, whilst the poor were suffering with bare feet for the want of them.

From the Leisure Hour.

WONDERS OF VISION.

One of the wonders of vision has been well presented to the mind by Dr. Dick. "Let us," he says, "suppose ourselves stationed on Arthur's seat, or on the top of Salisbury Crags, in the vicinity of Edinburgh. Turning our face to the north-west, the city, with its castles, spires, and stately edifices, presents itself to our view. Beyond it, on the north and west, a beautiful country, adorned with villas, plantations, and fertile fields, stretches as far as the eye can reach, till the view is bounded by the castle of Stirling, at the distance of more than thirty miles. On the right hand we behold the port of Leith, the shipping in the roads, the coast of Fife, the isles of Inchkeith and of May, and the Frith of Forth, gradually losing itself in the German ocean. if we suppose the length of this landscape to be forty miles, and its breadth twenty-five, it will, of course, comprehend an area of a thousand square miles." After adverting to the immense multitude of rays of reflecting light which flow in all directions from the myriads of objects which compose the surrounding scene, Dr. Dick continues:—"Let me now attend to another circumstance, no less admirable than the preceding, and that is the distinct impression which I have of the shape, colors, and motion of the multiplicity of objects I am now contemplating, and the small space within which their images are depicted at the bottom of my eye. Could a painter, after a long series of ingenious efforts, delineate the extensive landscape now before me on a piece of paper not exceeding the size of a silver sixpence, so that every object might be as distinctly seen, in its proper state and colour, as it now appears when I survey the scene around me, he would be incomparably superior to all the masters of his art that ever went before him. This effect, which far transcends the utmost efforts of human genius, is accomplished in a moment, in millions of instances, by the hand of nature, or, in other words, by 'the finger of God.'

"All the objects I am now surveying, comprehending an extent of a thousand square miles, are accurately delineated at the bottom of my eye, on a space less than half an inch in diameter. How delicate then must be the strokes of that Divine pencil which has formed such a picture! I turn my eyes to the castle of Edinburgh, which appears one of the most conspicuous objects in my field of view. Supposing that portion of it which strikes my eye to be 500 feet long, and 90 feet in height, I find, by calculation, that it occupies only the six hundred thousandth part of an inch.

I next direct my eye towards the Frith of Forth, and perceive a steamboat sailing between Queensferry and Newhaven. I distinctly trace its motion for the space of forty minutes, at the end of which it reaches the chain-pier at Newhaven, having passed over a space of five miles in length, which is but the eighth part of lineal extent of the landscape in that direction; and consequently occupies in the picture formed on my retina, a lineal space of only one-sixteenth of an inch in extent. And, if the boat be reckoned about 88 feet in length, its image is only the three-hundredth part of this extent, and, of course, fills a space in the eye of only the four thousand eight-hundredth part of a lineal inch."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 4, 1855.

The duties of life are various, and upon their right fulfilment depend man's present and eternal well-bring; if under right regulation, these would never be found to conflict, and instead of being onerous, as we sometimes feel them, they would minister to our comfort and happiness. The business of each day, receiving due attention, would not be deferred to oppress the morrow with what does not belong to it. But for want of this, how often is the mind burdened with accumulated cares, the tendency of which is to bear it down to earth. Were we living under the regulating power of truth, we should discriminate between imaginary and real wants, and thereby be preserved from much that is superficial and that has no real value in itself, but which consumes time and means that might be more usefully employed. The same pure influence would lead us to remember "the widow and the fatherless in their affliction," with a desire to offer them the consolations which *true sympathy* so richly affords; and if these be found within the vale of adversity, we should have an opportunity of realizing how much greater would be our peace than if our means had been employed for the gratification of the "lust of the eye or the pride of life." The secret joy thus arising from duty fulfilled would strengthen us still further to pursue the path of virtue whereby we should be preserved from the many evils which surround, and in good measure "keep ourselves unspotted from the world," and thus come in possession of that "pure and undefiled religion" which is acceptable in the sight of "God the Father."

DIED,—On Fifth day the 12th of last mont MARY FOULKE, in the 79th year of her age.

The Monthly Meeting of Gwynedd has deepl felt the privation by death of several valuabl Friends within a few months past, and now ar other is called away. Through the whole cours of her long life she enjoyed almost uninterrupte health, being a worthy example of industr economy and temperance, and at the close wa removed with only a few days' illness and scarcel any suffering, giving evidence to those around h of an easy, peaceful transit from mortality. Sh possessed a "meek and quiet spirit," and, lik the woman in the house of Simon the leper, "Th things that she has done shall be spoken of as memorial of her."

——, On the 19th of last month, in Half-moo Township, Centre Co., Pa., REBECCA, daughter Robert and Gulielma Wilson, in the 37th year her age.

——, At the residence of Thomas Cockayn Huntsville, Ind., on the 4th day of Fifth mont 1855, SOPHIA WHITE, in the 36th year of her ag

——, At her residence, Fall Creek, Ind., on th 6th of Seventh month, 1855, HANNAH, wife Caleb Williams, in the 36th year of her age.

A Stated Meeting of the Committee of Manag ment of the Library Association of Friends will held on Fourth day evening next, the 8th inst., 8 o'clock. JACOB M. ELLIS,

Philada., 8th mo. 4th, 1855. *Clerk.*

For Friends' Intelligencer.

The readers of this paper may recollect that Memoir of Mary Mitchell was published in some time since, being continued through se ral numbers. She was the daughter of Jo Callender, the minister of the first Baptist chur in Newport, Rhode Island, which was the seco Baptist church in America, and was founded 1644.

In the Redwood Library at Newport har the portrait of John Callender. The mild a beautiful expression of the countenance corr ponds with the character given of him in "Memoir" contained in the 4th volume of t "Collections of the Rhode Island Histori Society," from which the following selecti are taken.

"The main stroke in his character was eminent sanctity and piety, and his ardent sire to promote the knowledge and practice true godliness in others. As his understand was above the common level, so was his lea ing, though he studiously concealed it. thought his station required more than comm instances of innocency, self-denial and cautio

"He was zealously attached to what he c sidered as the true doctrines of grace, and to forms of worship *he* thought to be of Div institution. But his charity embraced g men of all denominations. He had little va for mere speculative, nominal Christianity, a form of godliness without the power.

"He abounded in contrivances to do good

attering books of piety and virtue, not such as inister questions of strife, but godly and edi-ing, and put himself to considerable expense at he might by this method awaken the care-ss and secure, comfort the feeble-minded, suc-or the tempted, instruct the ignorant, and icken, animate and encourage all.

"He was a member of a Literary Society in ewport, one of whose objects was the collection books. This society was subsequently joined Abraham Redwood, Esq., who gave the sum five hundred pounds sterling to increase its rary, on condition that the society should ild a suitable edifice. A charter was ob-ined from the Colony in 1747, by the name of he Company of the Redwood Library.'

"He continued the faithful and beloved stor of his congregation until he was called to s final rest."

From a copy of the epitaph on his tombstone ntained in the memoir, the following is ex-acted:

"Much humility, benevolence and charity,
Breathed in his conversation, discourses and writings.
He died in the 42d year of his age, Jan. 26th, 1748.
"Having struggled through the vale of life
"In adversity, much sickness and pain,
"With fortitude, dignity and elevation of soul
Worthy of the Philosopher, Christian and Divine."

As a further confirmation of the liberality of s feelings, the following extract from one of s sermons is given in the same volume.

After earnestly inculcating the duty of all ristians loving one another as brethren, he serves: "But I have trespassed too much on your patience already, and shall therefore ly beg leave to add, that if the *glorious prin-ple* which was a fundamental article in the nstitution of the first Baptist church gathered this Province, could be fully acted upon, we ght with the greatest propriety join the hea-nly host, and sing 'Glory to God in the high-; peace on earth and good will towards and ong men.' For they declared in their *church enant*, 'that union to Christ was the sole und of their communion with each other, l that they were ready to accept of, receive and hold church communion with, all such as a judgment of charity were fellow members h them in their head Christ Jesus, though ering in such controversial points as are not olutely and essentially necessary to salvation." There is also appended a beautiful character his daughter, (Mary Mitchell,) from which s little tribute is taken: "The sensible and us Mary Callender, who became a minister in Society of Friends, had the meek and quiet it of her father."

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len and women never struggle so hard as when y struggle alone, without witness, counsellor onfidant; unencouraged, unadvised, and ur-ed.—*Shirley.*

PITCAIRN'S ISLAND.

Some notice of this interesting community was published in our paper some years since. The following more detailed account is from a lecture by Commander Burroughs, published in pamphlet form.

In the year 1787, the British Government resolved to send an expedition to the Island of Tahiti (the largest of the Society Islands) for the purpose of taking in a stock of bread-fruit trees, and transplanting them to our West Indian Colonies. The bread-fruit has been too often described to require a minute account here; it will be sufficient to say, that it grows on the tree like an apple, has a thick rind, that the inside is white and soft, and like the crumb of wheaten bread, only somewhat sweet and insipid. It was thought that this wonderful tree, so invaluable to the natives of the Pacific Islands, might be found of equal value to our own people in the West Indies. The Bounty was the ship selected to perform this service, she was commanded by a lieutenant of the navy named Bligh, and carried the usual proportion of officers and men, the third in command being an officer named Christian, who held the rank then called "master's mate." They arrived at their destination without any disaster, and experienced the most friendly reception from the Tahitians, who gave them every assistance in getting the bread-fruit trees on board. Unfortunately the Bounty was allowed to remain too long amongst these interesting and fascinating people, for in the six months which were spent there, her crew formed such attachments to the women, as no doubt in some measure led to the mutiny which afterwards broke out. But this was not the only, nor probably the principal cause of it, which we are compelled to look for in the tyrannical and selfish character of the commanding officer, who had contrived, by a system of harsh and suspicious conduct, to quarrel with his officers and disgust his men. In particular, he had goaded Christian to a state bordering on madness, and he being a man of very strong passions and sullen temper, in an evil hour for himself and his companions, yielded to the temptation, and resolved on revenge. It does not appear that there was any preconcerted plan among the mutineers, though the fire of discontent smouldering among the men required but little to bring it out into a blaze. In the dead of night, as the Bounty was peacefully pursuing her homeward course, not far from the Island of Tofoa, and her commander asleep in his cabin, having retired to rest entirely unsuspicious of the tragedy about to take place, he found himself rudely aroused by Christian and others of the crew, all armed to the teeth, forced out of bed, his hands tied behind his back, threatened with instant death, and

dragged upon deck. Too ready were that guilty crew to support the daring act; in vain did the agonized commander strive to rally them around him, he met only averted looks and sullen curses; one man who showed some signs of pity, and tried to moisten his parched lips with a shaddock, was immediately removed. A boat was quickly hoisted out; those officers and men whom Christian could not trust were driven into her, a small quantity of provisions were thrown in; last of all, the unhappy Bligh himself was forced into the already overloaded boat, and amidst the jeers and threats of the triumphant mutineers, was sent adrift from the ship, to find, as he best might, a watery grave, death from starvation, or murder from the savage islanders of Tofoa. Not without one more effort, however, did Bligh submit to his fate, for, as he was going over the side of the ship, he made a last appeal to Christian, and asked him if this was a proper to return for all the former kindnesses which he had shown him. The deluded criminal's reply spoke volumes, "That is it, Captain Bligh," he answered with much emotion, "I am in hell—I am in hell!" Truly, it was a hell that he had found. Whatever we may think of the tyranny of Bligh, of the provocation received by Christian, nothing could excuse the crimes of mutiny, piracy, and murder, (for the death of six of the boat's crew ensued upon his act.) The ravenger was not far behind; the hell was his own conscience, and the punishment a violent and sudden death, inflicted on him as suddenly and as unexpectedly as the vengeance he had visited on his commander.

But before we follow the course of the mutineers, we must take a glance at the condition of their victims in the Bounty's launch. They were eighteen in number, besides Bligh, nine of whom were officers, one a botanist, who had been sent out for scientific purposes, and eight seamen. This number of men, with the provisions and such few things as each man had been able to save in the general confusion, so heavily loaded the boat, that she only swam eight inches above the water, and was in no fit condition even to make for the island of Tofoa, which was in sight, much less to make a voyage of 3,600 miles over the Pacific Ocean, which she ultimately and almost miraculously performed. Their first attempt, naturally, was to effect a landing on the island before named, in order to lay in a stock of bread-fruit, and to recruit their miserably small supply of water, which only amounted to twenty-eight gallons. In this, however, they were doomed to sad disappointment, for while bargaining for supplies, the natives suddenly attacked them, and stoned one of their number to death, the others only escaping with the utmost difficulty. There was no resource left but to make for the nearest civilized country belonging to the Dutch, in the Indian Archipelago. When their resources came to be examined, they found that the daily allowance for each m could not exceed an ounce of bread, and a qu ter of a pint of water a-day, but they all read agreed to be content with this pittance: and h ing thrown overboard all that was not absolut necessary, in order to lighten the boat, b away across this open and little known sea, w the resolution of men who have but one cha of life. They were, indeed, to be sorely tri for, to add to their distress from want of pro sions, bad weather set in with gales of wind a torrents of rain; for many days and nights boat was with extreme difficulty preserved fr the fury of the waves, which curled over stern and broke so furiously into her, that crew were never able to desist one moment fr the task of bailing her out. While drenched the skin with sea and rain, their clothing scan and wholly without shelter, they in vain sou for rest at night, or if they found it woke w agonizing cramps and rheumatic pains. " the end of three weeks," Bligh says the appe ance of his men was horrible—some seemed h dead, and he could look no way but, caught the eye of some one in distress." even in these sad circumstances they were oblig to reduce their scanty daily allowance of br still lower in order to leave sufficient to t them to Timor. A few birds caught at this ti were greedily devoured, and the blood given those who were most weak. At last, at the piration of a month from their leaving To though still far from their destinati their spirits were refreshed by the pearance of land. This was the coast of N Holland, where, at that time, there weae no s tlements, and consequently they dared not tr themselves among the natives. On a des island they were able to procure some oyst and tops of the cabbage palm, with which, thou at the cost of much sickness, they in some m sure recruited their strength, and here also, t replenished their stock of water. At this pla Bligh had to quell another mutiny amongst people, to which distress and desperation driven some of the inferior officers; and this did with the greatest spirit and promptitude.

They soon set out again on their voyage, the people had suffered so much, that many gan to give way. Extreme weakness, swel legs, hollow, ghastly countenances, debility understanding, foretold a speedy end to th sufferings; but just at the last, when nature been strained to the very utmost, the wished land appeared, and Timor was gained. "It impossible for me," says Bligh "to describe pleasure which the sight of this land diffu among us. It appeared scarcely credible to selves, that in an open boat, and so poorly vided, we should have been able to reach coast of Timor in forty-one days after leav Tofoa, having in that time run a distance

,618 miles; and that notwithstanding our ex-reme distress, no one should have perished on ie voyage." The poor sufferers were very kind-r received by the Dutch. "Our bodies," says ligh, "were nothing but skin and bones; our mbs were full of sores, and we were clothed in igs: in this condition, with the tears of grati-ide and joy flowing down our cheeks, the peo-e of Timor beheld us with a mixture of horror, irprise, and pity." Having regained their rength in some degree by a residence of two onths among their hospitable entertainers, ligh with eleven of the party reached England Dutch East India ships, but five died on the ssage, from the effect of the sufferings they had idergone, and one was left behind, and never erwards heard of. Thus ended the most won-rful voyage on record, and "it is impossible t to give the most unqualified praise to the ill, courage, and perseverance of the man who, atever had been his previous faults, so admira-conducted this extraordinary enterprise."

To be continued.

THE HEAT AND THE SUFFERERS.

The weather for several days past has been eedingly warm, and man and beast have sfered. We are now in mid-summer, and the t is at once oppressive and exhausting. No siderable change for the better can be hoped some weeks. Indeed, as the season deepens, human frame will become more and more ilitated, and thus less able to accomplish with fort the ordinary labors of the day. These s should exercise due influence, and should ice employers to be indulgent towards their kmen, and also remind the many who have sion to use vehicles, large or small, heavy or t, to remember that the poor horse is also ible of feeling, and should not be driven or ked to death. The policy of forbearance is cially appropriate at a season like the present. unnecessary labor and all undue excitement, ld be avoided. There is far more danger to th and life in the summer heat, and in the tation to drink too freely of cold water, or rtake of unripe fruit, than in the keenest s of winter. There are, moreover, various s and callings that are oppressive and ex-ting at all seasons. But in mid-summer, with the thermometer ranging in the neigh-bod of 90 degrees, it is difficult even for ns of leisure to get along with any degree mfort. What, then, must be the condition icklayers, house carpenters, day laborers, undreds of others who are compelled to the burning rays of the mid-day sun! The r is, not that we hear of occasional deaths the heat, but that they are so few, com-vely speaking. Nature, according to the lage, fits the back for the burden, and yet ufferings of many must be severe indeed. Again, then, we venture a word in behalf of consideration and forbearance. The toiler, whether he be man or beast, should be indulged somewhat at this season of the year. The energies should not be overtaxed or overtasked. Nay, the thoughtless and the cruel, who would goad on those in their service, without regard to the season and its enervating influences, not only exhibit a spirit of tyranny, but in some cases shorten human life.—*Pennsylvania Enquirer*, "*July* 19, 1855."

GOLD—WHAT IT IS AND WHERE IT COMES FROM.

Feldspar, quartz, hornblende and mica are the four constituents of granite. These are among the rocks of the most ancient times, which form a complete barrier to the power of the geologist in turning back the pages which relate the story of our globe. Layer under layer—leaf behind leaf—we find printed the characters of life in all past ages, till at last we come to rocks—greenstone, porphyry, quartz, granite and others—which contain no trace of life; which do not show, as rocks above them do, that they have been deposited by water; but which have a crystalline form, and set our minds to think of heat and pressure. These lowest rocks are frequently called "igneous," in contradistinction to the stratified rocks nearer the surface, which have been obviously deposited under water. Between the two there is not an abrupt transition; for above the igneous, and below the aqueous, are rocks which belong to the set above them, insomuch as they are stratified; while they belong to the set below them, insomuch as they are crystalline, contain no traces of life, and lead us by their characters to think of heat and pressure. These rocks, on account of their equivocal position, are called metamorphic.

Under the influence of air, combined with that of water—water potent in streams, lakes and seas, but not less potent as a vapor in our atmosphere, when aided by alternations in the temperature—granite decomposes. One of the constituents of granite—feldspar—is a comparatively earthy-looking mass, in which the other matters seem to be imbedded. In the decomposition of granite, this feldspar is the first thing to give way; it becomes friable, and rains or rivers wash it down. Capital soil it makes. When the constituents of granite part in this way, quartz is the heaviest and settles. Feldspar and the others may run with the stream more or less; quartz is not moved so easily. . . .

Wherever the oldest of the aqueous deposits, such as those called clay-slates, limestones and greywacke sandstones, happen to be superficial, so as to be broken through by pressure from below, and intruded upon by the igneous rocks, (especially if the said igneous rocks form ranges

tending at all from north to south,) there gold may be looked for. Gold, it is true, may be found combined with much newer formations; but it is under the peculiar circumstances just now mentioned that it may be expected to be found in any great and valuable store.

In Australia, the gold discoveries, so new and surprising to the public, are not new to the scientific world. More than five years ago, in an "Essay on the Distribution of Gold Ore," Sir Roderick Murchison reminded his geological auditors that in considering the composition of the chief or eastern ridge of Australia, and its direction from North to South, he had foretold, (as well as Colonel Helmerson of the Russian Imperial Mines) that gold would be found in it; and he stated that, in the last year, one gentleman, resident in Sydney, who had read what he had written and spoken on this point, had sent him specimens of gold ore found in the Blue Mountains; while from another source he had learnt that the parallel north and south ridge in the Adelaide region, which had yielded so much copper, had also given undoubted signs of gold ore. The operation of English laws, by which noble metals lapse to the crown, had induced Sir Roderick Murchison to represent to her Majesty's Secretary of State that no colonists would bestir themselves in gold-mining, if some clear declaration on the subject was not made. That was the language used by him in 1849, and in 1851 we were startled by the fact which brought emphatic confirmation of his prophecy.

But it is not only about the Blue Mountains, and in other districts, where the gold is now sought, that the geologic conditions under which it may be sought reasonably, are fulfilled. Take for example the Ural Mountains. In very ancient times the Scythian natives supplied gold from thence. It is only within the last very few years that Russia has discovered gold in another portion of her soil, among the spurs of the Altai Mountains, between the Jena and the Lenisei, and along the shores of Lake Baikal. This district has been enormously productive, and for about four years before the discovery of gold in California, had been adding largely to the gross amount of that metal annually supplied for the uses of society. All the gold-bearing land in Russia is not yet by any means discovered. The whole area of country in Russia which fulfills the conditions of a gold-bearing district is immense. Eastward of the Ural chain it includes a large part of Siberia, and in Russian America there is nearly equal reason to believe it will be hereafter discovered.

Before we quit Asia, we may observe that the Chinese produce gold out of their soil, and that it exists also in Lydia and Hindostan.

Now to pass over to America, where, as we have already said, the Russians have a district in which gold may some day be discovered. In many districts along the line of the Rocky Mountains, especially in that part of them which is included in the British territory, gold may be looked for. The gold region of California has been discovered. In Mexico, where the conditions are again fulfilled, it is not a new discovery. In Central America it lies neglected on account of the sad political condition of the little states there. In the United States gold perhaps is to be found some distance eastward of the Rocky Mountains. Certainly gold districts will be found about the Alleghanies. It has been found in Georgia, North and South Carolina, and Virginia; it exists also in Canada.

Passing now to South America, New Granada, Peru, Brazil, La Plata, Chili, even Patagonia, contain districts which say "Look for gold." There are one or two districts in Africa where gold exists—certainly in more districts than that which is called the Gold Coast, between the Niger and Cape Verd; also between Darfur and Abyssinia, and on the Mozambique Coast opposite Madagascar. In Australia the full extent of our gold treasure is not yet discovered. In Europe, out of Russia, Hungary supplies yearly one or two hundred thousand pounds worth. It is found in Transylvania and Bohemia; the Rhine washes it down into its sands from the crystalline rocks of the high Alps. The Danube, Rhone and Tagus, yield it also in small quantities. There are neglected mines of gold in Spain.

To come nearer home. In the mining fields of Leadhills in Scotland, gold was washed formerly, in the time of Queen Elizabeth. It is found also in Glen Turret, in Perthshire, and at Cumberhead in Lanarkshire. About sixty years ago, gold was accidentally found in the bed of streams which run from a mountain on the confines of Wicklow and Wexford, by name Croghan Kinshela. A good deal of gold was collected by the people, who having the first pick, have soon earned about 10,000 pounds among them by their findings. Government then established works, and having realized in two years 36 pounds by the sale of gold, which it cost them more than that amount to get, they let the matter drop judiciously.

Let nobody be dazzled, however, by this enumeration of gold districts, which is not by any means complete. It is quite true that there is no metal diffused so widely over the world's surface as gold is, with the single exception of iron. But with regard to gold, there is this important fact to be taken into account, that it is not often to be obtained from veins, but is found sprinkled—in many cases very sparingly. It is found mixed with quartz and broken rock, in sand and alluvial deposit, often in quantities extremely small, so that the time lost in the separation—even though it be the time of slaves—is of more value than the gold. It is only when

gold district does not fall below a certain limit n its richness, that it yields a profit to the la- orer. Pure gold in lumps, or grains, or flakes, to be found only at the surface. Where, as is ere and there the case, a vein of it is found eep in connection with the quartz, it is com- ined with other minerals, from which it can be eparated only by an expensive process; so that gold vein, when found, generally yields less rofit than a field.

(To be continued.)

The following lines descriptive of fact, are from the n of a clergyman of New York, they are remarkable ly for their touching simplicity.

GIVE US OUR DAILY BREAD.

"I knew a widow very poor,
Who four small children had;
The oldest was but six years old,
A gentle, modest lad.

And very hard this widow toiled,
To feed her children four;
An honest pride the woman felt,
Though she was very poor.

To labor she would leave her home,
For children must be fed:
And glad was she, when she could buy
A shilling's worth of bread.

And this was all the children had
On any day to eat;
They drank their water, ate their bread,
But never tasted meat.

One day, when snow was falling fast,
And piercing was the air,
I thought that I would go and see
How these poor children were.

Ere long I reached their cheerless home,
'Twas searched by every breeze;
When going in, the eldest child
I saw upon his knees.

I paused and listened to the boy—
He never raised his head;
But still went on and said—"*Give us*
This day our daily bread."

I waited till the child was done,
Still listening as he prayed—
And when he rose I asked him why
The Lord's prayer he had said.

"Why sir," said he, "this morning, when
My mother went away,
She wept because she said she had
No bread for us to-day.

"She said, we children now must starve,
Our father being dead,
And then I told her not to cry,
For I could get some bread.

"*Our Father*, sir, the prayer begins,
Which makes me think that *He*,
As we have got no father here,
Would our kind father be.

"And then you know, the prayer, sir, too,
Asks God for bread each day:
So, in the corner, sir, I went,
And that's what made me pray."

I quickly left that wretched room,
And went with fleeting feet;
And very soon was back again,
With food enough to eat.

"*I thought God heard me*," said the boy—
I answered with a nod—
I could not speak; but much I thought
Of that child's *faith in God*."

THE HAPPIEST TIME.

BY M. A. BROWN.

When are we happiest? When the light of morn
Wakes the young roses from their crimson rest;
When cheerful sounds upon the fresh winds borne,
Tell, man resumes his work with blither zest—
While the bright waters leap from rock to glen—
Are we the happiest then?

Alas, those roses! they will fade away,
And thunder-tempests will deform the sky;
And summer-heats bid the spring-buds decay,
And the clear sparkling fountain may be dry;
And nothing beauteous may adorn the scene,
To tell what it has been!

When are we happiest? In the crowded hall,
When fortune smiles, and flatterers bend the knee?
How soon, how very soon, such pleasures pall!
How fast must falsehood's rainbow coloring flee;
Its poison flowerets brave the sting of care—
We are not happy there!

Are we the happiest when the evening hearth
Is circled with its crown of living flowers?
When goeth round the laugh of harmless mirth,
And when affection from her bright urn showers
Her richest balm on the dilating heart?
Bliss! is it there thou art?

Oh, no! not there; it would be happiness,
Almost like heaven's, if it might always be,
Those brows without one shading of distress,
And wanting nothing but eternity;
But they are things of earth, and pass away—
They must, they must decay.

These voices must grow tremulous with years,
Those smiling brows must wear a tinge of gloom;
Those sparkling eyes be quenched with bitter tears,
And, at the last, close darkly in the tomb.
If happiness depends on them alone,
How quickly is it gone!

When *are* we happiest, then? Oh! when resigned
To whatsoe'er our cup of life may brim;
When we can know ourselves but weak and blind,
Creatures of earth! and trust alone in Him
Who giveth, in his mercy, joy or pain—
Oh! we are happiest *then!*

Kent County, Del., 1853.

ORIGIN OF THE TERM "OLD DOMINION."

There are comparatively few who are aware of the origin of the term which has so long and so generally been applied to Virginia. It originated thus: During the Protectorate of Cromwell, the colony of Virginia refused to acknowledge his authority, and declared itself independent. Shortly after, when Cromwell threatened to send a fleet and army to reduce Virginia to subjection, the alarmed Virginians sent a messenger to Charles II., who was then in exile in Flanders, inviting him to return in the ship with the messenger, and be king of Virginia. Charles accepted the invitation, and was on the eve of embarkation, when he was called to the throne of

England. As soon as he was fairly seated on his throne, in gratitude for the loyalty of Virginia, he caused her coat of arms to be quartered with those of England, Ireland, and Scotland, as an independent member of the empire—a distinct portion of the "old dominion." Hence arose the origin of the term. Copper coins of Virginia were issued even as late as the reign of George III., which bore on one side the coat of arms of England, Scotland, Ireland, and Virginia.

THE EASTERN WAR AND THE FUTURE.

All who wish well to mankind, all who deplore the frightful atrocities that have been committed since the commencement of the Eastern War, must watch the progress of the struggle with the deepest interest, and indulge a hope that each fresh arrival will bring some intelligence of a probable peace. Thus far, however, the prospect is full of clouds and darkness. The bloody drama seems only to have commenced. Each fresh disaster serves to aggravate the parties, and thus when the Allies are victorious, the Russians only manifest a spirit of fresh determination; and again when the troops of the Czar achieve some success, France and England become embittered and vindictive, and decide upon some still stronger blow. There have been mistakes on all sides, and all the parties have committed outrages and excesses. The massacre of Sinope was the first fearful act in the bloody tragedy. It has since been followed by the disgraceful scenes at Kertch, —the firing upon a flag of truce at Hango, and many subordinate incidents, calculated to show the passions of men under excitement, and to illustrate the brutalities of war.

Witness the following, from an English journal, in relation to Kertch:

"Before I proceed to narrate the events which have occurred, I must be permitted to express the sentiments of abhorrence which every civilized being must experience on surveying the scene of destruction and barbarous violence presented by this unfortunate town, and to protest against any imputation being attached to Englishmen, or to any British subject, on account of what is little short of the sacking of Kertch, with the exception of the Lieutenant-General, whose apathy or neglect permitted the perpetration of disgraceful excesses. When the Russian army, numbering some 2500 men abandoned Kertch on the afternoon of our landing at Ambelaki, a large caravan of inhabitants, with such property as they could collect in their trepidation, moved out after the soldiery, and proceeded to Mekschelki, leaving behind them their houses full of furniture, and of such cumbrous articles as they were unable to move. The Tartars, the Jews, and a few of the poorer Russians remained behind, but the nobles and employees, with few exceptions, fled precipitately.

"When the Allies entered Kertch the follow ing morning, the population made their sul mission, and offered bread and salt to the con querors, in accordance with the Russian custon and they were assured that they would be pro tected, and that their lives and property shoul be spared. In the afternoon of the day on whic we occupied Yenikale, the crews of some mer chant ships from Ambelaki landed, and began break into three or four houses and to pillag the contents. As they could not remove th heavy furniture, they smashed it to atom Towards the evening, Turkish stragglers fro the camp and others flocked into the town an perpetrated the most atrocious crimes. To pillag and wanton devastation they added outrage an murder."

The victims too, how numerous! At th lowest estimate, five hundred thousand men hav perished since the commencement of the struggl and thus how many widows and orphans hav been made! England, France and Turkey, hav taxed their strength to the utmost, but mo recruits are necessary, more reinforcements a required, and Sevastopol still holds out. Th origin too, of the trouble, was comparatively u important. The points in dispute might ha been adjusted without sacrificing the honor either of the parties. Nay, neither imagin that any thing serious would result, and wh the war at last broke out, it was thought it wou soon be brought to a close. The Turks then selves kept the Russians at bay for a consider ble time, and thus the Allies fancied that the direct interference would soon bring the Czar terms. But they have been battling for month and the end is not yet. Nay, the Russia Government has by no means exhausted its r sources, while its spirit is as indomitable as eve According to the advices before us, the autho ties are building a Railroad with all possible d spatch, from Moscow to Perekop, that is to t isthmus which connects the Crimea with the ma land, and hope to have it completed by the ens ing Autumn. The Czar will then be able send men and munitions into the Crimea, almost any extent. The Allies too, are prep ing for the worst. The French are fortifyi Kamiesch, and are constructing various buildin in the neighborhood of Constantinople. these indications rather point to the further a fuller prosecution of the war than otherwise. T capture of Sevastopol would not have the le effect upon the Russians. Had the event be accomplished months ago, the war would s rage, but it has been postponed so long, and w such a dreadful loss of life to the Allies, that moral effect of victory will be greatly diminish Strange too, the war, is popular among all parties engaged—English French, Turks Russians—more so, however, among the latter than the two former—because the Tu

gard themselves as attacked by the Russians, d because the Russians consider themselves vaded by England and France. The conflict likely therefore, to rage for some time to me, and more furiously than ever. Like diators in the ring, the parties have stripped the combat, and the flow of blood that has eady taken place, has only served to rouse eir passions, and stimulate a thirst for revenge. ie spectacle is indeed melancholy. Let us mpathize with and pray for the suffering, and the same time thank God ! that we are spared participation in a carnage so appalling.—*nnsylvania Enquirer.*

THE GUANO TRADE.

The present annual importation of Guano into United States amounts in value to about),000,000. This article has become one of neral use by farmers and gardeners. Since its aracter as a most valuable fertilizer has become nly established, various attempts have been de to manufacture compounds of similar pro- ties; and we think that the impression widely vails that these artificial products have also ved themselves to be capable of regenerating n-out land, or at least improving it. This been the case only to a limited extent. Many ners who have tried these "fertilizers" have ndoned them, and now use Guano in addition rdinary manure. We learn from the best nority that the annual consumption of Peru- n Guano alone is three times as great as the regate consumption of all kinds of manufac- d fertilizers, some of which are undoubtedly able, but none can supersede Guano.

he word "guano" is a corruption of the nish "huano," itself a corruption of the uvian word "huanu;" signifying excrement. as used as a manure in the time of the Incas, the Spaniards learned its use from the Peru- s. The chief source from which the article in commerce is taken, is the Chincha Islands Peru. There, immense deposits have been ed through many centuries by countless s of seabirds, which still frequent the ds, but not in such numbers as formerly— great concourse of ships having driven most hem away. These deposits are regularly ified, and are of a dark reddish color, but er on the surface. Under the sun-baked of the surface the birds scratch deep oblique in which they lay their eggs, so that the layer thus has a completely honey-combed rance. Guano also contains decomposed bells, and the bones and remains of fish, ht by the old birds to their young. The ha article is considered the best on account extreme dryness, as the rain never falls those islands. But there are many other ies whence guano is or may be obtained. Such are the islands directly south of the Chinchas, Battista and San Gallen; the Lobos islands; various points along the coasts of South America and Mexico; the Triangle Islands, near Yucatan; Bird Island, west of Gaudaloupe; different parts of Africa, etc.

The Chinchas are a group of three islands in the Bay of Pisco, on the coast of Peru, much alike in their general formation and appearance, lying nearly north and south, and separated by channels about one mile in breadth. They are naturally bare rocks, without a sign of vegetation of any sort. The Northern island is somewhat the largest of the three, which average two miles in circumference. Each presents the appearance of a flattened cone, the rocky inequalities of the original surface having been filled up and covered with the guano, the cuttings of which vary in depth from a few inches to a hundred feet. Their upper surfaces are from 100 to 150 feet above the water. Around their bases little promontories jut out, in which the washing of the sea has formed many caverns—the resort of sea-lions; and whales are frequently seen gambolling about the islands. The eastern side of each is a perpendicular wall of rock, from the edge of which the guano slopes toward the center of the island, which is a rocky elevation; and from this point there is a gentle slope to the western shore, the guano continuing to within a few feet of the water. The steepness of the cliffs that form the shore and the great depth of water (seven fathoms close in) afford great facilities for loading vessels.

The mode of loading is usually as follows: A ship first takes in by her boats enough guano to ballast her, and approaches to a point of the coast where the remainder of the cargo is shot down the cliff into the hold of the vessel. Some vessels (chiefly the smaller ones) load entirely from boats. On the top of the cliff are deep bins containing from 100 to 500 tons of guano, made of long poles firmly bound together and interwoven with ropes and chains. These are wide and open at the top, but diminishing in size toward their lower end, which is on the extreme edge of the precipice. To this is fitted a canvass shute or pipe, two feet in diameter, which extends down 100 feet to the deck of the ship. Through this shute the guano passes in a continuous stream of tremendous force, at the rate of from 100 to 400 tons per day. The bin is filled by Chinese coolies and the Peruvian convicts. A year since there were about 300 of the former, but their number was then rapidly diminishing by ill treatment. Each man is compelled to bring to the shute five tons daily, and if he fails to do so he is punished by negro drivers with the whip. The barbarity used toward these coolies, who were enslaved by treachery, is almost unparalleled. There are about 100 of the convicts.

It is only about twelve years since these deposits became of commercial importance; and in this period they have proved a source of great wealth to the Government of Peru, which is now the most prosperous of all the South American Republics. The amount of its revenue from this source for 1854 and 1855, as stated in the last Treasury Budget, is estimated at $8,600,000. It sells the privilege of loading vessels for about $19 a ton. There are frequently over 100 vessels engaged in loading at the same time, and as each vessel receives but one "measure" at its "turn," the period occupied in loading is several weeks. To give an idea of the immense deposit of this fertilizing material, it may be stated that an official report, by a corps of engineers appointed in 1853, estimates the amount on these three islands alone, to be 16,501,466 tons.

The total quantity exported is not definitely known. The greatest quantity has been taken from the northern island; the middle island has been moderately worked; and the southern island, which is the most difficult of access, has scarcely been touched.

The Guano importation of the United States, for the last six years, amounts to 392,502 tons, or a yearly average of 65,417 tons, nearly the whole of which is required for home consumption. Since 1852 our trade in the article has become equal to that of England, and is likely to exceed it hereafter.

Next to New York City, Baltimore is the chief place for Guano importation, which, for 1854, (calendar year,) amounted there to 60,000 tons, valued at $3,000,000. The present price of $50 a ton has been constant for a year. In January, 1854, it was $41, but by subsequent rises of $4 in February and $5 in May, it attained its present rate. So far the demand has been rather greater than the supply. Last year the supply was quite inadequate.

Large deposits of guano are found on many of the rocky islands along the coasts of South and Central America, and elsewhere, and on the coasts themselves. The value chiefly depends on the dryness of the locality. For this quality, that of the Chincha Islands has not yet found a competitor. Very positive statements have been made in regard to the virtue of some other kinds of guano, but have not resulted in bringing them into general use.—*N. Y. Tribune.*

PHILADELPHIA MARKETS.

Flour and Meal.—There is no change in the Flour market. Shipping brands are now held at $9 per barrel, and small sales are made at $9 25 for mixed brands, $9 50 a $10 50 for choice extra and fancy lots. Rye Flour and Corn Meal are less active; the former is held at $6 75, and the latter at $4 25 per bbl.

Grain.—Wheat is now in limited supply, with a moderate inquiry. Sales of 4000 bushels of Southern and Pennsylvania red at $1 83 a $1 85, and white at $1 90 a $2 00, mostly afloat. Sales of 300 bushels of Rye at $1 12. Very little Corn offering; sales of 3 bushels yellow at 97 a 98c per bushel. Oats ar better demand; small sales of old Pennsylvania 59½c, and new Southern at 45 a 48c, afloat.

Cattle Market.—The demand for stock du the past week has been quite active, though there been no advance in prices, except for Hogs. The rivals at Torbert's Avenue Drove Yard, were Beeves, 2500 Sheep, 40 Cows and Calves, and Kentucky Mules.

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FRIENDS' CENTRAL SCHOOL, BOYS' PARTMENT.—The Committee in charge o Institution having engaged the services of Aar Ivins as Principal Teacher, are now prepared t commend it to the attention and patronage of Fr and others.

The Boys' School will be re-opened on the Second day in the Ninth month next, and cond on the principles heretofore adopted, except there will be two sessions per day instead of on

Lectures on the accustomed branches of sc will be delivered, as usual, to both schools.

The prices of tuition have been fixed accordi the respective classes, at 25 dollars, 20 dollar 15 dollars, per term of twenty-two weeks. The extra charge is for books, as heretofore.

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very Seventh day at Two Dollars per annum, *payable advance*. Three copies sent to one address for Five ollars.

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The following extract from the preface to the ird part of Piety Promoted, written by Chris-pher Meidel, early in the last century, is a full d beautiful testimony to the simplicity and fficiency of the Divine Principle in the soul.

Although the short reflections given upon the rth, conversion, labors, travels, conversation, d sufferings of many of these precious servants d handmaids of the Lord are very inviting, as ell as instructive, in showing forth that free d universal grace of God, whereby they came be what they were, and that arm of power hereby they were upheld in, and delivered out many tribulations; yet the main intention of e author is, to send us to the house of mourn-g, which, saith Solomon, it is better to go to than e house of rejoicing; that we may learn so to e as to be prepared to die, and enter upon an ernal state.

If death-beds were more frequented, and places recreation less, we might hope the advantage uld make amends for that part of self-denial. ere we may often hear a more reaching sermon a few broken words, than the most eloquent in e pulpit; but especially from two sorts of ex-rienced teachers, namely sinners repenting, d saints triumphing: there we may hear all reeing in one common prayer, to wit: Oh! let e die the death of the righteous, and let my ter end be like his. There we may hear men dis-vering what they really believe, often very fferently from what they formerly professed; l many, with the repenting thief, come to have etter religion upon their death-bed, than all ir life long before. There we may hear those o have been eagerly pleading for sin, now ing out against it, as the sting of death. Those o have exclaimed against good works, as gerous to their faith, now wishing that all ir lives had been spent in going about doing good. Those who have charged God foolishly with an absolute reprobation, now trusting in, and begging his universal mercy. Those who have known Christ after the flesh only, now desiring to feel him within as the hope of glory. Those who have opposed the light of Christ, now gladly embracing it in the dark valley of the shadow of death. Those who have lived upon outward observations, and been feeding upon husks with the prodigal, now looking toward their Father's house for the substance, the water of regeneration, the bread of life, and the new wine of the kingdom.

There we may hear teachers, tutors, confessors, and such like, who have had people's faith and conscience at their command, often exclaimed against, if not as bad examples, yet as miserable comforters, and physicians of no value. Now names, notions, creeds, traditions, controversies, honors, riches, compliments, pastimes, &c., are little regarded when death the king of terrors is in view, and the great Judge stands at the door, who, without respect of persons, judgeth and rewardeth according to every man's work. Now nothing will administer comfort but the inward absolution of our holy high priest, the Lord Jesus Christ; nothing but the inward absolution of the blessed spirit of intercession and adoption. Here those who have loved God above all, and their neighbors as themselves, are found to have the best religion, and to be the true believers in Christ, and witnesses of his redemption and salvation; and those to be the true and most honorable scholars, who have been taught by the grace of God, which brings salvation, and hath appeared unto all men, to deny ungodliness and the world's lusts, and to live soberly, righteously and godly in this present world.

There we may find the righteous, with Abraham, Isaac, Jacob and Joseph, advising, encouraging and blessing their posterity; with Moses going up to the top of the mount, to take a view of the good land, in retirement and solitariness with the Lord; with Joshua engaging others to fear and serve Him alone, and to put away their strange gods; with Samuel mourning and praying for those who have forsaken the Lord; with David, expressing their faith in his promises concerning their house, and their religious concern for the building of his; recommending truth, justice and mercy to succeeding generations; and with Hezekiah appealing to God

about their sincerity. In short, with Job, Simeon, Paul, Stephen, and others of the faithful servants and followers of Christ, embracing death, hastening to meet it, longing to be dissolved and to be with him, their captain, forerunner, and rewarder. This preaching and praying, and praising the Lord freely and fervently, boldly and experimentally, and all without book, as the Holy Spirit gives utterance, has upon a death-bed often proved an affecting, tendering and converting season to many hearers.

To such an house of mourning, or shall I say rejoicing, the author of these collections kindly invites the Christian reader; where, by hearing the dying songs and sayings of the ransomed and redeemed, who knew in whom they had believed, thou mayest also come to know and believe in that great and true light which enlightens every man coming into the world; for it was by the inshining thereof, that the feet of these blessed ones, now at rest with the Lord, as of all the righteous in ages past, were guided into the way of truth and peace.

This opened their states, tried their reins, sifted their words, weighed their actions, stayed their minds, changed their hearts, condemned disobedience, justified faithfulness, counselled in difficulties, discovered the enemy, unveiled the painted harlot, the world, and the false church, and gave them the light of the knowledge of the glory of God in the face of Jesus Christ, for whose sake they suffered the loss of all, and followed him in the regeneration and in self-denial, and are now entered with him into that rest which remains for the people of God.

HOLY LIFE.

The beauty of a holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow creatures; but none so good, so efficacious, as leading a virtuous, upright and well-ordered life. There is an energy of moral suasion in a good man's life passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways and raise up those that are bowed down, than precept, command, entreaty or warning. Christianity itself, I believe, owes by far the greater part of its moral power not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more, and will do more, to regenerate the world and bring in an everlasting righteousness, than all other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity.—*Dr. Chalmers.*

For Friends' Intelligencer.

THE MORAL TRAINING OF YOUTH.

As education and tradition have a tendency to form the youthful mind, I shall endeavor to present a few facts in illustration of the aspect of the civilized world.

In many thousands of instances it may be observed that in the very infancy of childhood malignant dispositions are not only fostered but are encouraged by precept and example. If a child happens to hit its head accidentally against the corner of a table, it is taught by its nurse and even by its mother to revenge the injury by beating the table with all its might. If it should cry through peevishness or pain, it is immediately threatened with being tossed out of the window, or committed to the charge of some frightful beast. If expedient to repress its murmuring, and to cajole it into obedience, it is then inspired with fallacious hopes and allured with deceitful promises of objects and pleasures which are never intended to be realized. Does it require to have its physical powers exercised, a wooden sword or whip is put into its hand, and it is encouraged to display its energies in inflicting strokes on a dog or cat or any of its playfellows. I have seen an urchin of this description brandishing his wooden sword with all the ardor of a warrior, and dealing its strokes on every person around, while the foolish parents were exulting in the prowess displayed by their little darling, and encouraging him in all his movements. By these and similar practices, revenge, falsehood, superstition and the elements of war are fostered in the youthful mind, and is it to be wondered at that such malignant principles and passions should grow with their growth and strengthen with their strength, till they burst forth in all those hideous forms which they assume amidst the contests of communities and nations? The false maxims under which children are frequently trained, and the foolish indulgence with which they are treated by indulgent parents, in too many instances lay the foundation of those petulant tempers which so much disturb the harmony of general society and often lead to a contest of angry passions. Among the lower ranks of people, who are under no restraint from decency, we sometimes see a father or mother running out into the street after a child, with looks of fury and words of execration. Whenever parental authority is thus enforced and such conduct uniformly pursued, a foundation is laid for an extensive display in after life of the malignant passions.

If we follow our youth from the nursery to the school room we shall find the same dispositions brought into action on a larger scale, and indirectly cherished by the books they read. If we look into a majority of the books we shall find them full of encomiums upon war and upon warriors. The Cæsars, the Alexanders, and the Bonapartes, whose restless ambition transformed the earth into scenes of desolation and carnage, are presented as patterns of everything that is brave, noble, generous and heroic. Many of the school books to which I allude, instead of exhibiting in simple language the beauties and sublimities of the works of nature, the facts of sacred history and the scenes of rural life, &c., are filled with extracts from metaphysical writers, from parliamentary debates, and from novels and farces, which are frequently interlarded with oaths, &c. It need, therefore, excite no surprise that a warlike spirit still exerts its baneful influence among the nations. If we follow the young from the school-room to the play-ground, or to the streets and highways, we shall find the spirit of malevolence displaying itself in a diversity of forms. Here we may see one mischievous little boy slapping his neighbor in the face, another tearing his neighbor's clothes, another tossing his cap into a dirty ditch, another chalking his back to hold him up to ridicule, anothing pouring out upon him a torrent of nicknames and of scurrilous epithets. There we may behold a crowd of boys pelting a poor beggar or an unfortunate maniac with stones and dirt, mocking the deformed and the aged, and insulting the passing traveller. And the boy whom a natural temperament or a virtuous principle prevents from engaging in similar combats is assailed with opprobrium, and made a laughing stock, because he will not be persuaded to declare war against his neighbor. And what is still more atrocious, we may behold children of thirty or forty years of age encouraging such dispositions and practices, which, if they were not so common, would be viewed by every one in whose breast virtue resides, with feelings of indignation and horror. The *great body* of our youth, habituated to such dispositions and practices, after having left school, at the age of fourteen or fifteen, a period when mad-strong passions and vicious propensities begin to operate with still greater violence, have access to no other seminaries in which their passions may be controlled, and in which they may be carried forward in the path of moral and intellectual improvement. I am not aware that there are any regular institutions exclusively appropriated for the instruction of young persons, from the age of fifteen to the age of twenty-five years upwards, on moral, religious and scientific objects, in order to direct their powers in the path of universal benevolence. This is the most important period of human life, and for want of instruction and direction and of rational objects to employ their leisure hours, many a hopeful young man has been left to glide insensibly into the mire of vice, and to become a burden to his friends and to general society. Our streets and highways are infested, our jails and bridewells filled with young persons of this age, who by means of rational and religious training, might have been rendered a comfort to their friends, a blessing to society, and ornaments of the Christian Church.

Were I to enter into details of filial impiety, ingratitude, and faithless friendships, of the selfishness which often appears in the conduct and transactions of mankind, it would fill a volume. I apprehend the readers of this article will think I have drawn rather a gloomy picture, but I have lived in four different States of our Republic, and being now in my seventy-fourth year, I have seen that there needs much reformation in the education of our youth, more particularly between the ages of fifteen and twenty-one. And while I leave it to some abler pen than mine to point out some better mode, I am willing to take the responsibility of this sketch myself and attach my name.

DAVID SHINN.

Huntingdon County, Ind., 7th mo., 1855.

DUTIES TO THE DEPARTED.

A false, sad notion has injured many, that we owe it to departed friends to die to those who remain, to die to our race, to feed on dark pictures of life, to reject the blessings which our kind Father has strewn in our path, because some have been taken from us. It ought to be the influence of bereavement—of the banished loved ones from our sight, to give us more reverent and quickening conceptions of the spiritual nature of the undying soul of that futurity through which our faculties and affections are to expand into diviner life and felicity, and under this hope we should desire to enter a nobler field of action. Now the departed have gone to see, to love, and serve the infinite Father, with a new fervor and elevation of spirit—and we should strive to sympathize with them, to be joined with them, by participation in their progress.

We are apt to feel as if nothing we could do on earth bears a relation to what the good are doing in a higher world; but it is not so. Heaven and Earth are not so far apart. Every disinterested act, every sacrifice to duty, every exertion for "one of the least of Christ's brethren," every new insight into God's works, every new impulse given to the love of truth and goodness, associates us with the departed, brings us nearer to them; and is truly heavenly, as if we were acting not on earth, but in heaven. These are common truths, but we do not feel them. The spiritual tie between us and the departed is not felt as it should be. Our re-

nion with them daily grows stronger, if we daily make progress in what they are growing in.—*Channing.*

PITCAIRN'S ISLAND.

(Continued from page 315.)

To return to the Bounty, which now being under Christian's command, Bligh having been turned adrift, made sail for Tobouai. This island, 500 miles from Tahiti, seemed an attractive retreat, but the natives vehemently opposed the landing of the mutineers. Upon this they sailed for Tahiti, where they were received by their friends with open arms. But being uneasy at remaining here, as it was probable that any ship sent in search of them would make it their first point, they made another attempt to settle at Toubouai, which proved as ineffectual as the first. Having thus failed again, they returned once more to Tahiti, where they split into two parties; Heywood, a midshipman, remaining there with fifteen others, most of them, as well as himself, taking this course with a view to giving themselves up to the first man of war that should touch there; but Christian sailed immediately with the remaining eight mutineers, the most desperate of the party, to look for some island out of the track of navigators, where they might settle and end their days without fear of discovery.

After Bligh's return to England, the Pandora was equipped to go in search of the now piratical Bounty; and, on her arrival at Tahiti, young Heywood and thirteen of the mutineers (for two had met a violent death on the island) gave themselves up, and were confined in irons till they should stand the issue of a court-martial in England. Having searched many islands in vain for the Bounty, the Pandora was wrecked on the coast of New Holland, and many of her crew lost; amongt them, four of the prisoners, who were barbarously kept in irons up to the moment of the ship's sinking.

At the court-martial, (which excited the greatest public interest,) four more were acquitted of all share in the mutiny, three were condemned to death, and executed in Portsmouth harbor, and three were sentenced to death, but pardoned. Amongst the latter was Heywood, whose youth and inexperience led him to commit the error of remaining in the ship, but who was clearly proved to have been innocent of all connection with the mutiny. Indeed his peculiarly noble character only came out more conspicuously through the trial, and he afterwards rose to be one of the most distinguished and respected captains in the Royal Navy.

On leaving Tahiti with his comrades, Christian had kept his own counsel as to their destination, but had secretly made up his mind to steer for Pitcairn's Island, as a likely place to suit his purposes, being uninhabited, without an anchorage, and remote from the track of vessels. And so it was indeed admirably calculated for concealing them from the avenging hand of the law which they had violated, as the event proved for no ship of war ever came near the island for twenty-five years; but though they thus buried themselves, as it were, far out of sight and hearing of living men, they could not escape themselves; the same evil passions which first led them astray, forced them on and on, till they finally became the executioners of each other. If anything was wanted to confirm our belief in the over-ruling hand of a Divine Being, it would be signally afforded by the fate of these unhappy men.

Their first act on arriving at the island, was to run the Bounty on shore and set her on fire, in order to cut off all probability of discovery, and also to prevent any of the party making their escape from the rest, and thus betraying their retreat. They then divided the island into nine equal portions, one for each of the white men, there were six Tahitian men and twelve Tahitian women, nine were wives of the mutineers, and three were wives of three of the Tahitians. These poor fellows had been simple enough to come with the white men as friends, but they now found out their mistake; for the division of the land among the mutineers alone soon reduced them to the condition it had always been intended they should fill, namely that of slaves. This was the first act of injustice, and it was not long before it led to another. One of the Englishmed lost his wife by an accidental fall from a rock; after a time he became dissatisfied, and threatened, if he were not provided with another, to leave the island in one of the boats; so, as the Tahitians were the weakest party, the English assisted him to rob one of them of his wife.—The only immediate result of this unprincipled act of violence was the murder of two of the Tahitian men; and now the Englishmen thought they should enjoy the remainder of their days in peace.

Things went on smoothly enough for some time, and retribution appeared to slumber, when the barbarous treatment of the four remaining Tahitians by their masters, so exasperated them, that, countenanced by Young, one of the party who had not joined in this oppressive conduct, they rose in rebellion, and by a well-concerted plan, succeeded in putting five of the white men to death, including Christian, while working at a distance from each other in their gardens, totally unsuspecting their fate. A war of extermination now raged among those who were left, on both sides, and as they were evenly balanced in point of numbers, the women turned the scale. They sided with the white men, and through their barbarous treachery, the Tahitians were destroyed. One of the four remaining Englishmen now became so violent and dangerous to

the rest, that he was despatched by the other three. Another drowned himself in a drunken fit, a third soon afterwards died of asthma; so that, finally, only one man, whose name was Alexander Smith, but who changed it to John Adams, was left upon the island with the widows and children of his former comrades. This was in the year 1800.

Thus closes this dark page of crime; and we gladly turn from so foul a picture, to one whose brightness presents itself in colors all the more strikingly beautiful for the contrast with that which has preceded it, to the light of a day which shines all the more brilliantly after the gloomy night out of which it has sprung, and which brings to our recollection the lesson which all history teaches us (and if it does not teach us this we read it in vain,) that however hopeless may appear to human eyes the evils of a time or of a nation, however it may seem that God has deserted the cause of right, and left wrong to triumph unchecked, yet in the midst of all he is silently preparing, from causes probably natural, though too deep for us to see, a remedy for the evil, and a vindication of the eternal principles of truth and justice.

A short time before the death of Young, Adams's last surviving comrade, who died, as related above, of asthma, he and Adams, struck with the awful character of the scenes they had passed through, began to repent, and Young, having been an officer and possessed of some education, applied himself diligently to the study of the Bible and Prayer-book (the only books saved from the Bounty,) and, together with Adams, resolved to do his best to train up the numerous children on the island in the paths of virtue. He was, however, only suffered to survive his repentance a very short time, but his death still farther deepened religious impressions in Adams's mind.

He was now left alone, and had time to reflect on the wonderful career he had run, and it would indeed have been strange if the memory of such a past life and the tranquillity of the present one had not awakened his whole nature to remorse and repentance. It is said that he was first startled into serious thought by an extraordinary dream, in which he saw the angel Gabriel, who warned him of the danger he was in on account of his wicked life, and that in another dream he was shown the flames and torments of hell. Whether we believe that these were indeed special miraculous visions sent for his conversion, and that of the infant colony, or merely think of them as the consequence of a train of thought produced by his past life, which is just as much acknowledging the providential character of the dreams, they produced a most decided and blessed effect, for he now set to work with all his heart to lead a religious life, and to make himself useful to those thus left to his guidance.

For some time the Bible and Prayer-book were sealed books to him, as he was an ignorant, uneducated seaman, knowing little more than his letters, but he set to work, and taught himself to read, and when he had mastered this difficulty, made these books his daily study. The most of his time was spent in imparting the knowledge thus gained to the women and children, in which he wonderfully succeeded; for he was thoroughly in earnest, and was looked up to with a reverence like that of the patriarchal ages. He was called "Father" by all.

The children soon acquired such a thirst for instruction, that he had little else to do than to answer their enquiries, and as they grew up under his excellent training, they acquired fixed habits of morality and piety.

One of them thus related to an English traveller how they first learned the Lord's prayer; "Adams wanted a piece of ground broken up to plant yams in, and engaged two young men to do it for him, and, as payment, a small phial of gunpowder was to be given. After the work was done, these two young men asked Adams which he would like to do best, give them the gunpowder, or teach them some prayers out of the Prayer-book. Adams, who was much pleased with this remark, consented at once to teach them, and offered them the gunpowder as well, which they refused. He now told them, he would teach any more who wished it. The consequence was, that the whole of them came to him, much to his delight."

Old Adams was spared to his children for 29 years, and died peacefully at the age of 65.

His death-bed, the death-bed of him who had been mutineer, pirate, and man-slayer, was thus permitted to be cheered by the consolatory reflection that his labors had borne fruit, that the seed which had been sown by him, had struck such deep roots, as to give the fairest promise of permanently maintaining its title to the soil in which it was laid.

(To be continued.)

PERSONALITY.

How vast a thought is the thought of our personality! I am a separate soul. I am living everyday a life which is attended with momentous results to this soul. Whether I will or not, these responsibilities are laid upon me, and from them I cannot escape. The thought of the interests which are wrapped up in this existence is sometimes almost overwhelming. That I am in existence; that I must do what no one else can do for me; that I must choose when such tremendous results to myself are ever depending upon my choice; that I must go through that dreaded death; that I must stand in the judgment: that I, as a forgiven sinner must be saved, or, as an unforgiven sinner, must be lost; that for myself, I must know the whole meaning of that word of

words—Eternity. In short, that I am a person in every important sense separate—alone—for duty, suffering, enjoyment,—how it grows upon my view, expanding to the whole horizon of my vision, making me to fear myself!

Let, then, my soul be ever awake to the dignity of an individual, separate existence. If life is the youth of my being; if in it I am thus to be educated for happiness or for woe; if all I do here bears upon my hereafter, God help me so to number my days as to apply my heart unto wisdom.—*Watchman and Reflector.*

THE ELEMENTS AND THEIR TRANSFORMATIONS.

In 1812, Michael Faraday, then a bookseller's apprentice, attended the lectures of Sir Humphrey Davy in the Royal Institution. Inspired with scientific ardor and enthusiasm, and eager to escape from the trammels of trade, the future *savan* took the bold and simple step of writing to Sir Humphrey. We need not detail his future career; suffice it to observe, that next year he became Davy's assistant at the institution, and subsequently his successor; having, by a series of splendid and beautiful chemical and electrical discoveries, taken a first place among the celebrities of science. He is now no less noted for the lucidity and grace of his expositions, than for his deep pryings into natural mysteries. In the course of his duties, Professor Faraday delivered, during the spring and summer of 1852, a course of six lectures, &c., on the non-metallic elements, to the members of the institution. These have been published; and while commending them to our readers as one of the most delightful and instructive chemical handbooks in our language, we would direct attention to a marvellous chemical phenomenon which is now attracting the attention of philosophers.

However eager for notoriety, no dandy has yet astonished us by appearing clothed in a dress that can change from sober drab to brilliant green. The chemical elements, nevertheless, have something of this magical property; for recent discoveries prove that in nature the same substance may be distinguished by distinctly opposite qualities, and may appear in the most diverse forms. This phenomenon has been called "allotropism;" or, as far as the Greek words may literally be rendered, "another state."—We have been accustomed to think of the elements as resembling certain gentlemen clothed in unchangeable black; now, however, we may find them, according to circumstances, in all the colors of the rainbow.

If an observer, provided with slips of the bibulous paper which has been dipped in a solution of iodide of potassium and starch, ascend a hill near the sea, while the wind is landward, he will find that the papers suddenly change their tint, becoming blue. This indicates a new chemical agent in the atmosphere, called ozone by its discoverer, Professor Shönbein of Bale, to whom we owe also gun-cotton. If the breeze be from the land, and has travelled great tracts of country, the experiment will probably fail, as ozone does not then show itself. This new substance has also been found identical with the peculiar odor called the electrical smell, given off by an electrical machine in action. But strange as are some of its manifestations, Professor Shönbein shows it to be no new element at all; and to be in fact, only oxygen, the chief of the elements under a masked aspect. Chemists have found our terraqueous globe made up of sixty-three so-called simple elements; of these, thirteen are most widely distributed, and of the latter again one—oxygen—composes about two-thirds of our globe. It is present as a gas in our atmosphere we drink it liquid as water, and carry it about with us as part of our nerves, our muscles, and our clothing; it feeds our blast-furnaces and quenches our fires, while vast stores of it are locked up in the solid rock. In the varied properties of it and its neighbor elements, we see how, though seemingly most unchangeable and discordant, they are made to watch like ministering angels around us, each performing tranquilly its destined function, moving through all the various phases of decomposition, decay, and death; then springing into new life and assuming fresh forms. Allotropism brings out this in most striking manner. The experiments by which we distinguish simple oxygen give with ozonized oxygen very different results. Ozone has a peculiar smell; oxygen none. Pour a blue solution, a solution of sulphate of indigo, into ozonized oxygen; and it is quickly bleached; in ordinary oxygen it remains unaltered. In ozonized oxygen, the effluvium of tainted meat is instantly destroyed; and sheets of silver foil which remain unchanged in the ordinary gas soon crumble into dust—the oxide of silver. Our knowledge of this mysterious substance has been too short to enable us to assign it its true place in the grand economy of nature. Doubtless it accomplishes most important purposes. And though the speculations as to its connection with health and disease, and as to its relation with certain great epidemics, both in the human family and the vegetable kingdom, are at present very wide and imperfect, busy *savans* are in this field anxiously toiling for more positive information.

Many other bodies, besides oxygen, exhibit this change of properties in different phases of condition. Common sulphur, when placed in a Florence flask and heated to a certain point fuses, and the liquid produced by the fusion is a thin pellucid body; applying more heat, it loses its transparency, and becomes thick and blackens; at which juncture the Florence flask

may be inverted without the liquid coming out. Heated still further, a vapor is given forth, and the sulphur again becomes liquified. Poured in this state into cold water, the liquid is no longer yellow and brittle, but has become a substance like India rubber or gutta percha, on which seals and impressions may be and are taken. In this condition it remains for days, and even longer. Professor Shröetter, of Berlin, lately astonished his friends by his temerity in wrapping some sticks of phosphorus in paper, and walking about with them in his pocket. Ordinary phosphorus we keep in water, for fear of spontaneous combustion; this, however, was allotropic phosphorus. This discovery has been of the utmost importance in connection with the arts, particularly as regards lucifer-match making, for the vapors of common phosphorus have a most prejudicial effect on persons subjected to their influence. They occasion a disease which corrodes, ulcerates, and destroys the bones, even sometimes producing death. Now, by the employment of allotropic phosphorus, this may be prevented; while at the same time it serves all practical purposes equally well with the ordinary description. Allotropism is thus no mere scientific nicety, but a trustful guardian of that which is of all of earthly things most precious. Our next illustration of this transformation of the elements is a pleasing as well as pretty one. Let a sheet of paper, on which has been printed a St. Andrew's cross with the red iodide of mercury, be heated, and the redness will be immediately changed into yellow. Another experiment, and perhaps the most conclusive, was performed by Professor Faraday; but this, we fear, few of our readers will be inclined from its expense to make. A diamond held by a little platinum clamp, and ignited to whiteness in the oxy-hydrogen flame, was plunged while incandescent into a jar of oxygen. It was speedily dissipated into gas, which, by means of the lime water test, was proved to be carbonic acid. It is even so; the glistening gem which monarchs strive after, and the black diamond which the miner disembowels far down below the surface, are but modifications of one and the same substance; yet how widely diverse in their practical bearings on humanity! In the deep laboratories of nature, during long ages, by unknown and mysterious processes, the wood of primeval forests has been successfully changed into coal, anthracite, plumbago, and the diamond. It would seem, too, that by excess of heat, we may bring back the gem to one of the antecedent stages of its formation. Thus Professor Faraday had on the lecture-table diamonds which had been exposed under peculiar conditions to an intense heat, and with the singular result of converting them into coke. The gems seemed to have lost their crystalline aspect, and to have opened out, forming a cauliflower-like excrescence, and assuming the aspect of coke.

Most interesting is it to mark how, after ages of speculation, the human mind reverts back in the train of old thoughts and ideas. It is a long time since men seriously professed to produce the nobler from the baser metals; but now it would seem as if this wild dreaming was not all a dream. It is surely interesting to know, that men like Faraday think that "the philosopher, once led into this train of speculation, ends involuntarily by asking himself the questions—in what does chemical identity consist? in what will these wonderful developments of allotropism end? whether the so-called chemical elements may not be, after all, mere allotropic conditions of fewer universal essences? whether, to renew the speculations of the alchemists, the metals may be only so many mutations of each other, by the power of science mutually convertible? There was a time when this fundamental doctrine of the alchemists was opposed to known analogies; *it is now no longer opposed to them, but only some stages beyond their present development.*"

In an age of so much sciolism and pretence, very instructive is it to see the deep religious spirit manifested by our profoundest inquirers into nature's mysteries. Our high priests of science seem now most willing to proclaim the glory and the majesty of that King whose tender mercy is over all his works. Again and again, in these lectures, are we reminded of the author and preserver of this wondrous universe; indeed, we are told that a main design of these prelections was "to deduce further evidence of the beneficence, power, majesty, and wisdom of the eternal Disposer of all."—*National Magazine.*

NEVER CROSS A BRIDGE TILL YOU COME TO IT.

"Never cross a bridge until you come to it!" was the counsel usually given by a patriarch in the ministry to troubled and over-careful Christians. Are you troubled about the future? Do you see difficulties rising in Alpine range along your path? Are you alarmed at the state of your business—at the uncertainties hanging over your life—at the dubious prospects in reserve for your children—at the gloomy contingencies which fancy sketches and invests with a sort of life-like reality—at the woes which hang over the cause of the Redeemer, or at any other earthly evil? Do not cross that bridge until you come to it. Perhaps you will never have occasion to, and if you do you may find that a timid imagination has overrated greatly the toil to be undergone, or has underrated the power of that grace which can lighten the Christian's every labor. In approaching the Notch of the White Mountains from one direction, the traveller finds himself in the midst of conical hills, which seem to

surround him as he advances and forbid further progress. He can see but a short distance along his winding road; it seems as if his journey must stop abruptly at the base of these barriers. He begins to think of turning back his horse to escape from hopeless enclosure among impassable barriers. But let him advance, and he finds that the road curves around the frowning hill before him, and leads him into other and still other straits, from which he finds escape simply by advancing. Every new discovery of a passage around the obstructions of his path teaches him to hope in the practicability of the road. He cannot see far ahead at any time; but a passage discovers itself as he advances. He is neither required to turn back, nor to scale the steep sides of towering hills. His road winds along, preserving for miles almost an exact level. He finds that nothing is gained by crossing a bridge before he comes to it! Such is often the journey of life.—*Germantown Telegraph.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 11, 1855.

THE SYSTEM OF AMERICAN SLAVERY is the most prominent subject that now agitates the Government and people of the United States, and apart from the religious aspect of the question, its influence upon all classes of society, in an economic point of view, entitles the suggestions of those interested in its abolition to serious consideration. We have received a pamphlet published in England, by James Hurnard, a member of the Society of Friends in that country, which has been approved by some philanthropists in Great Britain, who took a prominent part in the abolition of slavery in the British West Indies.

This pamphlet has never been published in the United States, where its author desires it may be circulated. Without commenting upon the feasibility of the plan proposed, we think his suggestions entitled to consideration, and therefore re-publish it, in the hope that the attention of some of our readers may be arrested, and that some course may be adopted by which the day of emancipation may be hastened in the United States.

Notwithstanding many conscientious individuals feel themselves restrained from the purchase and consumption of slave-grown products, and are using their influence to introduce those of free-labor, it is a fact that the demand for cotton and sugar is constantly and steadily increasing, and that the consumption of these articles throughout the world is so enormous, that it absorbs all that can be produced, both by freemen and slaves.

THE TRUE WAY TO ABOLISH SLAVERY.

By JAMES HURNARD, of Colchester, England.

Slavery is a human institution, and doubtless may be abolished by human instrumentality. To solve the problem of negro emancipation is one of the grandest objects which can engage enlightened humanity. Having lived several years in one of the Slave States of America, and reflected long and earnestly on the system of slavery, I venture to claim attention to the development of my views upon the subject of abolition.

It appears that there are more than three millions of slaves in the United States. The system by which they are enthralled is supported by a large majority of the white population of the country, and consequently by a preponderance of the legislative power of the government. The problem therefore to be solved is this, "How can the minority induce the majority to give up slavery?" Can the minority compel the majority? I believe not. The abolition party has tried the unsparing application of abuse on the heads of the slave-owners, who have been denounced with all the vehemence of party-spirit and all the bitterness of religious persecution, in the hope that they would by this means be convinced of their cruelty and injustice, and be compelled by the storm of public opinion to manumit their slaves; but, like the man in the fable of the contest between the Sun and the Wind, they have only folded the mantle of slavery the more closely around them.*

The only way, which apparently is left in order to reduce the pro-slavery majority to a minority is PERSUASION. Hitherto the mode of peruasion which has been most vigorously tried is the Religious Appeal. Doubtless the principles of justice and mercy are outraged by the system of slavery, but the slave-owners have been born and brought up in the midst of it, education and habit have reconciled it to them, and they have learned to defend it from the sacred pages of the Bible. Moreover, the ministers of religion throughout the Southern States are quite disposed to give them their countenance and guard from their pulpits with perverted zeal the favorite "domestic institution" of the country. Most observant persons must have noti

*No measures hitherto taken for the diminution of the pro-slavery power appear to have been of any avail. However much the spirit of abolition may increase and strengthen in the Free States, it is clear from the passage of the Nebraska Bill, that not one of the hundred heads of the Hydra of slavery has been struck off. The work remains to be accomplished.

hat the ministers of religion everywhere confine heir studies almost always to abstract subjects, nd are often singularly deficient in the knowedge of what are called business matters. Their pinions on secular affairs are chiefly derived, ot from study, but from the prevailing sentiient of the class in whose limited circle they xclusively move. It is only what might be aturally expected, that the ministers of religion n the Southern States should regard slavery ith the most unquestioning belief of its lawfulss. Such being the position of these different asses, is it wonderful that the Religious Appeal as hitherto failed to weaken the slaveholding ajority? The slave-power, perhaps, was never ore dominant and exulting than at the present me.

Such being in brief the aspect of the whole se, I propose to try another mode of persuasion. has long been my deliberate and settled opinn, that the most vulnerable point in the system slavery, is its utter inconsistency with the ue, just, and inflexible principles of Political conomy. Every one who has thoroughly exined the question is compelled to acknowledge at the policy of compulsory labor is unsound. ree labor is cheaper than slave labor. A free an will do almost twice the work performed by slave, and he will do it better. He will have employer's interest more at heart than a slave ll, who labors under a sense of injustice. The ve is provokingly careless, wasteful, idle, mischievous and untrustworthy. In most cases he s no motive to be otherwise. With the free n it is just the reverse. His best qualities brought into exercise by a natural respect his employer, by the stimulus of wages and the hope of advancement. Again, the slave ts a large sum of money which might be more fitably employed. He may die, or he may ke his escape to a land of freedom, and then owner incurs a heavy loss. But I need not rge upon a self-evident proposition. A surof the results of emancipation in the British st India Colonies decides the whole question. a fairer and stronger case still is afforded. a comparison between the material prosperity progress of the Free States and the Slave tes of America, which is alone sufficient to ply an unanswerable proof, that compulsory r is less advantageous than free labor. In word, slavery is a solecism in Political Econo-

Here, then, is the broad platform from which opose to assail the gigantic evil which casts oisonous shadow over the rich soil of the ted States. The mode of operation which I mmend has this peculiar advantage, that it ot be resisted. By no possible ingenuity the arguments against the policy of slaver be effectively answered. Another advanof this platform is, that the assaults are not of a personal nature, like those in which the slave-owner is fiercely condemned, but are directed against the system itself, and are, therefore, not calculated to excite the same irritation and hostility. The doctrines which I advocate tend to benefit the slave-owners, many of whom are sufficiently enlightened to dislike the system and to doubt its policy. They are prepared calmly to discuss its character, but will not submit to be abused for their share in it. If I tell a southern man that I can point out a way in which he may improve his pecuniary circumstances, he will listen to me; but if, on the other hand, I call him "a wicked slave-driver," and proclaim to his face that "slavery is the sum of all villanies," he will probably collect a mob to tar and feather me.

But I shall doubtless be attacked by my abolition friends for deserting the high ground of religious principle, and descending to the level of sordid motives and the tactics of expediency. I am quite willing to render myself liable to the censure of being all things to all men, if I can by any means promote the emancipation of the negro race. I deny, however, that the ground of Political Economy is either low or sordid. This science is founded upon truth, and is in all respects in beautiful accordance with the principles of Christianity. Its tendency is to promote the elevation and well being of mankind. It is by its laws that our world-renowned manufacturers and our honorable merchant princes, conduct their vast transactions and exalt their country in the scale of nations. Strange as it may appear, it is upon this ground of Political Economy that slavery is chiefly maintained and defended. It is erroneously believed to be a profitable and advantageous domestic institution. Now, the simplest principles of Political Economy are sufficient to prove that this is a popular fallacy. Whatever system is false in principle is also false in policy. It is altogether contrary to the Divine Laws that error and wrong should be more profitable and advantageous to mankind than truth and right. Let slavery, therefore, be fairly and boldly met upon its own chosen ground, for until the fallacies upon which it is based are demolished, vain will be the arguments of humanity and justice. Slavery cannot be abolished without at least the consent of a considerable portion of the pro-slavery party, and it must be acknowledged, that no system of emancipation is likely to be undertaken till the minds of the slave-holders are disabused as to the commercial value of slavery. Whether truly or falsely, it is well known that they attribute the increase of their attachment to slavery to the violence of the religious crusade of the abolitionists. I freely and fully admit that slavery is a sin. But long experience has served to prove that to denounce the sin of slavery, is to exasperate the sinner, and convert him, not into an abolitionist, but

into an enemy. I doubt, therefore, whether the religious platform is the best adapted for successful assaults against slavery. I own it admits of the most eloquent and thrilling advocacy of freedom and every Christian virtue, and the most withering denunciations of oppression, cruelty and wrong; but bad men, and we know that slave-owners are usually described as such, are far less open to convictions of truth, justice and mercy, than they are to reasons of commercial advantage, private profit and domestic security. We may lament the fact, but it is a universal fact nevertheless, that the conduct and opinions of the great mass of mankind are far more strongly influenced by ideas of self-interest, than by the most fervent appeals of justice, humanity and religious duty. When, however, those ideas of self-interest are sanctioned and vindicated by the pastors of the church, how can the most sanguine entertain the hope of making converts through the Religious Appeal? The shafts which are drawn from the armory of religion, fly far above the heads of the slave-holders. Moreover, I am obliged to say that the Religious Appeal against slavery has not been conducted with the soundest discretion. The vocabulary of the abolition party, and I confess I have had my share in it, is the richest in abuse of anything of the kind since the days of the Commonwealth. Now, to speak with all seriousness, we must acknowledge that the distinguishing characteristic of the Christian Religion is benignity. We read in the Divine records, that among the fruits of the Spirit are "long-suffering, gentleness, meekness and temperance," and we are enjoined to "speak evil of no man—to be no brawlers, but gentle—showing all meekness unto all men." A course the very reverse has been too long pursued by the abolition party. The pro-slavery party have retorted with equal rancor, and, consequently, the bitterest feeling exists on both sides. Abolitionism, I grant, has spread in the Free States, but pro-slavery is equally intensified at the South.

Another objection to the Religious Appeal is the weakness produced by internal dissension. The various sects into which the Christian church is divided, will not co-operate harmoniously in the great cause of emancipation. The Quakers, who commenced the crusade against slavery, and early expelled it from the pale of their own church, and who have always taken a warm interest in abolition, will not join with Episcopalians, Presbyterians, Methodists, and Baptists. These sects are not the most cordial with each other. Many members of each of these different bodies hold themselves aloof from the Unitarians, some of whom are among the most distinguished leaders of the abolition party in America. Success can hardly be anticipated from the disjointed efforts of these opposite sects, especially, when it is considered that they are crippled and compromised by the proceedings of their co-religionists at t South.

To be continued.

LEVIATHAN IRON STEAMSHIP.

There is now in process of construction on t banks of the Thames river, near London, enormous steamship, whose tonnage is to *twenty-two thousand five hundred tons;* which expected to carry *twelve thousand five hund passengers,* and whose capacity for coals a cargo will be *eighteen thousand tons.*

The enormous size of this vessel will be u derstood when it is recollected that the monst "Great Republic" was 4555 tons—the "Arabi steamship, the largest of the Cunard line, 2500 tons; the "America" is 1826, the "C nada" 1831, the "Europa" 1834, and t "Asia" 2226; while the new leviathan, which it is supposed the name of "Great Ea ern" will be applied, is, as above stated, 22,5 tons, or nearly ten times the tonnage of t Arabia. Her principal saloons will be fo hundred feet long and fifteen feet in height.

This vessel was designed by Isambard Kir dom Brunel, known as the engineer of t Thames Tunnel. She is destined for the A tralia trade, and her tonnage was according fixed at 22,500, on a singular principle su ported by reasoning which we cannot precise understand, that being the number of miles the round voyage from England to Austral and return; while the round voyage of a Cuna steamer, Mr. Brunel is said to have observed, about equal in miles to the tons in her tonnag

It is expected that the new steamer will ready to be launched at the end of the prese year. She will be launched on a novel pl being let down sideways into the water. She built in numerous compartments, and has a h low space between the outside and inside wal so to speak, throughout.

The principal dimensions of the ship, her c pacity and power, are as follows:

Length	680 fe
Breadth	83 '
Depth from deck to keel	63 '
Length of principal saloons	400 '
Height of " "	15 '
Number of decks	4
Tonnage	22,500 t
Carries of coals and cargo	18,000
Nominal horses, power { Screw	1,600 hors
Nominal horses, power { Paddles	1,000 "
Cylinders for paddle engines	4
Diameter of cylinders in inches	74
Length of stroke	14 ft. 6 i
Draught of water (loaded)	28 fe
" " (light)	20 '
Carries of first-class passengers	600
" second-class "	1,800
" troops, with field equipments	10,000
Weight of iron used in the construction of of the ship	10,000 t

Boston Advertiser

LD—WHAT IT IS AND WHERE IT COMES FROM.

(Concluded from page 317.)

The villages of gold-seekers about Accra and ewhere, on the Gold Coast, are the villages of groes more squalid and wretched than free groes usually are. The wretchedness of gold- nters in the rich field of California is by this e a hackneyed theme. Take, now, the pic- e of a tolerably prosperous gold-seeker in zil. He goes into the river with a leathern ket on, having a leathern bag fastened before . In his hand he carries a round bowl, of tree wood, about four or five feet in circum- nce and one foot deep. He goes into the r at a part where it is not rapid, where it es a bend, and where it makes deep holes. pleased to remember that, and do not yet sight of what was before said about the viness of quartz. The gold-seeker, then, ding in the water, scrapes away with his feet large stones and the upper layers of sand, fishes up a bowl full of the older gravel. This hakes and washes, and removes the upper r; the gold being the heaviest thing in the , sinks; and when he has got rid of all the r matter, which is after a quarter of an hour's , or more, he puts into his pouch the residual ure, which is worth two-pence farthing, on verage. He may earn in this way about -pence an hour—not bad wages, but taken nnection with the nature of the work, they t look exceedingly attractive. Here is a safe ne—at any rate, no lottery. A lump of combined with quartz, like that which has dragged from California by its lucky finder, p worth more than three thousand pounds, a prize attainable in river washing. That , its owner says, he got out of a vein, which e came to Europe to seek aid in working. of quartz containing gold, when they occur, ly they cease to be superficial, cease gene- to be very profitable to their owners. But t we shall have more to say presently.

this time we have had occasion to observe than once that gold and quartz are very ly neighbors. Now, we will make use of ct which we have been saving up so long, hen granite decomposes, quartz, the heavi- terial, is least easily carried away, and when l away is the first to be deposited by currents. also, is very heavy; in its lightest com- , it is twelve times heavier than water, re gold is nineteen times heavier; gold, re, when stirred out of its place by water, on settle to the bottom. Very often ill not be moved at all, nor even quartz; d quartz remain, while substances which ly remained in their neighborhood are away. Or when the whole is swept gether, after the gold has been sinking, will soon be sinking too; and so, even in or alluvial deposites, gold and quartz are apt to occur as exceedingly close neighbors to each other. How the gold forms in those old rocks, we have no right to say. Be it remembered, that in newer formations it occurs, although more sparingly. How the gold forms, we do not know. In fact we have no right to say of it that it is formed at all. In the present state of chemistry, it is considered as an element, a simple substance, of which other things are formed, not being itself compounded out of others. In the present state of our knowledge, therefore, (and the metals may really be elements,) we have nothing to trouble ourselves about. Gold being one of the elements (there are somewhere about forty in all) of which the earth is built, of course existed from the beginning, and will be found in the oldest rocks. It exists, like other elements, in combination. It is combined with iron, antimony, manganese, copper, arsenic, and other things. But it is one great peculiarity of gold that it is not easily oxydized or rusted; rust being caused in metals by the action of oxygen contained in our air. When, therefore, gold, in a compound state, comes to be superficial, the air acting on the mass will generally oxydize the other metals, and so act upon them, more especially where water helps, that in the lapse of time this superficial gold will have been purified in the laboratory of nature, and may be finally picked up in the pure, or nearly pure state; or else it may be washed, equally pure from the superficial earth, as is now done in the majority of gold districts. Surface gold is found comparatively pure in lumps of very various sizes, or in rounded grains, or in small scales. In this state it is in the Ural district, contained in a mass of coarse gravel, like that found in the neighborhood of London; elsewhere, it is contained in a rough shingle, with much quartz; and elsewhere, in a more mud-like alluvial deposit. The water that has washed it out of its first bed has not been always a mere mountain torrent, or a river, or a succession of rains. Gold shingle and sand have been accumulated in many districts, by the same causes which produce our local drifts, in which the bones of the mammoth, the rhinoceros, and other extinct quadrupeds, occur. The nearly pure gold thus deposited in very superficial layers, may be readily distinguished from all other things that have external resemblance to it. Gold in this state has always more or less its well known color, and the little action of the air upon it causes its particles to glitter, though they be distributed only in minute scales through a bed of sand. But there are other things that glitter. Scales of mica, to the eye only, very much resemble gold. But gold is extremely heavy; twelve or nineteen times heavier than that same bulk of water; mica is very light: sand itself being but three times heavier than water. Let, therefore, sand, with glittering scales in it, be shaken with

water, and let us watch the order of settling. If the scales be gold they will sink first, and quickly, to the bottom; if they be mica, they will take their time, and be among the last to sink. It is this property of gold—its weight—which enables us to get it by the process called gold washing. Earth containing gold, being agitated in water, the gold falls to the bottom. Turbid water containing gold, being poured over a skin, the gold falls and becomes entangled in the hairs; or such water being poured over a board with transverse grooves, the gold is caught in the depressions. This is the reason why the Brazilian searcher looks for a depression in the bottom of the river, and this is also the origin of those peculiar rich bits occasionally found in the alluvium of a large gold-field. Where there has been a hollow, as the water passed it, gold continually was arrested there, forming those valuable deposites which the Brazilians call Caldeiraos. Sometimes, where the waters have been arrested in the hollow of a mountain, they have, in the same way, dropped an excessive store of gold. This quality of weight, therefore, is of prime importance in the history of gold; it determined the character of its deposites in the first instance; it enables us now to extract it easily from its surrounding matter, and enables us to detect it in a piece of rock, where it may not be distinctly visible. There are two substances which look exceedingly like gold; copper and iron pyrites, substances familiar to most of us. We need never more be puzzled to distinguish them. Gold is a soft metal, softer than iron, copper, and silver, although harder than tin or lead. It will scratch tin or lead; but it will be scratched by the other metals. That is to say, you can scratch gold with a common knife. Now, iron pyrites is harder than steel, and therefore a knife will fail to scratch it. Gold and iron pyrites, therefore, need never be mistaken for each other by any man who has a piece of steel about him. Copper pyrites can be scratched with steel. But then there is another very familiar property of gold, by which, in this case, it can be distinguished. Gold is very malleable; beat on it with a stone, and it will flatten but not break; and when it breaks, it shows that it is torn asunder by the thready, fibrous naure of its fracture. Beat with a stone on copper pyrites, and it immediately begins to crumble. No acid by itself can affect gold; but a mixture of one part nitric, and four parts muriatic acid, is called Aqua Regia, because in this mixture gold does dissolve. A common test for gold in commerce, is to put nitric acid over it, which has no action if the gold be true. There is, also, a hard smooth stone called Lydian stone, or flinty jasper, by the mineralogists, and touchstone by the jewellers, on which gold makes a certain mark; and the character of the streak made on such a stone will indicate pretty well the purity or value of the gold that makes it.

We have said that when the gold occur deep seated vein, combined with other min its extraction becomes no longer a simpl cess. Let us point out generally what the r of this process is, and then we shall conclud brief discussion; for what else we might either lies beyond our present purpose, been made, by the talking and writing of th two years, sufficiently familiar to all listen readers. Mr. Gardiner, superintendent o Royal Botanic Garden of Ceylon, thus des the process of extracting gold out of the m Morro Vellho. This mine, when St. H visited it, was considered as exhausted; it one of the richest in Brazil. Thus Mr. Ga writes of it: "The ore is first removed its bed by blasting, and it is afterwards b by female slaves, into small pieces; after it is conveyed to the stamping-machine, to duced to powder.

A small stream of water constantly ma run through them, carries away the pulv matter to what is called the Strakes, a w platform, slightly inclined, and divided number of very shallow compartments, of teen inches in width, the length being twenty-six feet. The floor of each of thes partments is covered with pieces of tanned about three feet long, and sixteen inches which have the hair on. The particles o are deposited among the hairs, while the matter, being lighter, is washed away. greater part of the gold dust is collected the three upper or head skins, which are ch every four hours, while the lower skins are ch every six or eight hours, according to the ness of the ore. The sand which is washe the head skins is collected together, and gamated with quicksilver, in barrels; whi from the lower skins is conveyed to the w house, and concentrated over strakes of construction to those of the stamping-m it be rich enough to be amalgamated wit from the head skins. The barrels into this rich sand is put, together with the silver, are turned by water; and the pro amalgamation is generally complete in the of forty eight hours. When taken ou amalgam is separated by washing. It i pressed on chamois skins, and the quic is separated from the gold by sublimation us explain those latter processes in more

If you dip a gold ring or sovereign into silver, it will be silvered by it, and the si will not come off. This union of theirs is amalgam. On a ring or sovereign it i silvering; but when the gold is in a s powder, and the amalgamation takes plac complete scale, it forms a white, doughy in which there is included much loose silver. This doughy mass is presently clear of all impurities, and is then sque

s or cloths, through the pores of which loose
ksilver is forced, and saved for future opera-
s. The rest of the quicksilver is burnt out.
er a moderately strong heat, quicksilver
orates, or to speak more scientifically, sub-
s; and gold does not. The amalgam, there-
being subject to heat, the quicksilver escapes
sublimation, leaving the gold pure. The
ksilver escapes by sublimation; but its owner
not wish it quite to escape out of his pre-
s, because it is an expensive article. Cham-
are therefore made over the ovens, in which
mercury may once again condense, and
ice it may be collected again afterward. But,
all precaution, a considerable waste always
s place. Other processes are also in use for
separation of gold from its various alloys.
have described that which is of most univer-
application. Let us not omit noting the
ficance of the fact, that a quicksilver mine
s in California.

WATER WORKS IN CEYLON.

e have held the opinion that the Croton
ks were the most gigantic in the world, and
ve heard the assumption made that no works
ch magnitude ever existed in the days of old.
r as the latter assertion is concerned, it is
orrect. Mr. Tennant, in his travels on the
l of Ceylon, describes some ancient water
, beside which our Croton Works are as
small creek compared to the Hudson
.

e tank, named Pathariecolorn, is seven
long, three hundred feet broad, and sixty
igh. The tank was faced throughout its
length with layers of square stones. This
tank is but one of a great many scattered
the country, and had been erected for
tion. It is partly in ruins, as the water
freely out of a huge breach two hundred
vide, which appears to have been made
ries ago. The race which constructed these
has passed away, and the country where,
time, there existed a highly civilized and
l engineering people, is now the abode of
ahs, a race whose homes are in tents, and
wander about from place to place. An
eer has calculated that it would cost more
$4,000,000, to construct the front embank-
to this huge water reservoir. What must
been the cause which exterminated the
who erected these works, (and they must
been numerous,) and left them to fall in
tenanted only by the buffalo and the un-
avage?—*Scientific American.*

---

heart would sink in adversity and affliction
dst a deluge of cares and griefs it could not
the bow set in the clouds—the arch of
e—the token of the Divine presence and

THE 51ST PSALM VERSIFIED.

BY A FEMALE CONVICT IN THE MOYAMENSING PRISON, PHILADELPHIA.

In mercy look upon me, Lord,
Though great my crimes have been;
Wash out my foul iniquity
And cleanse me from my sin.

For numberless transgressions now
Before my soul arise;
Do Thou from the dark catalogue
Turn off thy vengeful eyes.

Against Thee only have I sinned,
Thou God of pardoning grace;
And righteous would the judgment be
That drove me from thy face.

In wickedness I first was formed,
Deceit dwells in each part,
And lo! Thou asketh *truth*, but Thou
Must form anew my heart.

Purge me with hyssop, so shall I
As driven snow be pure;
Make me to hear thy gladdening voice,
So shall I sin no more.

Look not upon my crimes, my God!
Oh! blot out every sin—
Create in me a clean heart, Lord!
A spirit right, within.

In anger cast me not away,
Nor let thy Spirit leave
The penitent—but oh! to me,
Thy free salvation give.

Then will I speak in fearless truth
Of all thy love to me,
And by example strive to lead
The wanderer unto thee.

Deliver me from guilt of blood,
My Saviour and my God!
And my loosed tongue shall testify
Thy righteousness abroad.

No sacrifice that I could bring
Would for my sins atone;
But thou'lt accept a contrite heart,
A sorrowing spirit own.

Do good in thy good pleasure, Lord!
To all who worship thee—
Let thy own church with joy be filled,
With peace and purity.

Then shall the incense of the just
To thy high throne ascend;
And Thou who lovest all thy saints
Will to their prayers attend.

CHEERFULNESS.

I think we are too ready with complaint
In this fair world of God's. Had we no hope
Indeed beyond the zenith and the scope
Of yon gray blank of sky, we might be fain
To muse upon eternity's constraint
Round our aspirant souls. But since the scope
Must widen early, is it well to droop
For a few days consumed in loss and faint?
O pusillanimous Heart, be comforted;
And like a cheerful traveler, take the road,
Singing beside the hedge. What if the bread
Be bitter in thine Inn, and thou unshod
To meet the flints? At least it may be said,
"Because the way is short, I thank thee, God!"

Elizabeth Barret Browning.

A NEW MULTIPLICATION TABLE.

The *National Intelligencer* has the following new method of multiplication, which may be useful to calculators:

0	0	798,760	134,798,737,600
1	1	798,761	134,800,335,121
2	4	798,762	134,801,932,644
3	9	798,763	134,803,530,169
4	16	798,764	134,805,127,696
5	25	798,765	134,806,725,225
6	36	798,766	134,808,322,756
7	49	798,767	134,809,920,289
8	64	798,768	134,811,517,824
9	81	798,769	134,813,115,361
10	100	798,770	134,814,712,900
11	121	798,771	134,816,310,441
12	144	798,772	134,817,907,984

Rule 1.

To multiply any two odd numbers or any two even numbers in the third column, observe the numbers in the first column opposite the two given numbers to be multiplied; take half their sum and half their difference; then subtract from the number in the fourth column opposite this half sum the number in the second column opposite this half difference, and the result will be the product required.

Example 1.

Multiply 798,761 by 798,769—
Opposite 798,761 in first column is 1
Opposite 798,769 in first column is 9
Half sum of 1 and 9, or 10, is 5, and half their difference is 4
Opposite 5 in 4th column is 134,806,725,225
Opposite 4 in 2d column is 16

Their difference is 134,806,725,209
Which is the product required.

Example 2.

Multiply 798,762 by 798,770—
Half sum 6 opposite it 134,808,322,756
Half difference 4 opposite it 16

Their difference 134,808,322,740
Which is the product required.

Rule 2.

To multiply any odd and any even number in the third column, diminish the larger number by one; then proceed as under rule first, and to the result add the smaller number, and we have the product required.

Example.

Multiply 798,763 by 798,772—
Diminish 798,772 by 1 it becomes 798,771
Half the sum 7 opposite it 134,809,920,289
Half the difference 4 opposite it 16

134,809,920,273
Add smaller number 798,763

134,810,719,636
Which is the product required.

The principle upon which the above table is constructed is exceedingly simple. The figures in the second and fourth columns are the squares of the corresponding figures in the first and third columns. Now, the difference between the square of half of the sum of any two numbers and the square of half their difference, is always equal to the product of the two numbers. This is obvious from the algebraic formula,

$$\left(\frac{a+b}{2}\right)^2 - \left(\frac{a-b}{2}\right)^2 = a\,b$$

and hence, if we have in a table the squares of all numbers, the product of any two may be obviously found in the manner pointed out in the first. If such a table were constructed from one to one hundred thousand, it would occupy just the same space that a logarithmic table to the same extent would; and, for the purposes of multiplication, it would be found more convenient than such a logarithmic table, as it would give the result always true to the last figure, while the natural number opposite the sum of logarithms could not be found in the table when the product exceeded one hundred thousand, and would have to be found by an approximate calculation, which in large sums frequently fails to give the result true to the last two figures.

Our table is very easy to make. It is not necessary to square each number, which would be a tedious operation. It is only necessary to add to a square already found double the root plus 1 in order to get the next succeeding square. This is obvious from the algebraic formula, $(a\times1)=2a\times2\ 2a\times1$.

The Intelligencer, in a subsequent number, says: Our ingenious correspondent, T. C., of Charlestown, Va., has shown that a table of the squares of numbers may be used as a multiplication table, and prescribed two rules for its use, one of which will make known the product when both numbers are odd or both even, and the other when one number is odd and the other even. These rules are infallible, being founded on an algebraic formula. A friend, however, thinks it might be better to adopt only one rule, which is *general*, involving no consideration of odd numbers or even numbers, but adapting itself to all possible cases in the same invariable manner, and therefore proposes the following general rule.

From the square of the sum of the two numbers subtract the square of their difference, and take one-fourth of the remainder.

This rule, so short, simple, and comprehensive, is deducible from the general expressions $(a+b)2$ and $(a-b)2$, with their exponential equivalents, and will give in all cases the product required.

He who gets in love with himself, will find no rivals.

LITTLE KINDNESSES.

'Tis sweet to do something for those that we love,
nough the favor be ever so small."

Brothers, sisters, did you ever try the effect ich little acts of kindness produce upon that rmed circle we call home? We love to re- ve little favors ourselves; and how pleasant reception of them makes the circle! To w up the arm chair and get the slippers for ner, to watch if any little service can be ren- ed to mother, to help brother or assist sister, pleasant it makes home!

A little boy has a hard lesson given him at ool, and his teacher asks him if he thinks he get it; for a moment the little fellow hangs n his head, but the next he looks brightly "I can get my sister to help me," he says. t is right, sister, help little brother and you binding a tie round his heart that may save in many an hour of dark temptation.

I don't know how to do this sum, but her will show me," says another little one.

Sister, I've dropped a stitch in my knitting; ed to pick it up, but it has run down, and n't fix it."

he little girl's face is flushed, and she watches sister with a nervous anxiety while she ces the "naughty stitch."

Oh, I am so glad!" she says, as she re- s it again from the hands of her sister, all y arranged; "you are a good girl, Mary."

Bring it to me sooner, next time, and then n't get so bad," says the gentle voice of , and the little one bounds away with a heart, to finish her task.

Mary had not helped her, she would have er walk in the garden. Surely it is better as Mary did than to say, "Oh, go away, lon't trouble me;" or to scold the little one e time you are performing the trifling favor.

ttle acts of kindness, gentle words, loving s, they strew the path of life with flowers; make the sunshine brighter and the green greener; and He who bade us "love one er," looks with favor upon the gentle and hearted, and has pronounced the meek d.

others, sisters, love one another, bear with nother. If one offend, forgive and love still; and whatever may be the faults of , we must remember that, in the sight of we have others as great and perhaps r than theirs.

kind to the little ones; they will often be l and wayward. Be patient with them, muse them. How often a whole family le ones are restored to good humor by an member proposing some new play, and s joining in it, or gathering them around ile she relates some pleasant story!

l, brothers, do not think because you are r it is unmanly to be gentle to your little brothers and sisters. True nobleness of heart and true manliness of conduct are never coupled with pride and arrogance.

Nobility and gentleness go hand in hand; and when I see a young gentleman kind and respectful to his mother, and gentle and forbearing to his brothers and sisters, I think he has a noble heart.

Ah! many a mother's and many a sister's heart has been wrung by the cold neglect and stiff unkindness of those whom God has made their natural protectors.

Brothers, sisters, never be unkind to one another, never be ashamed to help one another, never be ashamed to help any one, and you will find that though it is pleasant to receive favors, yet it is more blessed to give than to receive.—*S. S. Advocate.*

C. A. Bowen, of New Hampshire, has furnished the Boston Traveller with the following. The incidents, it is stated, are strictly true, and occurred in the town of Danbury, about twenty years ago.

An interesting little child, only four years of age, son of David Ball of that place, used frequently to call for bread and milk between its regular meals, and when it was given to him, would take his dish and go out a short distance from the house, sit down upon a large stone and eat it. Even at meal times instead of sitting down at the table with the rest of the family, the child would take his plate of potato and butter, and go out to his rock and there finish his meal alone. If his mother remonstrated and insisted upon his sitting at the table, he would cry piteously, and at times utterly refuse to eat any thing. This was regarded as a whim of the child's, and but little notice was taken of it, and, being the baby, he was allowed to have pretty much his own way. He was hearty and rugged, had as much bread and milk as he wanted, and during the day usually played out of doors by himself.

One day, as usual, Johnny, after receiving his bread and milk, went out to his stone to eat, but presently returned and asked for another spoon. His father being present felt curious to know how Johnny could eat with two spoons, and perhaps thinking to surprise and have a little fun with his darling boy, quietly slipped out of the back door to the corner of a shed near by to watch him. The child seated himself upon the rock, and without offering to touch his favorite beverage, sat nearly a minute in silence; getting impatient, he called in a low voice, "Peckled coat! peckled coat! Come back and get your dinner!" The moment the child's voice was heard, a large speckled adder crawled from beneath the stone, slowly raised himself upon the child's lap, and there coiled itself nearly half up, and in a moment was eating from the same

dish with the child. The child all the while talking to the snake in its low plaintive voice, every now and then looking up as if fearful that some one might overhear him; patting him with his little hand, calling him his little "peckled coat," the while, and urging him to eat with the spoon, frequently telling him to eat upon his own side of the dish; and whenever this rule was deviated from, he got a gentle tap on the head with the spoon.

The father looked until in his agony he could look no longer; seizing a club, he sprang to destroy the snake. But he was not quick enough. In a moment the snake was under the rock. The child walked quietly into the house without uttering a word, and would not speak for some time. Twice after this the boy was allowed to call the snake out, but the father was unable to get near enough to kill it. At last the child was confined in the house, and the father by the assistance of others, pried up the stone and killed the reptile. The snake was of the species known in that vicinity as the milk adder, was nearly three feet long, and between three and four inches round the body.

When the child learned the fate of the snake, its grief could not be described, and was most painful to witness. For hours after, it would cry piteously. "Oh, father, you killed my poor peckled coat;" sobbing the while as if its little heart would break; and for weeks after this he would go and sit on this stone and mournfully call for his "peckled coat." It was with difficulty he could be made to eat anything, and for nearly three months he continued to pine away, until he was reduced to a mere skeleton. But this unnatural grief in time wore away. He is now a hale and hearty young man, and withal much respected by those who know him."

RETURN OF THE JEWS.

We see it stated that Sir Moses Montefiore, who lately passed through Vienna on his way to Palestine, goes there to purchase a large district in the country, to settle upon it the Jewish paupers of Jerusalem. Eventually his purpose is to settle there also all those Jews who feel inclined to return to the country of their ancestors. This is, perhaps, the first practical effort yet made at procuring a return of that widely scattered race.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is very quiet. Shipping brands are held above the views of buyers. Small sales of Flour made from Spring Wheat at $8 12 and at $9 00 for mixed brands, $9 50 a $10 50 for choice extra and fancy lots. Rye Flour and Corn Meal are less active; the former is held at $6 75, and the latter at $4 25 per bbl.

Grain.—Wheat is now in limited supply, with a moderate inquiry. Sales of 4000 bushels of Southern and Pennsylvania red at $1 90 a $1 93, and white at $2 00 a $2 05, mostly afloat. Last sales of new Rye Rye at $1 12, and old at $1 25. Very little Corn offering; a cargo of Southern yellow sold at 96c per bushel. Oats are in better demand; sales of prime new Delaware at 48 a 50c, afloat.

Cattle Market.—The arrivals of cattle during the past week have been quite large. At Torbert's Avenue Drove Yard, there arrived 500 Beef Cattle, 1200 Sheep, and 60 Cows and Calves. Beef cattle sold at from $9 to $11 50 per 100 lbs.; Sheep at from 4½ to 5 cts. per lb.; Lambs at $2 00 to $3 50 a head; Cows and Calves from $25 to $65, and in demand. Hogs were disposed of at $7 75 a $8 25 per 100 lbs.

BYBERRY BOARDING SCHOOL FOR GIRLS.—The First Session of this School, which will be opened by Jane, Annie and Mary S. Hilborn, will commence the first Second day of the Eleventh month next, and continue twenty weeks.

It is located in a healthy and pleasant situation in Byberry, Twenty-third Ward, Philada., with easy and cheap access to the city twice a day by steamboat from Bickley's Landing, or by cars from Cornwell's Depot, either of which is about two miles distant. The course of instruction will comprise the usual branches of a liberal English education, with Mathematics and Drawing.

Every attention will be given to promote the health, comfort and progress of the pupils.

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For circulars, direct to

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References.

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William Parry, Cinnaminson, N. J.
Charles Kaighn, Camden, N. J.
Charles Williams, White Marsh, Pa.
John Simmons, No. 437 N. Seventh St., Philada.
A. T. W. Wright, No. 604 N. Fifth St., "
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FRIENDS' CENTRAL SCHOOL, BOYS' DEPARTMENT.—The Committee in charge of this Institution having engaged the services of Aaron B. Ivins as Principal Teacher, are now prepared to recommend it to the attention and patronage of Friends and others.

The Boys' School will be re-opened on the first Second day in the Ninth month next, and conducted on the principles heretofore adopted, except that there will be two sessions per day instead of one.

Lectures on the accustomed branches of science will be delivered, as usual, to both schools.

The prices of tuition have been fixed according to the respective classes, at 25 dollars, 20 dollars, and 15 dollars, per term of twenty-two weeks. The only extra charge is for books, as heretofore.

Information on the subject may be obtained on application to

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From Janney's Conversations on Religious Subjects.

ON SALVATION BY CHRIST.

This is an individual work, "for no man can save his brother, nor give to God a ransom for his soul; but we must all "work out our own salvation with fear and trembling." Phil. ii. 12.

What is salvation? I think all must acknowledge, that it is a deliverance from the *guilt* and *dominion* of sin; and consequently an exemption from the misery that is entailed upon sin, both here and hereafter. This view is confirmed by the whole tenor of the sacred writings; and it appears that the special object of Christ's mission was "to save his people *from their sins*." Mat. i. 21. A man cannot be truly said to be *saved from his sins*, while he is living in the daily practice of sinning. For "he that doeth righteousness is righteous;" but "he that committeth sin is of the devil." 1 John iii. 7, 8. The next inquiry is, what is sin? The apostle John answers, "Sin is the transgression of the law." 1 John iii. 4. Well, what law is it that we are now living under? It is not the law of Moses; but the law of the new covenant, which is *written in the heart*. For, "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my *laws into their mind*, and *write them in their hearts*; and I will be to them a God, and they shall be to me a people, and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii. 10. Jer. xxxi. 33. It appears then, that sin is the transgression of this holy law: "for if our heart condemn us, God is greater than our heart, and knoweth all things;" but "if our heart condemn us not, then we have confidence towards God." 1 John iii. 20, 21.

Now if we will revert to our own experience, we shall find that every transgression of this law written in the heart, is followed by condemnation and disquietude: for the Divine Author of our being has so constituted the human mind, that we never can be happy while in a state of disobedience to his holy law; therefore he says, "Thine own wickedness shall correct thee, and thy backslidings reprove thee." Jer. ii. 19. "Say ye to the righteous, it shall be well with him; for they shall eat the fruit of their doings; but wo unto the wicked, it shall be ill with him; for the reward of his hands shall be given him." Is. iii. 10. "The work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance forever." Is. xxxii. 17. This "peace of God, which passeth understanding;" this holy joy and serenity of mind, which springs from "the *love of God shed abroad in the heart*," is the only thing that can fill and satisfy the cravings of an immortal soul, which pants for the joys of eternal life. How important then is the inquiry, What is it that separates us from the Divine harmony, and cuts us off from the joys of paradise? "Behold," says the prophet, "your *iniquities* have separated between you and your God, and your sins have hid his face from you." Is lix. 2. If sin separates the soul from God, it is clear that we cannot be united to him while we continue to be sinful: for "what communion is there between light and darkness?—what concord between Christ and Belial?" But "thanks be to God for his unspeakable gift!" He not only sent his beloved Son into the world to "save his people *from* their sins," and to "destroy the works of the devil," (1 John iii. 8,) but he still reveals himself to man as a God "nigh at hand, a very present help in time of trouble; and it is "through his mercy that he *saves us, by the washing* of regeneration and renewing of the Holy Ghost." All he requires of man is, to repent of his sins by *turning away from them*, and to become obedient to "the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death." This "law of sin and death," is the law which "wars in our members," (Rom. vii. 23, viii. 2,) and consists of "the lusts of the flesh, the lusts of the eyes, and the pride of life, which are not of the Father, but of the world." It is needful that the power of God should be revealed *in man*, to overcome these spiritual ene-

mies; and therefore his holy Word, or Spirit of truth, is sent to convince the world of sin, of righteousness, and of judgment." This is that "grace of *God which bringeth salvation*, and hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." He who lives in obedience to this Spirit of truth, or grace of God, will find a continual growth and increase of strength, by which he will be enabled to resist temptation and to work righteousness; until, at length, it will become his study and delight to do the Father's will, and glorify his name on earth. This is the Emmanuel state, in which God becomes the life of the soul: for he is the Alpha and Omega, the beginning and the end of our salvation. "I am the Lord," he says, "and besides me there is no Saviour." Is. xliii. 3, 11. "I am a just God and a Saviour: there is none besides me." Is. xlv. 15, 21, xlix. 26, lx. 16. Hos. xiii. 4. Therefore, unto him, "the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever." Jude, 25.

JOSEPH HEALD.

Some of the expressions of Joseph Heald, who departed this life the sixth day of the 5th month, 1823, in the forty-sixth year of his age:

To a sister who visited him early after the first severe attack of his disorder, he gave some account of his suffering; then in a very impressive manner said, "This is a loud lesson, a loud lesson indeed it certainly ought to be to me." Being too weak to converse, he was requested not to enlarge. Of a friend who visited him early in his sickness, he enquired what she thought in respect to the issue; and being answered that she could not tell, but hoped that he would not be taken from them yet, he in a very solemn manner replied, "I hope so too, for I am not prepared." After a pause, he said in substance nearly as follows. That he was in hopes if he was again raised he should never have the same exercise to pass through on a sick bed, as he then had, and that he considered this season of affliction a dispensation of mercy, intended for his good. After a silence he said, "Poor man, how he hurries, drives and toils through this world, and for what? all vanity and vexation of spirit; whilst the 'one thing needful,' which should be our principal concern, is scarcely thought of once a week or perhaps once a month. Oh what poor forgetful mortals whilst in health, but how soon can the strongest and most healthy be brought down." He then expressed a great desire of being brought into a state of preparation, and resignation to the Divine will.

At another time he expressed his disapprobation of the unbecoming behaviour of many persons when gathered at funerals, oftimes conversing about that which "never profiteth," driving and riding more as if going to a place of business, than with the solemn bearing of one attending a fellow creature to that home whence no traveller ere returns. However unguarded he had been in many things, that practice had been unpleasant to him; and he had been surprised to think it possible that we could follow our friends and fellow mortals to the grave with so little apparent concern. He also expressed strong desires that the meeting of which he was a member might be kept up, adding, "I have never been of any use to it." On being reminded he should not say so, he replied, "I have not been of the use I might have been, had I been faithful and attentive to that which I ought to have done." He was sensible that he had been blest many ways, and he had great cause to be thankful. He had also been and still was very anxious for his children's welfare, "every way," though he acknowledged that he had been deficient in setting a good example. His sister sitting by, he remarked, that he was sensible he had been a favored man, and had been permitted to go on from one thing to another, everything in general prospering with him; but that the present affliction, or some such humbling dispensation, was not altogether unexpected to him. Indeed, he had been led to wonder why he was permitted to go on at such a length, that he had been forming plans in his own mind and drawing conclusions, that he could bring his personal affairs to meet his prospects the ensuing spring much nearer than heretofore, but now, said he, this is sent no doubt to show that I am not to have every thing agreeable to my wish; this is to put a stop to it. After some time he said it had been a cause of thankfulness that he was possessed of a heart to oblige a friend or neighbor with as good a will he thought as any other, but still, said he, "I did not enjoy myself in religious matters as I might have done; that most important of all concerns. I would go to meeting and return, go and come like the door upon its hinges, sometimes hardly thinking a good thought while there." Again he said, "I have thought perhaps the reason why I have been kept so long in this room, has been for want of submission to the Divine will. There has been too much of a withholding; but blessed forever be His holy name, I have this morning been enabled to make a full surrender of every thing appertaining to this world; saying, with a good degree of cheerfulness, "all sublunary things are nothing to me now;" and then repeated the language, with which he had supplicated the Almighty, that He would be pleased to be near and strengthen and abilitate him to keep the covenants he had made; concluding, not my will, but thine, O Lord, be done. At another time, none but his sister being present, his extreme sickness and cough prevented any rest; he looked at her very affectionately and said,

"a person cannot enjoy the company of their friends as they wish when so sick and oppressed." Then after a solemn pause he addressed the Almighty in fervent supplication for the remission of his sins, which he expressed had been numerous, very numerous indeed, which was uttered in a very humble, affecting manner, (the particulars not being correctly remembered,) repeating, 'thy will be done, O Lord, in all things.' After some time he wished to be raised up in bed, and as she sat behind him, he said, "how does thy mind feel in regard to me? Does it feel calm and easy concerning my going to rest, should I be taken?" She replied, perfectly so; which he said was very satisfactory. He then said, Oh what an awful thing it would be to miss landing at the right place at last, very awful indeed. Then after a solemn pause, he raised his voice and said, "though thy sins have been as scarlet or as the crimson die, they are made white as wool, or as snow. Thy transgressions are pardoned, and thy iniquities blotted out; thy sins are gone before hand unto judgment. This language," said he, "presented itself again and again to my mind, but I was afraid to express it, fearing it was the enemy trying to deceive me; but my dear Redeemer informed me I had him laid prostrate at my feet; and that I might express it to my sister;" then repeating it, said, "I think I am not deceived, for He has plainly shown me that I might express this language before her." At one time he mentioned, "this day there is to be a large bullock shown in the city. I had many invitations to attend, but I saw before I came into this room that it would not do for me to go, and I shall never attend another place of that kind;" lamenting the folly, vanity, and excess, that would be there, and expressing his desire that all might examine well the propriety of visiting such places of diversion; for, said he, "Oh what great wisdom would it be in mankind often to remember their latter end, and well consider those things that pertain to our everlasting peace." At another time, speaking of some of his companions, he remarked, "these are going from one thing to another, but they will be met with one day as I have been, where they can neither turn to the right or the left." He also informed the friends alluded to, that he had been favored to make a total surrender, and that an evidence had been granted that the sacrifice was accepted; though his sins had been many and of a deep dye, he through mercy was favored with a comfortable evidence that they had gone before hand unto judgment and expressed entire submission, either in life or death: "For the sake of my dear wife, and children," said he, "I would be willing to live a while longer, if consistent with the Divine will, but if it were not for their sake my choice would be to go now; for I see plainly I must live a very different life from what I have done; or I shall be miserable forever;" with more to the same import. At another time, speaking of how little we know of ourselves, he said, "One thing we do know, and that is, it is appointed for all once to die, and after death the judgment, and the means are given to all whereby we may work out our own soul's salvation with fear and trembling." A short time before his death, his father taking him by the hand, he said, "it is very uncertain that we shall ever meet again in this world;" adding, "I have been kept very much in the dark as to the issue; I have not been favored to see why or for what cause I am left so long, and it is unknown to any, save God himself; unto him we must submit, whose right it is to rule and reign, for do we not know, "He doeth all things well?" and if it be His will to remove me now, I hope all my dear and near friends may cheerfully submit to His all-wise requiring; adding, I have but one inducement to bind me to earth, and that is to assist in rearing my family, knowing it to be an arduous task for a woman: but considering the spirit I have had, and the many tempations there are to draw the mind from the pure principles within, causes me to dread going into the world again, lest I might break my solemn covenant, and lose the state I now feel to enjoy; if I have any choice I would rather go now, but His will not mine be done. As for my dear wife, she has proved herself to be one of the best of nurses, and most affectionate companions; "may He who hath so mercifully condescended to hear my cries, also be near unto her as a Father, so that in due time she too may be gathered into His holy garner; where we indeed can rest from our labors." He also gave some advice to his children not correctly understood; expressing great satisfaction with their conduct towards him through his illness; also much anxiety for their welfare; adding he had nought but love to all mankind, even the most bitter enemy I have I can take by the hand cordially. Then speaking of a dispute that had taken place between him and a friend, he said, "I have examined this matter from the beginning to the end, and I know not but what I have acted the just part; however, I feel willing to leave it to Him who knoweth all things." In the morning previous to his decease he took an affectionate and affecting farewell of his children, one by one, communicating some advice, but was too weak to say much.

A few hours after, he quietly departed, and we doubt not his spirit has entered where the wicked cease from troubling, and the weary soul is forever at rest. In commemorating the dealings of our heavenly Father with his finite creature man, we find abundant cause for the acknowledgement that "great and marvellous are all thy works Lord God Almighty, just and true are all thy ways, thou King of saints." And on the present occasion is there not cause indeed to be thankful and bless His holy name, in that He was pleased to spare and prepare, and in His own time, which

is always the best, to take him unto himself? The foregoing has been preserved at the request of his widow, with a hope that it may prove useful to some of his surviving friends and relatives, particularly his children, as it furnishes one more testimony, that however we may slight offered mercies, and stifle the witness for God in the secret of the heart, endeavoring to satisfy ourselves with the world and the things of time, yet when we are thrown upon a sick bed and brought to see things in a true light, the acknowledgement then is that the work of the soul's salvation is of all concerns the most important. And may we, who are in the morning of life, take heed to our ways, seeing that a father has passed through many and close trials, and left upon record something calculated to stir up and awaken us to the performance of every duty. And oh if we can now feel as he felt, the concerns of society devolving in a measure upon us, and are interested to support the noble testimonies that our fathers and mothers have long borne, some of whom now are no more, we shall experience a joy and rejoicing that the delights and pleasures of the world can never afford us. Oh then may all be encouraged to know Him to be their Saviour, who is the true light, and as children desirous of becoming acquainted with that light, which is not to be hid under a bushel, let us not give out or faint by the way, remembering the promises of the Master are yea and amen forever, and they who are faithful shall in due time wear the crown.

M. M. H.
E. W. C.

From the Leisure Hour.

JOHN HOWARD.

"On the north side of the priory of St. Bartholomew," says John Stowe, in his "Survey of London," "is the lane truly called long, which reacheth from Smithfield to Aldersgate-street." At the time when our venerable metropolitan topographer recorded this characteristic notice of a well-known locality, it was "built on both sides with tenements for brokers, tipplers, and such like;" but the brokers had the predominance afterwards, for an annotator upon Strype describes Long-lane as "a place of note for the sale of apparel, linen, and upholsterer's goods, both secondhand and new, but chiefly for old." It is more than probable, that many a thrifty salesman in that queer old neighborhood made a decent fortune out of his yearly gains, though only one that we know of has attained to any celebrity. This is certain, that no fortune was ever laid up by any of the diligent sons of trade in our great metropolis, destined to a better use in the hands of the heir and successor, than the fortune of him to whom we now refer. Many a father has felt what the wise man so touchingly expresses: "I hated all the labor which I had taken under the sun, because I should leave it to the man that should be after me, and who knoweth whether he shall be a wise man or a fool?" And survivors have witnessed a sad squandering by the new possessor of money scraped together by much toil, amidst not a little of self-denial. But the prosperous tradesman in Long-lane, whom we are now thinking of, was honored as the accumulator of riches which, instead of "perishing through sore travail," became, through the beneficence of his son, the instrument of mercy to England and the world, surrounding his name with a lustre at which generations to come will look back with reverence and praise.

John Howard kept a shop somewhere about the corner of the place so noted for the sale of upholsterer's goods; and when, by diligently following that line of business, he had obtained enough to enjoy his "*otium cum dignitate*," he first retired to Enfield, and then removed to Clapton. About 1790 the Clapton residence was described as a venerable mansion situated on the western side of the street, but much decayed, and lately disfigured. Very soon after it was pulled down. There, in 1739, Mr. Howard must have been living in good circumstances, as in that year he paid the fine for not serving as sheriff of London. He had then a son, about thirteen years old, who was probably born in the Clapton house; though considerable obscurity rests on the scene as well as the exact date of his birth. This son was *the* John Howard on whose name, by universal acclamation, the title of philanthropist has been bestowed—a title far surpassing any which heralds can record or sovereigns confer. We fancy we see him in his father's garden—a lad not tall of his age, yet thin and spare, and rather fragile in his make and appearance, with large nose, and eyes sparkling with benevolence, and compressed lips, which show that he carries with him a will too strong to be easily broken. Hair cut short in front and curled behind, and costume somewhat like a full court dress in miniature, complete the portrait. Young Howard went to school for seven years with Mr. Worsley, a good Greek scholar at Hertford; and was then removed to the care of Mr. Eames, who was tutor in a seminary conducted in Tenter Alley, Moorfields, for the education of both dissenting ministers and laymen. Mr. Eames was of rare attainments, a friend of Sir Isaac Newton, and pronounced by Dr. Watts to be the most learned man he ever knew. But Howard, with these advantages, never turned out a scholar. Strange to say, he not only knew very little of Latin, and less Greek, but he could never write his own language with propriety and correctness. But among his school associations there occurs one of those instances of generosity with which his history abounds. Mr. Densham was assistant to Mr. Eames, and won the respect and gratitude of Howard. The latter, just before setting out on his last and fatal

journey, gave his old tutor an unlimited order to draw on his banker for whatever sum he might stand in need of; but the delicate conscientiousness of the poor scholar was as great as the benevolence of his rich friend, for though at the time having only twelve or thirteen pounds a year, he diminished his little capital rather than accept the discretionary privilege.

Howard's father did what few men in his circumstances are wont to do. Though he could leave his son a fortune, he determined to bring him up to trade, and therefore bound him apprentice to Messrs. Newnham and Shipley, wholesale grocers in Watling-street. For that old thorough-fare with a Roman name, we must confess some considerable *penchant*. Memories of the time when the great masters of the world had their provinces in Britain, and Roman manners and Roman hearts covered the banks of the Thames, all about that neighborhood, come thick and fast before the mind's eye, as we sometimes thread that alley-like avenue to London Bridge, in preference to the broader and more crowded highway of Cheapside. Milton's shade, of course, meets us at the corner of Milk-street, and we like to think also of the grocer's apprentice, grown somewhat since we described him at Clapton; who amidst hogsheads of sugar and chests of tea was acquiring habits of application to business of no little use to him in after life. Meditating on this early portion of Howard's history, our thoughts take the shape so well defined by his last biographer:—"No man can foresee even for an hour the turns of fortune. It is the part of wisdom to be armed and prepared for whatever may befall. Knowledge of a profession is no burden. A gentleman is not the less a gentleman because he is conversant with law, with trade, with medicine; nay, he is then more a gentleman than he otherwise could be, for he is more completely independent. He alone is perfect master of his actions who has a personal means of living—some art or craft, knowledge or skill, of which chance and change cannot divest him; wanting this, his present interest or his fears for the future must often modify his hopes and warp his conscience."

It would seem, however, as if Howard, who had been well schooled in filial obedience, only *submitted* to the drudgery of the grocer's warehouse, without any liking for scales and ledgers, inasmuch as we find that almost immediately upon his father's death he procured the surrender of his indentures. His apprenticeship obligations were early cancelled upon the payment of a sum of money; but the youth, freed from the yoke of servitude, was by no means disposed to riot in his new-found liberty, but with a steadiness and care such as belong to the ripest years of human life, he attended to the preservation, improvement, and proper use of the patrimony he inherited. He personally superintended the repairs of the Clapton House, and as we walk through the main street of that now populous suburb, we think of Howard's visit to the paternal abode, and his recollections amidst the scenes of his boyhood, and call to mind how daily he might be seen by a buttress of the garden wall, at the hour when the baker was passing with his cart, buying a loaf of the man, and flinging it over the wall, and then, with a laugh, saying to his father's gardener, the playmate probably of his own earlier days, "Harry, see if there is not something for you there among the cabbages." The frolicsomeness of Howard in his youth bore the stamp of true kindliness of disposition, and that punctuality in engagements which marked the entire history of Howard in his manhood.

But he did not live in the Clapton House—that was let. His own place of abode was Stoke Newington. He had lodgings there, where he studied and improved his mind. The delicate state of his health required more attentive nursing than he found in the house where he first lodged, so he removed to apartments under the roof of Mrs. Sarah Lowne, a widow of a little property, residing in Church-street, who devoted her time to the care and comfort of the young invalid. He had some rather strange notions, and when they shaped themselves into the form of duty, they always rested upon a very firm substratum of conscientiousness. Though he was only twenty-five, he considered that he could justly repay the lady for her kindness, though she was fifty-two, by nothing less than the offer of his hand in marriage, with the resolution of promoting the happiness of her life who had saved his. The eccentric proposal was at first refused, but being strongly urged, was at length accepted, and Howard amply redeemed his vow. He always expressed himself as having been happy in his choice, though his domestic enjoyment was of a different character from that which he afterwards so richly reaped during the ten years of wedded companionship he spent with his second wife—his beloved Henrietta. The first Mrs. Howard died in 1755, between two and three years after her marriage, and lies buried in St. Mary's, White-chapel. Howard felt lonely when this tie was dissolved, and broke up housekeeping, giving away his furniture to the poor of the village. The old gardener we have mentioned received for his share a bedstead and bedding, a table and half a dozen chairs, together with a new scythe—a dividend of the philanthropist's relics which, at a subsequent period, when the donor's fame had spread far and wide, became mightily enchanced in value. We have no means of ascertaining the house where Howard lived at Stoke Newington, but we know where he worshipped. We have a vivid recollection of the old independent chapel there, as it appeared about twenty years ago, then much in the same state it had been in from the begin-

ning. The small pulpit, surmounted with a huge sounding-board, and the tall-backed pews and heavy galleries, spoke of other days, constituting an appropriate back-ground for the figure of young Mr. Howard in earnest prayer, or reverently listening to his pastor, Micaiah Townsend. The man of whom we write, it should be remembered, was eminent for his spiritual piety, no less than his active benevolence. He breathed through his letters and journals a devotional fervor which, while they rebuke the languid religious sentiments of frigid professors of Christianity, are calculated to excite a sympathetic ardor in the hearts of all who have any spiritual sensibility. The motto on his monument in Cardington church, written by himself, was expressive of his evangelical creed, and his tone of humble confidence from first to last, "My hope is in Christ."

Howard removed to lodgings in St. Paul's churchyard, whence he proceeded to the continent, and whence, we presume, he afterwards returned. That visit to the continent was a very eventful one. He was taken prisoner, and barbarously treated, and detained for some months a captive in France. There he saw and felt what entered into his soul, and afterwards helped to impel him onward in his astonishing career of prison visitation and reform. He was permitted to return to England, so strong was the confidence he inspired, to negotiate himself with the government for his liberation. He had pledged his honor to go back to prison if he did not succeed; and when his friends congratulated him on his escape, he desired them to defer their expressions of joy, till he had obtained an honorable discharge of his obligations. So the shadow of Howard passes us in St. Paul's churchyard, out on parole, like another Regulus, prepared to re-enter the land of captivity if he cannot obtain liberty upon terms fair and just. A right noble study is that for the men of commerce, and for all sorts of men who pass by St. Paul's every day: *My word is my bond.* This sentiment, embodied in the conduct even of a heathen, ought surely to guide all believers in that book which commends him who "sweareth to his own hurt and changeth not."

(To be continued.)

GOODNESS OF GOD.

The silkworm cannot accomplish the object of its creation without the mulberry leaf—the substance on which it feeds—and God, as if to ensure the continuation of this useful species, has so ordained it that no other insect will partake of the same food, thus ensuring a certain supply for the little spinster. This appears a small matter, yet it as clearly exhibits design and goodness in the creating power as the laws which hold the bodies of our astral and stellar system together.

Editorial Correspondence of The N. Y. Tribune.

THE ALPS.

CHAMOUNIX, Savoy, June 20, 1855.

Mont Blanc is not, as many suppose it, a gigantic pile of rock and ice rising abruptly from an arable plain, but the highest peak in a great system of mountains, covering many thousand square miles of Central Europe, and elevating its entire surface—a few narrow valleys excepted—from five to fifteen thousand feet above the level of the seas. I have had several glimpses of the monarch's reverend head, which towers just above the steep Aiguille du Midi, which rises some 4,000 feet from the bed of the Arve under my window, and of course rather more than 7,000 above the level of the ocean. Here at Chamounix the crest of Mont Blanc is still some ten miles distant, and I apprehend that I shall never obtain a nearer view of it. Even that which I hoped to gain from the summit of the Flagere, which rises abruptly and loftily from the opposite (western) bank of the Arve, has been unattainable, because of the canopy of cloud and fog which, with very brief interruptions, has over-hung this valley ever since I entered it, five days ago. Several have meantime toilsomely climbed to the adjacent pinnacle, only to find it enshrouded like the valley below, and to find themselves obliged to return unrewarded for their effort, except by a glorious appetite. I have profited by their experience without sharing their fatigue. Mountain-climbing is a very wholesome exercise—I used to enjoy it, and can still heartily recommend it to my young friends as exhilarating to the spirits and favorable to digestion—but, by those on the shady side of forty, this, like many other pleasures, will naturally be enjoyed in moderation. It is, therefore, of not the least consequence to me personally that Mont Blanc is inaccessible at this season and till some time in August—no guide being permitted to scale the intervening precipices and brave the constantly falling avalanches which furrow its sides, if any adventurer would be found fool-hardy enough to desire it. I am very well content to admire the lonely peak at a respectful distance, though the view from the Flagere of the entire cluster of pinnacles, forty or fifty in number, of which he is chief, would have been most welcome. As it is, I must even content myself with my yesterday's ascent to

Montanvert.

The Bridle-path that leads to Montanvert runs up the valley for half a mile from the center of this village, then bears abruptly to the right, and commences the ascent of the mountain—steep, rocky and difficult from the outset. Patches of grass and oats are assiduously fostered wherever soil enough can be held on the sloping rock to nourish them; the cattle and goats of the village find footing and sustenance at intervals for the

first mile of the path, during which we rise about a thousand feet; then the ascent becomes steeper, the surface more rocky, and a scanty growth of hemlocks acts as a preventive to land-slides for two or three miles. The furrows down the mountain-side are crossed laterally, and begin to be filled with the still unmelted snows of last winter. Our path zigzags inevitably, but still preserves a general northward inclination toward the Glacier des Bois and the Mer de Glace, which intersect at right angles the valley about a mile and a half above this village. These shallow snow-ridges which cross our path afford at present very insecure footing for mules, being softened by sun and rain, and often undermined by running water, aside from the chance of their sliding bodily down the mountain-side, mixing up mule and rider in their undesirable company. The reaches of the path are very short and the turns necessarily abrupt, while great rocks push their jagged points into the narrow track from either side and threaten to nip an unwary rider's foot between them and his mule. Though mine was sure-footed and self-possessed, with no other faults than the constitutional laziness and obstinacy of his tribe, I was obliged to leave him for want of road about a mile before reaching the summit. This is not the peak of the mountain, but its shoulder toward the Mer de Glace, where a spot not too steep and a fair exposure to the sun have coaxed out some vegetation, and induced the erection of a rude place of entertainment and traffic in crystals, agates, &c., from the adjacent glaciers. From this house we zig-zagged down a precipitous hill-side, descending (I judge) at least five hundred perpendicular feet to

La Mer de Glace.

The snow is ever falling, falling, not in winter only, but throughout the year, throughout the ages, on the mountains above the line of perpetual frost, until the ravines and furrows leading down their sides are filled with it to a depth of many feet, (in some instances hundreds) so that if all were to be suddenly melted, the valleys below would be deluged and their population swept away. But this vast body of snow does not melt and never will, until the final conflagration, if such there is to be; yet the congealed deposit cannot be augmented forever. Slowly the snow is transformed by its own weight, and by an occasional breath of gentler air, into ice; every hour some slide or avalanche bears down a mass of it to some less frigid resting place; slowly the icy mass, now miles in extent and in places fifty to a hundred feet deep, is crowded by the weight of the constantly accumulating masses behind it, further and further from the lofty summits down the steep declivities, carrying with it large rocks which it has imbedded, breaking off portions of others, grinding one upon another, and each upon the vast, immovable mountain-billows across which they are impelled, mixing pebble, splinter and new-made sand with its own substance, to which fresh accretions are added each chilly night. In places, as lower and less frigid altitudes are reached, water in its liquid form begins to percolate through and drip from the icy immensity into the hollows and crevices beneath; for the mountain gorges and plateaus which form its bed are rigidly rocky and irregular, so that pools gradually form beneath the ice, and are slowly swelled by the influx of water until more room is indispensable, and the strong barrier above is burst with a noise like thunder. Other fractures and crevices are made while crossing immovable ridges of rock in the channel; while still greater contortions and upheavals are occasioned by the narrowing of the basin between two spurs of opposite mountains. Such as La Mer de Glace—the Sea of Ice—which has its origin in the depressions which furrow the sides of Mont Blanc and his satellites, and is said to be fifty-four miles in length, (counting, I presume, all its affluents and sinuosities,) and which varies from half a mile to three miles in width.

Aided by my guide, I walked half way across the Mer de Glace, on the faint suggestion of a path which leads from Montanvert across it, and over a shoulder of the Aiguilles du Dru to the Jardin, a green and grassy plateau in mid-summer on the south front of a mountain, 9,000 feet above the sea—probably the highest patch of verdure in the Temperate Zone. They tell me that, some time in July, the young cattle of Chamounix are collected and driven up to Montanvert, thence down to and across the Mer de Glace and on up to the Jardin, there to feed under the care of a solitary shepherd through the ensuing month. At its close, another shepherd arrives with a supply of food for another month, at the end of which the cattle are driven home, the snows by this time returning to claim the Jardin as their own. Of course, some labor is required in preparing the ice-sea for the passage of the cattle either way; for the ice is so tilted and jangled that, even with an Alpine staff, a stranger traverses it with difficulty. Its surface at this low point, where it feels the milder air of Chamounix, is now softened and honeycombed into a slushy, sleety snow; now you scramble up the coned side of a great block, then you walk upon its upper edge, with a crevice that would admit your body reaching sheer down further than you can see on one side, and the steeply inclined face of the block on the other. Here a dozen blocks are tilted up into a dome-like structure twenty or thirty feet high; while on the other hand a chasm of nearly equal size discloses a pool of water in the bottoms, usually covered with thin, fresh ice. You can only be tolerably sure of your footing by continually and smartly probing the ice before you with your Alpine staff. In short, I don't know a less in-

viting promenade than that afforded by the Mer de Glace, and I was more pleased at getting off than I had been at getting on it. It would have been absurd to push across and up to the Jardin, 2,000 feet higher, as it was spitting snow even here, and had snowed considerably the day before, so that it was morally certain that the Jardin would be found knee deep in snow.

(To be continued.)

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 18, 1855.

WANTED,—From No. 1 to 8 inclusive of the present volume of the Intelligencer. Those of our friends who do not preserve them for binding, will confer a favor on us by sending by mail a copy of either or all of the above.

The article on Tobacco taken from the National Magazine is compiled from official sources, and exhibits facts which should cause us seriously to ponder on the evils which result to the human family by the use of this poisonous weed. We would especially commend its perusal to our young readers, whose habits have not become so fixed as to enslave them to the use of this deleterious article. The medical testimony as to its injurious effects upon the physical and moral being, is particularly impressive, and we hope to see such facts widely disseminated.

Recent statistics reveal the appalling fact that a large proportion of the disease and insanity which prevails, particularly in our public institutions, is attributable to the use of intoxicating drinks.

Before public attention was roused to the subject, these results were not generally suspected, and it cannot be doubted, if similar investigations were made in reference to the use of tobacco, the results would prove that it also exercises an injurious influence on the nervous system which in many instances produces physical and mental derangement. It may safely be asserted, that wherever a habit has been acquired which unduly excites the nervous system, it is always injurious, and if persisted in, will in many instances produce alarming, if not fatal results.

It is worthy of remark that almost every inebriate is addicted to the use of tobacco, which produces upon the nervous system an effect somewhat similar to intoxicating drinks, and it should excite serious enquiry whether those who indulge in its use, are not more liable than others to become slaves to the vice of intemperance.

It is sad to contemplate the fact that the use of tobacco is on the increase, and the most careless observer must be struck with the large number of young people, and even children, who indulge in this hurtful practice.

Again, when we consider the area of ground which is occupied in the cultivation of a plant, which is not only useless except for medicinal purposes, but poisonous in its character and destructive to the health of the human family, how can we, as Christians, indulge in the practice of consuming it?

The same capital and labor expended in the production of food would materially lessen the price of the necessaries of life, by which all classes of society would be benefitted.

DIED,—On the morning of the 6th inst., at her residence in Plymouth, Montgomery Co., Pa., MARY J., daughter of Reuben and Catharine D. Lukens, in the 24th year of her age. Truly may it be said she was a patient sufferer, especially during the last week of her illness; manifesting her feelings by a calm, tranquil mind, never complaining, only remarking at times that she was perfectly resigned to the Divine will, in whatever way her disease would terminate.

For Friends' Intelligencer.

Friends, keep up your little meetings, for therein rests a blessing. *Keep up your little meetings, and take the children with you;* for as "the wind bloweth where it listeth," even so are the immediate visitations of divine love, which come in upon the mind *prepared* for their reception.

Amid the bustle of business or the excitement of pleasure, this preparation may not always be known, thus the offered blessing passes by, and we partake not of that refreshment which was designed to invigorate the spiritual life. But our little silent meetings, if attended and kept up under a remembrance of the promise "where two or three are gathered in my name, there am I in the midst," are seasons eminently fitted to prepare us for those *visitations of good*, wherewith our Father in heaven condescends to bless his children, and which minister abundantly to our edification, our comfort and our enlargement in the knowledge of the things that make for peace, and things that accompany salvation.

Verily we are blessed, in that we *may* retire for a while from the cares of life and the attendant perplexities, and know our strength renewed by waiting upon Him in whom all fulness dwells.

And when we look at the children, and the many allurements surrounding them, calculated

to attach their affections too closely to earth, which is "a broken reed at best, and oft a spear," can we set lightly by or neglect the opportunity afforded us by society arrangements, of placing *them* once, twice or thrice in the week, within the reach or the influence of circumstances, so favorable to the growth of good, as our little gatherings furnish—where, withdrawn from all outward confusions or excitements, the young mind may be led to search *within itself* for the pearl of great price. Surely upon this engagement, the blessing of heaven will rest, even as "the small rain upon the tender herb, and as the showers upon the grass."

Then parents, keep up your little meetings, and take the children with you, and this blessing will not be withheld.

In the views thus presented, the attendance of our religious meetings is held up as a privilege, but it is also *a duty*. We are called thus to assemble as a public acknowledgment of our allegiance to the King of kings and our dependence upon Him for life and all its blessings. Let us not prove recreant to this duty. Let us not turn aside from it, through discouragements, because of the smallness of our number or the absence of life wherewith we may at times be tried, lest the reproof given formerly be applicable unto us, "ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." If, in going to our religious meetings, our eye is outward to observe surrounding circumstances, or our ear only turned to hear outward teachings, it is probable discouragements and disappointments will be our portion; but if we assemble, though with but the two or three, under such a sense of the obligations of finite man to Infinitude, that the breathings of the spirit are, "what shall we render unto Thee for all thy benefits;" then will the regard of heaven's King be to usward, and whether in his wisdom He dispenses a feast or a fast, all will be well, and our acknowledgment be, even though clothed upon with poverty as with a garment, "it is good for us that we have been here."

Then, parents, keep up your little meetings, and *take the children* with you; for surrounded as they are with the innumerable beauties of the external world, they need to be reminded *from whom* all these blessings flow, lest in the enjoyment of the beautiful gifts, they forget to make the return to the bountiful Giver, which is His due, even the *first place* in their young heart's affections. And it may be, there are few situations more favorable to the encouragement of a reverential and devotional feeling, under which such an offering may be acceptably made, than when collected with their older friends, and peradventure, surrounded by the hallowed influence of spirits bowed in *humble waiting* before the Great Minister of ministers.

Then, friends, be encouraged to keep up your little meetings, and take the children with you, for therein rests a blessing. J. J.

Philadelphia, 8th mo. 1st, 1855.

THE MOST POPULAR PLANT IN THE WORLD.

Some of our readers may not be prepared for the fact, that tobacco, though not food either for man or beast, is the most extensively used of all vegetable productions, and, next to salt, the most generally consumed of all productions whatever—animal, vegetable, or mineral—on the face of the globe. In one form or other, but most commonly in that of fume or smoke, it is partaken of "by saint, by savage, and by sage;" there is no climate, from the equator to the pole, in which it is not used; there is no nation that has declined adopting it. Europeans—except in the extreme East—are allowed to be the most moderate consumers, in consequence of its being with them generally an article of import and of heavy taxation; while their form of civilization agrees to refuse the luxury to the gentler sex. The official returns prove that the consumption is on an average 16.86 ounces, or considerably more than a pound weight, to every man, woman, and child throughout the United Kingdom of Great Britain and Ireland. Moreover, this consumption is greatly on the increase. Between the years 1821 and 1831 the increase was at the rate of about one ounce per head; during the next ten years, it was somewhat less than an ounce; but from 1841 to 1851 it was three ounces; making an increase of nearly forty-four per cent. in proportion to the population within the last thirty years. In Denmark, exclusive of the duchies, the average consumption in 1851 was nearly seventy ounces per head. But this is nothing to what is used in warm countries, where tobacco is grown with facility, and free from taxation. Mr. Crawford, to whom we are indebted for most of these facts,* had occasion to remark its prevalence in Further India during his missions in 1821 and 1826. He says: "The practice of smoking obtains universally among the Burmans of all ranks, of both sexes, and of almost all ages; for I have seen children scarcely three years old who seemed quite familiar with it." And again: "Among the Siamese the use of tobacco has become universal; they chew it in moderate quantities, but smoke it perpetually. A Siamese is seldom to be seen without a cigar in his mouth, or stuck behind his ear ready for use." Mr. Crawford adds: "As a matter of curiosity, I shall attempt to estimate the total annual production of tobacco—a plant, the consumption of which three hundred and sixty years ago was confined to the scanty population of the continent of America, and which was unquestion-

*Paper on the History and Consumption of Tobacco, in the *Journal of the Statistical Society*, England, for March, 1853.

ably unknown in every age to the people of the Old World. If the population of the earth be taken at one thousand millions, and the consumption reckoned as equal to that of the kingdom of Denmark, or seventy ounces a head, the produce of the whole world will amount to near two millions of tons (1,953,125) a year. Seventy ounces a head, of course, far exceeds the average consumption of Europe, in most of the countries of which tobacco, as before stated, is heavily taxed. It is certain, however, on the other hand, that it falls far short of the consumption of Asia, containing the majority of mankind, where women and children smoke as well as men, and where the article is moreover untaxed." The value of the quantity thus reckoned at two pence a pound, amounts to above £36,000,000 sterling. One cause, no doubt, of the rapid diffusion of this luxury, is found in the wide geographical bounds within which it can be raised. It is grown without difficulty from the equator to the 50th degree of latitude, the finest qualities preferring the region between the 15th and the 35th.

It is now generally admitted, that all the species—about forty in number—are natives of America, and that it was utterly unknown to the Old World before the time of Columbus, who found it in use among the inhabitants of Cuba and St. Domingo, as Cortes did among the Mexicans. Either of these individuals may have introduced it into Spain; but there is no record of the exact time when it first became known there. In 1560, Jean Nicot, an agent of the king of France, procured some seeds at Lisbon, transmitted them to his own country, and obtained the honor of giving the plant the generic name, *Nicotiana*, by which it is known to science. It is believed that its first introduction to England was by Sir Walter Raleigh in 1586—that is, not till nearly a century after the discovery of the New World. It was received with the greatest enthusiasm; and the practice of smoking increased and prevailed so rapidly, that in the short period of thirty years from its first introduction, Englishmen had, it would seem, become the greatest smokers in Christendom. So we gather from the celebrated *Counterblast*, written by no less a personage than King James, and published among his other works in 1616.

The royal expostulation, as it would seem, prevailed little against the fascinations of tobacco-smoke: the consumption in England continued to increase; the very colony which the king himself countenanced in Virginia became the chief source of supply; nay, the noxious herb was raised in England with some success, in spite of the direct prohibitions of this monarch and his successor, Charles I. It needed the strong arm of Cromwell wholly and effectually to suppress the cultivation, since which it has been entirely an object of foreign commerce—a source of considerable revenue to the government, from the heavy duty, and the great staple of contraband trade for the same reason.

Those who, in our days, are viewing with alarm the progress it is making in public favor, have felt obliged to adopt a different strain, addressing themselves to our reason by the scientific demonstration of its noxious tendencies. Professor Johnston, for instance, in his *Chemistry of Common Life*, has furnished an analysis of its constituent parts. These, he says, are three in number—a volatile oil, a volatile alkali, and an empyreumatic oil. The volatile oil has the smell of tobacco, and a bitter taste, producing on the mouth and throat a sensation similar to that which arises from the smoke. Applied to the nostrils, it provokes sneezing; and taken inwardly, gives rise to giddiness and sickness. The volatile alkali has, besides the smell, an acrid, burning, and long persistent tobacco taste, and is narcotic; and as a poison, scarcely inferior to prussic acid, a single drop being sufficient to kill a dog. So irritating is the vapor of this substance, that it is difficult to breathe in a room where one drop of it has been evaporated. Well: as a hundred poundweights of dry tobacco yield about seven pounds of nicotin, it follows that in smoking a hundred grains, or about a quarter of an ounce of tobacco, there may be imbibed two grains or more of this nicotin, one of the most subtle of all known poisons. The empyreumatic oil has similarly acrid, narcotic, and poisonous qualities. One drop of it applied to the tongue of a cat brought on convulsions, and death followed in two minutes. The Hottentots are said to destroy snakes in this way: they put a drop of this oil on the tongue of the reptile, and it dies as instantaneously as if struck by the electric fluid.

Mr. Johnston proceeds to show, that the cigar, especially if smoked to the end, discharges into the mouth everything that is produced by combustion; that the more rapidly the leaf burns and the smoke is inhaled, the greater is the quantity of poisonous matter imbibed; and that, finally, when the saliva is retained, the nervous system of the smoker receives the fullest effect of all the three narcotic ingredients of the smoke. It is thus accounted for that the short cutty has come into favor among inveterate smokers; any other pipe would be tame and tasteless after a strong cigar.

The chewer of tobacco, it is shown, escapes the action of the poisonous oil which is produced in the combustion of the leaf; and the drug of the snuffer is still milder than that of the chewer. A large proportion of the nicotin escapes, or is decomposed, in the fermentation to which the tobacco is twice exposed in making snuff, and the drying or roasting carries off an additional portion, and also some of the natural volatile oil; so that even the rapees, which are

generally made from the strongest leaf, containing five or six per cent. of nicotin, retain only two per cent. when the manufacture is complete.

Professor Lizars, of Edinburgh, has followed up these scientific expositions by some practical observations. He proves, by indisputable facts, some of which have come under his own notice, that excessive smoking produces the most direful consequences, both locally and constitutionally: locally, by occasioning cancerous ulcerations about the mouth; and constitutionally, by inducing, among other effects, dyspepsia, diarrhœa, disease of the liver, congestion of the brain, loss of memory, amaurosis generally confined to one eye, apoplexy, palsy, and even mania.

"When a youth commences his apprenticeship to smoking tobacco," says Mr. Lizars, "he suffers often the most inconceivably miserable sickness and vomiting—almost as bad as sea-sickness. It generally produces these effects so rapidly, that their production must entirely depend on nervous influence, as giddiness is almost immediately induced. The antidote or cure for this miserable condition is drinking strong coffee or brandy and water, and retiring to a bed or sofa. If he perseveres, he has just to suffer onward, until his nervous system becomes habituated to the noxious weed, and too often to the bottle at the same time. It is truly melancholy to witness the great number of the young who smoke now-a-days; and it is painful to contemplate how many promising youths must be stunted in their growth, and enfeebled in their minds, before they arrive at manhood."

Two cases only we shall notice: one of the local, the other of the constitutional effects of smoking. The former was the case of a captain in the Indian navy, who, from smoking cheroots, had contracted an ulceration of the mucous membrane of the left cheek, extending backward to the tonsil and pharynx of the same side, having all the characteristic appearances of cancer. Such was his condition when he applied to our author; but the disease resisted every mode of treatment, and he died the victim of the cheroots.

The other is the case of a man—an American, it would seem—who, according to his own statement, began chewing tobacco at seventeen years of age, swallowing the juice to avoid the injury he apprehended might accrue to his lungs from constant spitting. He afterwards suffered much from gnawing at the stomach, a capricious appetite, nausea, vomiting of his meals, emaciation, nervous irritability, and palpitation of the heart. After seven years thus passed, he became the subject of *angina pectoris*. "One day after dinner," he said, relating his case to Dr. Corson of New York, "I was suddenly seized with intense pains in the chest, gasping for breath, and a sensation as if a crowbar were pressed tightly from the right breast to the left, till it came and twisted in a knot round the heart, which now stopped deadly still for a moment and then leaped like a dozen frogs. After two hours of deathlike suffering, the attack ceased; and I found that ever after my heart *missed every fourth beat!* My physician said that I had organic disease of the heart, must die suddenly, and need only take a little brandy for the painful paroxysms; and I soon found it the only thing that gave them any relief. For the next twenty-seven years I continued to suffer milder attacks like the above, lasting from one to several minutes, sometimes as often as two or three times a day or night; and to be sickly-looking, thin, and pale as a ghost."

All this time the man had not thought of attributing his suffering to the use of tobacco; but one day he took it into his head to revolt against being a slave to one vile habit alone, and after thirty three years' use he renounced it at once and forever. "Words," he said, "could not describe my suffering and desire for a time. I was reminded of the Indian who, next to all the rum in the world, wanted all the tobacco. But my firm will conquered. In a month my paroxysms nearly ceased, and soon after left entirely. I was directly a new man, and grew stout and hale as you see. With the exception of a little asthmatic breathing, in close rooms and the like, for nearly twenty years' since I have enjoyed excellent health."

On examination, Dr. Corson found the heart of this individual apparently healthy in size and structure, only irregular, intermitting still at every fourth pulsation. He is now, or was a few months ago, still living, a highly intelligent man, sixty-five years of age, stout, ruddy, and managing a large business.

Facts like these are worthy the grave consideration of those who use the noxious herb, if no better plea can be urged in its defense than that it passes an idle hour, and supplies the care-worn and depressed spirit with a gentle and soothing species of intoxication.—*National Magazine.*

COAL AS A FUEL.

Speaking of the use of coal as fuel, the Railroad Times remarks:

"The progress of coal consumption is a curious part of our social history. Thirty years since, coal was scarcely known in dwelling houses. Twenty years since it had just *begun* to be used in houses. Ten years since it was scarcely used in steamboats at all. It was looked upon as an impracticable thing for steamboats to use coal. Now all steamboats use it that can get it. The same thing will take place in regard to locomotives. They will be adapted to coal; and the saving being added to the profits, will increase the dividends just so much."

Coal has been used in locomotives for the last twelve years to some extent, and its cheapness fully demonstrated. The Baltimore and Ohio Railroad, before its extension to the Cumberland mines, used coal in some of their locomotives twelve years ago, and obtained it from Schuylkill county. The transporters on the Beaver Meadow Railroad used coal in their locomotives at least seven years ago, in preference to wood, although they could have obtained the wood for the mere expense of cutting on the line of the road. What astonishes us is, that a single locomotive should have been built for the use of wood, for the last three or four years, where coal could have been obtained at a price not exceeding $7 or $8 a ton. Any man that would build a locomotive now for the use of wood as a fuel, will find himself greatly behind the age. The Philadelphia and Reading Railroad Company attribute the great reduction in their expenses to the use of coal, although their wood did not cost them on an average, over $3 to $4 a cord.

PITCAIRN'S ISLAND.

(Continued from page 325.)

Having now rapidly run over the events connected with the first settlement of this interesting colony, it will be well to stop for a moment to take a survey of the island, after which we shall be able to understand better the notices of the colony which have been given us by different visitors.

One of the best accounts of the island is to be found in a report read by Captain Worth, (who visited it in the Calypso,) at a meeting of the Society for the Propagation of the Gospel, and published, along with some other interesting notices of the island, in the *Colonial Church Chronicle*. "Pitcairn's Island," the captain says, "at which I touched in March, 1848, is 1,200 feet high, and 4½ miles in circumference, and may be seen in clear weather at 40 miles distance. Its coast is bold, and rises abruptly from the sea, composed of high and weather-beaten rocks, on which the surf breaks heavily at all times, preventing any access to it, save in two places; the usual landing-place, called Bounty Bay, possesses a sandy beach, 20 or 30 yards in breadth, but a landing can only be effected there in fine weather, and with the assistance of the islanders in their whale-boats and canoes, the bay being studded with rocks, and the rollers so high and uncertain, that it would be dangerous to attempt it in ship's boats. On landing, I was much struck with the great extent of rich and cultivable land this island possesses, and the beautiful and romantic scenery that surrounded me, composed as it is of rich valleys and precipitous rocks, with a luxuriance of foliage seldom to be seen in islands so small and detached, producing not only those fruits and vegetables usually found in tropical climates, but also a great number of those of more northern and colder temperatures. I was told by the islanders, that the cultivated land did not exceed 60 acres, which was found amply sufficient for their present wants; but that the island contained at least 400 acres. The only drawback is the want of water, of which necessary article the island contains none whatever. This difficulty, which some years ago appeared so formidable that the inhabitants were induced to abandon the island, has now been entirely obviated by the construction of tanks, in which a quantity of water is collected during the rainy season. The island produces Indian corn, yams, Irish and sweet potatoes, plantains, limes, lemons, cocoa nuts, oranges, melons, pine-apples, papaw, sugar-cane, arrowroot, and tobacco; bread-fruit is also grown, but the crop is uncertain. The stock reared comprises hogs, goats, and poultry, all of which are abundant. The fish that frequent its coast are barracouta, albacore, mullet, snapper, and small sharks, but from the great depth of water, the labor is so considerable, that the employment of fishing is not followed to any great extent. The thermometer ranges from 59° to 85° throughout the year; the climate may be considered good, and the inhabitants subject to but few diseases."

The description of the island given by Captain Fanshawe is to much the same effect. He compares it, as it first appeared, to a little button on an immense sheet of blue cloth, so small and solitary did it seem. On landing, he found it very beautiful, richly clothed with tropical shrubs, and displaying well-cultivated gardens, planted with yams and sweet potatoes. The crags and precipices imparted to it a wild and picturesque character, the deep blue sea coming close up to the rocks.

Mr. Brodie tells us that the island is evidently of volcanic origin, the soil generally of a deep red, apparently decomposed lava, and very productive. He says, "There is no doubt that it was formerly inhabited, though the native race must have been extinct many years prior to the arrival of the Bounty. Burial-places are still to be seen, and spear-heads and stone axes are very common." These aboriginal inhabitants appear to have deserted the island, probably from want of water.

We will now inquire how the existence of the colony first became known in Europe. I have already said that it remained unvisited by any man-of-war for a period of twenty-five years after the landing of the mutineers. A ship had, indeed, appeared off the island in 1795, while they were yet alive, which so alarmed them, that they hid themselves in the bush: but, though a boat appears to have landed, the crew, it is supposed, failed to discover any sign of habitation, and it is not known to this day what ship it was. In 1808, the Topaz, an American merchant ship, touched at the island, and was the first to discover

the inhabitants; her captain sent home to the English Admiralty the chronometer and compass of the Bounty, but no notice was taken of the discovery. The struggle with France, which was then going on, probably occupied the minds of men too much to leave room for any interest in the descendants of the mutineers; but in 1814, two of his Majesty's ships, the Briton and Tagus, the first commanded by Sir Thomas Staines, and the other by Captain Pipon, when cruising in the Pacific Ocean, in search of the American frigate Essex, most unexpectedly fell in with an island where none was laid down in the charts. "I, therefore, hove to," says Sir Thomas Staines, "until daylight, and then closed to ascertain whether it was inhabited, which I soon discovered it to be; and, to my great astonishment, found that every individual on the island, 40 in number, spoke very good English. They proved to be the descendants of the deluded crew of the Bounty, who from Tahiti proceeded to the above island, where the ship was burnt. Christian appears to have been the leader and sole cause of the mutiny in that ship. A venerable old man, named John Adams, is the only surviving Englishman of those who last quitted Tahiti in her, and whose exemplary conduct and fatherly care of the little colony could not but command admiration. The pious manner in which he has reared all those born on the island, the correct sense of religion which has been instilled into their young minds by this old man, has given him the pre-eminence over the whole of them, and to him they look up as the father of one and the whole family."

After speaking of the fate of Christian and his associates, and of the productions of the island, Sir Thomas goes on to say in words which have at last been listened to—"I cannot, however, refrain from offering my opinion, that it is well worthy the attention of our laudable religious societies, particularly that for Propagating the Christian religion, the whole of the inhabitants speaking the Tahitian tongue as well as the English." Such was the first official account received of the little colony. Captain Pipon, of the Tagus, supplied further particulars. He observes, "that when they fell in with the island, they were extremely puzzled to know what it could be, as Pitcairn's Island was represented in their chart to be about one hundred and fifty miles further to the westward. If this new discovery, therefore, as they supposed it to be, awakened their curiosity, it was still more excited when they ran in for the land next morning, on perceiving a few huts neatly built, amidst plantations laid out apparently with something like order and regularity; and these appearances confirmed them yet more in the belief that it could not be Pitcairn's Island, because that was described by navigators to be uninhabited. Presently they observed a few natives coming down a steep descent with their canoes on their shoulders, and in a few minutes perceived one of those little vessels darting through a heavy surf, and paddling off towards the ship; but their astonishment was extreme when, on coming alongside, they were hailed in the English language with the cry—'Won't you heave us a rope now.' The first young man that sprang up the side with extraordinary alacrity, and stood before them on the deck, said in reply to the question, 'Who are you?' that his name was Thursday October Christian, son of the late Fletcher Christian by a Tahitian mother; that he was so called because he was brought into the world on a Thursday in October. Singularly strange as all this was to Sir Thomas Staines and Captain Pipon, this youth soon satisfied them that he was no other than the person he represented himself to be, and that he was fully acquainted with the whole history of the Bounty; and, in short, that the island before them was the retreat of the mutineers of that ship. Young Christian was at this time about twenty-four years of age, a fine, tall youth, full six feet high, with dark, almost black hair, and a countenance open and extremely interesting. As he wore no clothes, except a piece of cloth round his loins, and a straw hat, ornamented with black cock's feathers, his fine figure and well-shaped muscular limbs were displayed to great advantage, and attracted general admiration. His body was much tanned by exposure to the weather, and his countenance had a brownish cast, unmixed, however, with that tinge of red, so common among the natives of the Pacific islands. Added to a great share of good humor, we were glad to trace, says Captain Pipon, in his benevolent countenance, all the features of an honest English face. The ingenuous manner in which he answered all the questions put to him, and his whole deportment, created a lively interest among the officers of the ship, who, while they admired, could not but regard him with feelings of tenderness and compassion; his manner, too, of speaking English was exceedingly pleasing and correct, both in grammer and pronunciation. His companion was a fine handsome youth of seventeen or eighteen, of the name of George Young, son of Young, the midshipman. If the astonishment of the two captains was great, on making, as they thought, this first and extraordinary discovery of a people who had been so long forgotten, and in hearing the offspring of these offenders speaking their language correctly, their surprise and interest were still more strongly excited, when, on Sir T. Staines taking the two youths below, and setting before them something to eat, they rose up, and one of them, placing his hands together in a posture of devotion, pronounced distinctly and with emphasis, in a pleasing tone of voice, the words, "For what we are going to receive, the Lord make us truly thankful."

(To be continued.)

WRITTEN AT THE FIRST VIEW OF NIAGARA FALLS.

BY JAMES S. BUCKINGHAM.

Hail ! monarch of the world of Floods, whose majesty and might
First dazzles, then enraptures, then o'erawes the aching sight.
The pomp of kings and emperors, in every clime and zone,
Grows dim beneath the splendor of thy glorious watery throne.
No fleets can stop thy progress, no armies bid thee stay,
But onward, onward, onward, thy march still holds its way.
The rising mist that veils thee, as thy herald goes before,
And the music that proclaims thee is the thundering cataract's roar.
Thy diadem is an emerald green, of the purest, clearest hue,
Set around with waves of snowwhite foam, and spray of feathery dew ;
While tresses of the brightest pearls, float o'er thine ample sheet,
And the rainbow lays its gorgeous gems in tribute at thy feet.
Thy reign is from the ancient days, thy sceptre from on high—
Thy birth was when the glowing stars first lit the distant sky,—
The sun the moon, and all the orbs that shine upon thee now,
Saw the first wreath of glory that 'twined thy infant brow,
And from that hour to this, in which I gaze upon thy stream,
From age to age, in winter's frost, or summer's sultry beam,
By day, by night, without a pause, thy waves with loud acclaim,
In ceaseless sounds, have still proclaimed the great Eternal's name !
For whether on thy forest banks, the Indian of the wood,
Or since his day, the red man's foe on his father-land has stood ;
Who'er has seen thine incense rise or heard thy torrent's roar,
Must have bent before the God of all to worship and adore.
Accept, then, O supremely Great ! O Infinite ! O God !
From this primeval altar, the pure and virgin sod,
The humble homage that my soul in gratitude would pay
To Thee ! whose shield has guarded me in all my wandering way.
For if the ocean be as nought, in the hollow of thine hand,
And the stars of the bright firmanent, in thy balance grains of sand ;
If Niagara's rolling flood, seem great to us who humbly bow,
Oh ! great Creator of the whole, how passing great art Thou !
But though thy power is far more vast than finite man can scan,
Still *greater* is thy mercy shown to weak dependant man;
For him thou cloth'st the fertile globe with herbs and fruit and seed,
For him the seas, the lakes, the streams supply his hourly need.
Around, on high, or far, or near, the universal whole
Proclaims thy glory, as the orbs in their fixed courses roll.
And from creation's grateful voice, the hymn ascends above,
While Heaven re-echoes back to earth the chorus, "God is Love."

1838.

TO A SINGING BIRD.

Blithe little prisoned warbler !
Thy silver tones outbreak,
Like rain-drops among summer leaves,
Or on a glassy lake.
How can such joyous carols
Flow from thy trembling breast,
When thou art held in lonely gloom,
Far from thy native nest ?

Thy home of bloom and verdure
Among Canary's isles,
Where nature's lap is filled with flowers,
And nature's face with smiles,—
Where o'er the glistening meadows,
The perfumed breezes run,
And waters hide in shaded founts,
Or sparkle in the sun ;—

Oh ! dost thou never sadden,
And droop thy head in pain,
At memory of that pleasant home,
Thou ne'er may'st see again ?
The plane-tree bent above thee
With blossoms on its bough,
The vine leaves clustered by thy side—
Where are the bright things now ?

Thy wings that chased the sunbeam
Have weak and nerveless grown ;
And faded is the golden hue,
Which on thy plumage shone :
There is no light above thee
To glad thy little eye,
And thou art even banished from
The sight of the blue sky.

And yet thou hast forgotten
Thy nature's grievous wrong,
And thy full heart triumphantly
Pours forth itself in song.
Though captive and forsaken,
Of all thy joys bereft,
The impulse which now prompts thy lay
Is still unto thee left.

Oh sweet, enchanting minstrel !
I bless thee for the thought,
Which thy unstudied harmony
Unto my soul has brought :
If, in thy hour of darkness,
Such grateful joy is thine,
How should the immortal hope within
Forbid me to repine !

PEACHES.

The fact that some southern tribes of Indians have orchards producing superior peaches, has led many persons to suppose that the fruit was among the products of America, when first discovered. This is an error. The peach was introduced into Louisiana by the Spaniards, prior to its settlement by the French. It has since grown spontaneously: and, in many respects, apparently indigenous; but the original stock was

mported. It is believed that this fruit has been produced, throughout the world, from the stock originally obtained in Persia.

PUNCTUALITY.

It is said of Melancthon, that when he made an appointment, he expected not only the hour, but the minute, to be fixed, that no time might be wasted in the idleness of suspense; and of Washington, that when his secretary, being repeatedly late in his attendance, laid the blame on his watch, "You must either get another watch, or I another secretary."

The late Dr. Benjamin Rush, was never absent from duty at the Pennsylvania Hospital, except during one somewhat protracted illness, for forty years; his presence being required at 10 o' clock, on every Wednesday and Friday mornings; and we have heard him say, that, during all that time, he had never arrived either five minutes before, or five minutes after the time!

His colleague, the late Dr. Philip Syng Physick, was extremely punctual. His appointments for consultation were always made, if possible, at *five minutes before* the hour at first suggested; and were considered broken if either party was absent when the State House clock struck the hour. We well remember in our earlier days, when in surgical practice, having had strong evidence of this trait of his character, and the consequence he gave it. Our appointment for meeting in a part of the city distant from both our offices, was fixed for "five minutes before 10 o' clock, in the morning," and the writer arrived on the steps of the patient's dwelling at precisely eight minutes before the time. Between six and seven minutes thereafter, Dr. Physick having descended from his carriage approached, watch in hand, and said, with a rare and meaning smile:

"I am sorry to find so young a man so negligent of punctuality. Punctuality, my dear Doctor, is essential both to medical justice and medical success?"

"Why, Doctor," we replied, snatching our watch from the fob," it is yet more than one minute to the time, or my watch is in error!"

"But you must have been here several minutes already. I had occasion to stop nearly a square above; and found a gentleman absent from his place of appointment, but I observed you waiting then!"

"But Doctor, you know, it is best to 'take time by the forelock.'"

"Very true; but 'time is money,' and many other things beside. It is as dangerous to be too early, as too late!"

"I have but one other excuse," we rejoined; "you ride, and I walk; I must allow some larger margin."

The Doctor gave us one of those courteous, but majestic bows for which that marble man was so distinguished, and saying, "it is now precisely the time of appointment," rang the bell.

We have never forgotten the lesson, and wish that our younger friends who read this will ever bear it in memory when they have dealings with us.—*National Defender.*

THE BLOOD PARASITE.

It is well ascertained that the peculiar colors exhibited by lakes and other pieces of water, under certain conditions, are in general due to the presence of minute vegetable and sometimes animal productions. Such simple organisms as the lowest tribes of freshwater algæ, which represent the zero of vegetable life, are found in every situation suitable for their development; even the rain and the dust of the atmosphere are thickly impregnated with such microscopic beings. One of these minutest productions,—*Protococcus nivalis*,—is developed in the snow of northern regions, to which it communicates the color of blood, and is hence called "red" or "bloody snow." This simple plant, consisting only of a single cell, which propagates itself by division into a number of separate cells, has been long known by botanists; but another production allied to it, or at least presenting a resemblance in general appearance, and certainly not less remarkable, has just been brought into notice by M. Montague, in a paper published in the "Annals of Natural History," for October, 1852.

M. Montague observes:—"An extraordinary phenomenon has just passed under my eyes, to which I beg to call the attention of the academy for a moment. I had already some knowledge of it from two Memoirs which have treated of it specially, but had never witnessed it previously. Moreover, this phenomenon is so rare that I am not aware of its having ever been mentioned in this country. I am speaking of the development of a parasite, either animal or vegetable, which, under certain circumstances, attacks alimentary substances, especially pastry, communicating to them a bright red color, resembling that of bright arterial blood. According to the interpretation of several historical facts given by M. Ehrenberg, who has published a very interesting and erudite work upon this production, its appearance in the dark ages must have given rise to fatal errors, by causing the condemnation of unhappy victims to capital punishments for crimes of which they were totally innocent. It is, in fact, to this phenomenon that we must refer all those instances of blood found in bread, on consecrated wafers, etc, which the credulity of our fathers attributed to witchcraft, or regarded as prodigies of fatal presage."

M. Montague happened to be with M. Aug. Le Prévost at the Château du Parquet in July, 1852, when the temperature had been exceed-

ingly high for about ten successive days. It was there that the curious production was observed, and, no doubt, the continued warmth of the atmosphere was instrumental in providing the conditions suitable for its development. "The servants, much astonished at what they saw, brought us half a fowl roasted the previous evening, which was literally covered with a gelatinous layer of a very intense carmine red, and only of a bright rose color where the layer was thinner. A cut melon also presented some traces of it. Some cooked cauliflower which had been thrown away, and which I did not see, also, according to the people of the house, presented the same appearance. Lastly, three days afterwards, the leg of a fowl was also attacked by the same production."

From a microscopic examination M. Montague concluded it to be the same thing which had been observed by M. Ehrenberg, viz., a minute animalcule, bearing the scientific title of *Monas prodigiosa*. This was confirmed by a specimen from Dr. Rayer, which had been developed upon cooked rice, and submitted by that gentleman to M. Montague's examination some years ago. The individuals which compose the substance are so exceedingly small as to require a magnifying power of 800 diameters to see them satisfactorily. Their diameter was measured at one-seven-hundreth of a millimeter!

M. Montague mentions, that the "parasite" is propagated with great facility, when sown under favorable conditions, in cooked rice for example, placed between two plates, or in closed vessels. M. Sette does not agree in the opinion of it being an animalcule, but rather regards it as a fungus—Zoogalactina imetropha.

This production, though so very minute, is not entirely without its economical uses. An ingenious chemist of Padua, M. P. Col, has been successful in the application of it to the tinging of silk in the various shades of rose color, the tint being very delicate.

PHILADELPHIA MARKETS.

Flour and Meal.—There is rather more inquiry for Flour, and the receipts and stocks being small, prices are rather firmer. Sales of standard and good brands at $9 00 and $9 25 per bbl., and extra at $9 37 a $11 00. Sales to retailers and bakers to a fair extent, from $9 00 up to $10 00. Rye Flour and Corn Meal are unchanged; the former is held firmly at $7, and the latter at $4 50 per bbl.

Grain.—There is a good demand for Wheat at full rates, but supplies come forward very slowly. Sales of 4500 bushels fair and prime Southern red at $1 88 a $1 90 per bushel; white at $1 98 a $2 05. Rye at $1 12 a $1 15 for new, and $1 25 a $1 27 for old. Corn is scarce at 98c, afloat. Oats are dull and prices unsettled; sales of 10,000 bushels new Delaware inferior at 37c, and prime at 40 a 41c.

Cloverseed is more inquired after, but there is little or none left in first hands; we quote at $7 a $7 50 per 64 lbs. Last sales of Timothy at $4 50 per bushel, and Flaxseed at $1 80.

WANTED.—A Female Teacher to take charge of a School for Girls, under the care of Camden Preparative Meeting. For information apply to John Huen, Camden, Delaware, or to Wm. W. Moore, No. 100 South Fifth St., Philadelphia.

BYBERRY BOARDING SCHOOL FOR GIRLS.—The First Session of this School, which will be opened by Jane, Annie and Mary S. Hillborn, will commence the first Second day of the Eleventh month next, and continue twenty weeks.

It is located in a healthy and pleasant situation in Byberry, Twenty-third Ward, Philada., with easy and cheap access to the city twice a day by steamboat from Bickley's Landing, or by cars from Cornwell's Depot, either of which is about two miles distant. The course of instruction will comprise the usual branches of a liberal English education, with Mathematics and Drawing.

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For circulars, direct to

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References.

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Charles Williams, White Marsh, Pa.
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Principal of the Normal School.

8th mo. 4—4m. pd.

FRIENDS' CENTRAL SCHOOL, BOYS' DEPARTMENT.—The Committee in charge of this Institution having engaged the services of Aaron B. Ivins as Principal Teacher, are now prepared to recommend it to the attention and patronage of Friends and others.

The Boys' School will be re-opened on the first Second day in the Ninth month next, and conducted on the principles heretofore adopted, except that there will be two sessions per day instead of one.

Lectures on the accustomed branches of science will be delivered, as usual, to both schools.

The prices of tuition have been fixed according to the respective classes, at 25 dollars, 20 dollars, and 15 dollars, per term of twenty-two weeks. The only extra charge is for books, as heretofore.

Information on the subject may be obtained on application to

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Extract from a biographical sketch of MARTHA LUCY PEASE, *of Henbury Hill, Bristol, wife of Thomas Pease, deceased* 1852, *aged twenty-nine years.*

The object of these mementos of the departed, is to magnify the grace of our Lord whereby they were redeemed from the earth, and prepared for the abode of the blessed. Their experience of the Lord's goodness and love is given, that they may serve as beacons to the tempest-tost voyager,—as warnings to the thoughtless passer through this world, or as encouragement to the pilgrim to the better one,—and *not* as encomiums on the virtues of the loved and cherished ones "gone before."

Considerations like these naturally suggest themselves when about to write of one, who in so remarkable a degree, attracted the admiration and esteem of all who knew her, and who diffused such a sunshine of love and happiness on all around her. The root and spring of all was the love of Christ dwelling in her. The real adornment was the meek and quiet spirit.

She had attained, by a series of vicissitudes and trials almost from her childhood, a degree of self-control and a ripeness of Christian experience, but seldom enjoyed so early in the morning of life. In every relationship of daughter, sister, wife, and mother, the uniform tenor of her life, almost from her earliest years, testified that she had been with Jesus,—that she had sat at his feet, that she had learned of him who was meek and lowly of heart. But much as there was that was engaging in her as a child, she was not faultless. Naturally of a high spirit, there was the conflict to pass through in being brought entirely under the control of the power of Divine grace. At an early age, she gave evidence of having been visited by the convictions of the Holy Spirit, and she yielded to its heavenly influences.

She was the daughter of Henry and Mary Aggs, and when about eight years of age, she was placed under the tuition of a governess, a person of deeply religious mind and cultivated intellect, but of delicate health; one who had adopted from conviction, the principles of our Society, and had been received into membership. To this Friend she became much attached, and the letters she occasionally wrote to her shew the conscientiousness, and fear of God, in which she began, as a child, to walk. From one of these, written in 1836, when she was about twelve years old, the following is an extract:

"My dear—, I have thought a great deal of dear Papa and my poor cousins, especially ——. I do not at all know what state of mind she was in when she died, but I truly hope she now wears a crown of glory, and that all her sorrows are now passed. I believe her dear father went to that Paradise above, and O, what a happy meeting, to meet her Saviour and her God, and to sing with her beloved father praises to God and the Lamb for ever! I sometimes think I should like to die, but I know not the sting; and if I were to die now, O! what would be my portion? I hope to be spared to conquer my temper, and to be more kind and obedient to dear papa, mamma, and thee, my dear governess; I will pray for strength, and will try. Please to excuse my disobedience and unkindness to thee. But, dear A. G., the young must die as well as the old, and I ought to be ready: why should he spare me more than any of my neighbors? Many of them, ah! very many of them were more pious than I am. We call ourselves Christians, but are in reality, many of us, very wicked, and it is sometimes with very great difficulty, that I give up to dear little Harry; but when I remember that every time I give up it will be less difficult the next time, I think it quite worth while to do it, besides giving him pleasure; and these words generally come into my mind, "Blessed are the peacemakers for they shall be called the children of God." O, what an honor, to be called a child of God! who would not be eager to be called that? * * * * When I make my poor simple prayer to God at night, I do not forget thee. I pray for thee, that thy pain may be diminished; I would cheerfully bear one half of it for thee, if it should be His will. Indeed I do love thee, and though I am often very naughty, I am always sorry when I let the tempter have so much dominion over me." * * * *

As she grew up, her mind seems to have gradually matured in the Christian life—the life of God in the soul; she became very prayerful, spent portions of time daily in studiously reading the Holy Scriptures, in seeking, and sometimes sweetly partaking of communion with her God and Saviour. It became easy to see by her increasingly watchful and self-denying conduct, her closely guarded conversation—so ready to promote every one's comfort without consideration of her own, so ready to protect the character of the absent, to put the kindest construction upon the motives and actions of others, so gentle and diffident, yet evincing so much Christian courage, that the seed of the kingdom was sown in good ground, and that giving all diligence, she was adding to faith, virtue—knowledge—patience—charity.

A few extracts from her memoranda and letters will instructively illustrate her spiritual exercises, and the character of her Christian experience, from her early youth to maturer years.

Twelfth month, 31st, 1841. "I have endeavored during this month to rise early, and employ my time usefully. In reflecting on the events of this year, I feel my own short-comings. How little spiritual growth has kept pace with the advantages I enjoy; yet, through the assistance of my Heavenly Father, I have often endeavored after watchfulness, and that I may truly be prepared, whenever the summons may come, to hear with joy the call of my Lord. And now, on entering a fresh year, O, assist thy handmaiden more humbly and diligently to follow in every good work, to the promotion of Thy own glory!"

Fourth month, 1st, 1843. "A letter mentions that —— has spoken in meetings for the first time. She is only twenty, very young for such a service, but I believe the Lord will be with her and support her; and while I have dwelt much on her being called so early, I have thought that the still small voice whispered to me, 'Go thou and do likewise.' O, my Heavenly Father! if it be thy blessed will, may I humbly obey."

Fifth month, 15th, (her birthday.) "What improvement has, this year, been made? O, how far short do I fall. I cannot think the day's work has kept pace with the day, but yet I trust that through divine grace, the time has not been spent idly. Several little givings up have been accomplished, and I trust a more even temper retained. O, my Heavenly Father! work in me, and mould me for thy service,—for thy glory; and O, crush any hypocrisy in me."

Sixth month, 2d. "The Yearly Meeting ended,—a nice time. If I am never again permitted to attend one, *this* leaves a sweet savour. I trust I am resigned to thy will, O my Heavenly Father, for I feel assured of thy love, and that thou wilt never leave nor forsake me, though so unworthy of thy love, thy long-suffering, and thy mercy."

Tenth month, 9th. "My Saviour has been very near; he soothes me when I am bowed down with weakness.

"Thou that art love, O pity and forgive,
And let Thy breath
Touch and make pure the flame
That knows not death,
Bearing it up to Heaven, love's own abode."

Yes, to Thy care let me commit what is most precious, and say, 'Thy will be done.'"

Sixth month, 5th. "To-day called on ——, and felt a desire to hand a little encouragement to dear E., but felt so weak, and fearful it should be in my own strength, that I did not. O, my Father, yet bear with thy unprofitable servant, and graciously be yet near to assist me."

Eighth month, 1st. "I have felt very low, yet 'He who has helped thee is still near,' seem the consoling words whispered in my ear: then, O my soul,

"With quickened steps, thy heavenward race pursue,
And nought of danger, nought of trial fear."

Tenth month, 11th, 1846. "I have to-day felt the renewed love of my Heavenly Father, calling me and requiring me to be more entirely His. O help and keep Thy servant amid the snares laid on all sides, for thy youthful followers especially. Let me daily have recourse to that Fountain opened for sin. Thou great Physician of souls, heal my wounded spirit, and pour in the balm of thy love. Strengthen me to give up all for Thee, and to follow in the path in which thou wouldst guide me. Be thou with me, for the struggle is sometimes almost too much for me."

Third month, 1848. "How little things distract my attention. How needful to be on the watch. O that I might never be a stumbling block to others, but by a lowly and consistent walk, glorify God, and be a useful member of his militant Church."

Fifth month, 7th. "This month has set in with beautiful weather. This country looks beautiful; how lovely the prospect! But in my solitude conflicting thoughts have almost distracted my mind, and none have witnessed my tears. How fervently I desire to do that which is right in the Divine sight, He only who knows every thought can tell. I sometimes believe the deep baptisms have tended to my advancement heavenward, and O then! I have not had one trial too much."

Ninth month, 23d. "This has been a stormy day, my poor mind beaten and tossed. Arise for my help, O Lord! let me never lose my trust in thee, but do thou steer the tempest-tossed bark to the haven of peace, there for ever to anchor safe on the Heavenly shore."

Bruce Grove, Twelfth month, 28th, 184[illegible] "I rejoice to be here again; and on my return

the words arose in my mind, 'what shall I render unto the Lord for all his benefits towards me.' I feel such an unprofitable servant, so often departing from the path in which He would lead me, and yet he is pleased again and again to visit me with his love, and to whisper peace to my weary soul; 'It is I, be not afraid.' O He will carry us through all as we keep close to him, and in the end, if we be permitted to see the glory of his salvation, and the words 'well done' are addressed to us, all the trials and crosses of this fleeting scene will sink as nothing before our view."

Bruce Grove, Fifth month, 2d, 1849. "I often, my dear cousin, bear thee in mind, and feel nearly and tenderly united to thee. Mayest thou be upheld through all thy steppings. Firm seems my belief, that He who has thus far been thy leader and helper, will be thy rock and support to the end. O, He is such a gracious Master, such a tender Father! chiding so gently, rewarding so richly! Methinks it is little to give up all for such wages; though truly the struggle is often severe, and the flesh so weak."

Constrained by the love of Christ, and making the discipline of her own heart her daily care, as by these records of her inner life appears evident; and cultivating that charity which beareth—believeth—hopeth—endureth—and "*is kind;*" she possessed, at the same time, a good insight into general character, and never connived at what she deemed wrong in others. Aptly applying to their actions, when circumstances required it, those principles of Christian integrity and justice by which she was herself governed, she was bold in reproving the untruthful and the unjust, especially when espousing the cause of the defamed and the oppressed.

Frequent changes of residence, though favorable to the formation of her character in some respects, were a disadvantage in others. She could not engage in any regular, systematic plan of usefulness among the poor, towards whom her sympathies were largely extended. When about nineteen, however, she undertook a Bible district, and engaged in domiciliary visitation among the poor in her own neighborhood. Unfailing kindness, urbanity, sound judgment, with tender sympathy, and generosity towards real distress, were marked features in her character, and rendered her a valued co-adjutor, and a true friend to the outcast and afflicted.

She was married in the spring of 1850, and in the summer of 1852 removed, with her husband and family, from the neighborhood of Leeds, to Henbury, near Bristol. After about two years of residence in that beautiful part of the country, when the cup of happiness seemed full to overflowing, and the mercies of their Heavenly Father were often acknowledged with heartfelt thankfulness, it pleased Him who doeth all things well to overcast the scene, and visit with intensest sorrow the happy home, by taking away, in the midst of added joy and hope, the beloved wife and mother.

Her infant boy was about three weeks old, when she was seized with her last illness; and in two weeks more, she had fled to that rest and peace in the bosom of her Saviour, which she so long, by faith, anticipated.

Immediately after the attack, which was attended with severe pain, and laid her almost prostrate, she was placed on a sofa, where she remained for forty-nine hours, in imminent danger. Her quiet submission, amidst much bodily suffering, was very striking. Her sweetness of temper, even then, did not fail her. It was truly instructive to be with her. Years of habitual self control, in prayerful dependence upon the great Exemplar, had made lowliness and meekness, thankfulness and cheerful contentment under all circumstances, seem to those around her to be almost her very nature. She did not belie herself, even in these trying hours. He who had been the strength of her life, was her light and her salvation, her comfort in all her tribulation. *She* was the one who exhibited most entirely an abiding in the will of God. She remained uniformly placid and trustful. "Calm in the bosom of her God," she waited His time. "My times are in Thy hands;" "Thou wilt never leave me, nor forsake me;" "All my springs are in Thee;" was the language of her heart, in substance often expressed. At her own request, the twenty-third psalm, and many favorite hymns, were often read to her. For hours, almost nights together, her time was thus passed; patience, peace, thankfulness, prayer, faith, hope, were the atmosphere of her death-bed scene.

At length the case became quite hopeless; her strength sank, and the cold finger of death was laid upon her brow. On one occasion, and on one only, did she shed tears, or utter a single expression of lingering wish to stay. They were a mother's tears: the remembrance of her children was more than she could bear. The tender tie of parental love could not be severed without a conflict. Perceiving, in its full force, the closing scene drawing nigh, a glow of deep emotion suffused her expressive features; little was said, but the tears gently, quickly flowed.

After a little recovering her self-possession, she said—"I feel it so *very* hard to give up my children;" and soon after—"but my faith is *very strong*." "That thou wilt recover?" was asked; "No," she added emphatically, "in my Saviour." After some further remarks, she wished to have read to her the account of the blessed Jesus in the garden of Gethsemane. To this she listened with deep attention, and afterwards seemed to lay all her dearest earthly treasures at the Divine foot-stool, and in the spirit of holy acquiescence to say—"Thy will be done."

This was on First-day morning. She continued calm during the day; her bodily powers gradually becoming enfeebled, but with mind clear to the very last, she patiently waited the dawning of eternal day in the paradise of God. "Can no more be done?" she said, within a few hours of her decease; and, on receiving a reply in the negative, she seemed with confiding trust to await the summons. Perfect composure, and a most impressive sweetness of expression, overspread her countenance. It was a solemn moment—of prayer—of joy. The last message was inaudible; a gentle sigh heaved the breast—life forsook the perishable clay—the spirit returned to God who gave it.—*Annual Monitor.*

EARLY PIETY.—NO. LVIII.

Sophia Robinson, of Limerick, Ireland, daughter of Joseph and Lydia Robinson, deceased 4th mo., 1854.

The short life and happy death of this dear young friend, affords an interesting and instructive illustration of the importance and advantage of having the minds of children early imbued with the knowledge of the truth of the gospel of Christ, and directed to the convictions of the Holy Spirit in their own hearts; and it is hoped that the simple record of the merciful kindness of our Heavenly Father shown towards her in the days of her youth, may encourage others early to seek that knowledge of the only true God, and Jesus Christ whom he hath sent, which is life eternal.

Dear Sophia was of a gentle and retiring disposition, and appears to have been early and frequently favored with religious impressions. In her very tender years, she was not insensible to the importance and privilege of prayer; and some years before her last illness, it is remembered with interest how, on the death of a little brother, which she felt deeply, she came weeping to her mother, and expressed her desire to be assisted to pray that she might be made a good child; putting up her petitions in a few simple words, to Him who suffereth little children to come to him, and forbids them not.

Her health, though never robust, was pretty good, until within a year of her decease. About that time, a cough came on, which not yielding to the means used for its removal, led to a steady decline of her strength; and in the Second month all hope of recovery appeared to vanish. On being apprized of the probability of her approaching end, she at first appeared much affected, and wept; but in a little while became calmer, and afterwards acknowledged that the solemn information she had received was "a relief to her, as she had often felt recovery doubtful." On her mother expressing her hope, that she had not *then* much to repent of; she exclaimed —"O, mamma, I have; more than thou knows." Then, with many tears, she spoke of having allowed one of her brothers to be punished for something *she* had done. It was evident that the good Remembrancer, "the Spirit of Truth," was afresh at work in her heart, and not only convinced her of sin, but led her to repentance and confession; and the sequel instructively showed, that she was not unacquainted with the Rock of her salvation. A few evenings after, she said that her sins caused her much fear; she spoke of a school-fellow who used to talk to her of things that she ought not to have listened to, and that this felt a burden to her now. She was reminded of the gracious promise—"Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." She seemed a little relieved, and exclaimed—"Ah, mamma, I do love my Saviour!"

At another time she appeared discouraged, and wept, saying that she could find no comfort. She wished to have the New Testament read to her; and listened with deep attention to the 6th of Matthew, and the 10th and 14th of John. The precious truths of the sacred volume appeared to be blessed to her, and after some time she gratefully acknowledged that she felt much more comfortable.

One evening, after she had gone to bed, she requested to be left alone, and her voice was soon heard in prayer. She afterwards said that she felt much refreshed. On another occasion she spoke very suitably to her brothers and sisters, hoped that they would read and attend to their Bibles, and expressed herself in a manner that clearly indicated the consolation she was herself favored to derive from its sacred contents. She wished to have some purchased to present to them, and wrote the appropriate name in each.

She once said that she often tried to fix her thoughts on her Saviour, and, at different times, she uttered many sweet expressions of hope and trust in Him. One evening, after retiring to rest, she asked to have the 15th of 1 Corinthians read to her. When concluded, she said, "O how beautiful!" and enquired for the text, "Tribulation worketh patience," &c., thus evincing, in an interesting and instructive manner, the current of her youthful thoughts.

On the 20th of 4mo., she seemed very poorly, and in the afternoon suffered from palpitation of the heart. For several minutes her lips were seen to move in prayer; at last she seemed no longer able to keep silence, but supplicated aloud, "O Lord enable me to put all my trust in thee; enable me to bear all my sufferings,—but, what have my sufferings been to thine, Jesus, sweet Jesus? O, I hope my sins are forgiven,—that thy blood has made me clean." Her breath being very short, the above was uttered at broken intervals, as she sat propped up with pillows. A few minutes after, she called her mother, and

said: "O mamma, I feel so happy; I never felt such happiness before; now I do trust there is a place prepared for me in Heaven; I feel there is!' her face beaming with an unusually animated expression. One of her brothers came into the room as she was saying, "Ah you little know what it is to be as I am. How differently I feel now from you! If I had my life to spend over again, it would be different from what it has been." She afterwards added, "What is earth compared with Heaven? Nothing!" Soon after, her father having come in, she supplicated, "O Lord grant me an easy passage, if it be thy will, and if not, strength to bear my sufferings."

On the 21st, her mother having gone to take a short rest, was called at five o'clock, and found her very restless. Her countenance was much altered. She enquired if her change was coming, and prayed for strength and support, but seemed a little distressed. Her father told her not to be dismayed if the tempter were permitted to try her; but to remember the assurance granted her the day before, of forgiveness and heavenly happiness, &c. She asked her mother to come near; and when left alone with her, she said there was something she wished to tell her, and hoped she would forgive her. On her mother expressing her belief that she had already experienced Divine forgiveness, she replied—"O yes, mamma, but still I should like to tell *thee*." She then referred to a childish naughtiness, which occurred years ago; and the disclosure appeared to bring her great comfort. She folded her arms round her mother's neck, and said—"Now mamma, my own darling mamma, I feel clear, quite clear." A little after she added—"'Him that cometh unto me, I will in no wise cast out;' Jesus will not cast me out."

As she appeared sinking, the children were called in; she put her arms around them, kissed them, and told them not to cry for her; she was not crying, and had nothing to cry for. After this touching scene, she again revived, brightened up in the evening, and enjoyed reading the New Testament and her favorite hymns, and asked if we thought she would go that night, saying she would be glad to go.

On the 22d, her breathing was short and distressing; she frequently prayed for patience, and said to her nurse, "O Anne, thou can have no idea of the joy I am going to partake of; nothing could equal it that I can compare it to." A little before twelve at night, her parents were called to her bedside, and found that the time was come, when their beloved child must be for ever removed from their sight; she looked at her father, and said, "Him that cometh unto me I will not cast out." He replied, "And thou believes, my darling, thou art going to Him." She answered impressively, "I do papa." The words which she then uttered in prayer, could not be distinctly heard, and after a little interval, and a few more expressions which indicated the heavenward tendency of her happy spirit, she quietly departed. Aged sixteen years.

From the Leisure Hour.

JOHN HOWARD.

(Concluded from page 342)

In tracing the other London haunts of Howard, we must plunge into the prison world of the last century. Elsewhere in the metropolis, what we know of him for the rest of his life is next to nothing. It is a wonderful progress we have to make, as we follow this illustrious individual in his circumnavigation of charity, "not to survey the sumptuousness of palaces or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals or collate manuscripts; but to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansions of sorrow and pain, to take the gauge and dimensions of misery, depression and contempt, to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men." The Augean stable which Hercules undertook to cleanse is no unapt symbol of the dens of corruption, tyranny, cruelty and vice, which Howard resolved to purify and transform, when he entered on his great work of prison reformation. In his book on prisons, he gives the result of his earlier visits to those in London; and from that source, aided by kindred documents, we derive the materials of what for the most part will form the rest of this paper. The following passages have a graphic character about them, and enable us to catch a glimpse of the philanthropist while engaged in his errands of mercy:—"At each visit I entered every room, cell and dungeon, with a memorandum-book in my hand, in which I noted particulars on the spot." "I have been frequently asked what precautions I use to preserve myself from infection in the prisons and hospitals which I visit. I here answer, next to the free goodness and mercy of the Author of my being, temperance and cleanliness are my preservatives. Trusting in Divine Providence, and believing myself in the way of my duty, I visit the most noxious cells; and while thus employed, I fear no evil. I never enter an hospital or prison before breakfast, and in an offensive room I seldom draw my breath deeply."

A general description of the London prisons by Howard, gives a fearful idea of the neglect of discipline which prevailed when he began his researches. The statistics which Howard supplies relative to the prison world of London, afford terrible insight into the miseries experienced by the captives.

Newgate was rebuilt between 1778 and 1780.

As then erected, and as it still remains, it presents a great improvement upon its predecessor; but, as Howard observed, it is far from being a model; and at the commencement of the present century the gaol fever broke out there, which he predicted would be the result of its defective and faulty arrangements. One shudders on entering the condemned cells which Howard opens for our inspection. There are upon each of the three floors, five, all vaulted. The strong stone wall is lined all round with planks studded with broad-headed nails; and such is the aspect of these darksome, solitary abodes, that criminals, before unmoved, have been struck with horror, and have shed tears on entering them. Fifteen condemned cells happily appear to us, now that the criminal law has been reformed—a most unnecessary provision; but alas! when Howard wrote, they seemed not more than to suffice for the demand which was created by the Draconic severity of the judicial code. In twelve years 467 executions took place in London, including two by burning, the two culprits being women, one condemned for murder, the other for coining.

The hardened criminal and the juvenile offender were closely associated; and if the latter resisted his initiation into the mystery of the prison-house, he underwent a mock trial by some impudent offender, who assumed the office of judge, and tied a knotted towel on his head to imitate a wig. Prisoners were requested to pay "garnish," as contributions to riotous entertainments were called, and the miserable creature who had no money was stripped of his clothes, in discharge of the villainous demand.

A singular relic of the ancient administration of torture is mentioned by Howard as continuing in a form which was observed in his time. When prisoners capitally convicted at the Old Bailey were brought up to receive sentence, and the judge asked, "What have you to say why judgment of death and execution should not be awarded against you?" the executioner slipped a whip-cord noose about the thumbs.

The Fleet Prison stood not far off Newgate, and there the philanthropist discloses some startling scenes of disorder. "They play in the court-yard at skittles, mississippi, fives, tennis, etc.; and not only the prisoners, for I saw among them several butchers and others from the market, who are admitted here as at another public house. The same may be seen in many other prisons where the gaoler keeps or lets the tap. Besides the inconvenience of this to prisoners, the frequenting a prison lessens the dread of being confined in one. On Monday night there was a wine club, on Thursday night a beer club, each lasting usually till one or two in the morning. I need not say how much riot they occasion; how the sober prisoners and those that are sick are annoyed by them."

We are next conducted to New Ludgate, in Bishopsgate street, a prison for debtors, free of the city, and for clergymen, proctors and attorneys. The common side debtors are in two large garrets, the *forest* and *dock*, which have no fire-places. The prison is out of repair, the walls and ceilings very black, being never whitewashed. There is no infirmary, no bath. It was in reference to this debtors' prison that the Spectator says: "Passing under Ludgate the other day, I heard a voice bawling for charity, which I thought I had somewhere heard before. Coming near to the gate, the prisoner called me by name, and desired I would throw something into the box." Happily it is now all swept away, and so is the Poultry compter, with regard to which Howard remarks: "At the roof of the prison are spacious leads, on which the master's side debtors are sometimes allowed to walk, but then the keeper is with them, for the leads communicate with the adjoining houses, one of which affords a ready escape from so close a prison in case of fire." From this specimen of heedlessness about the security of the prisoners, Howard next takes us to the Wood street compter, where all are kept secure enough; there we are shown a room about 35 feet by 18, with 23 beds ranged round the walls, on three tiers of shelves. At one of his visits, he informs us, there were in this room thirty-nine debtors, seven of them with their wives and children. The room was swarming with bugs. There was a chapel in the court, and under it a tap-room; within the unwholesome precincts of this place, eleven prisoners died in 1773.

We pass on next to Bridewell, where there was no court, and fresh air could be obtained only by means of a hand-ventilator, with a tube to each room of the women's ward. It enjoyed a privilege peculiar to itself, that of having an allowance of *rye straw once a month*. "No other prison in London," says Howard, "has any straw or bedding." In the new prison, Clerkenwell, our reformer notices some commendable arrangements, but condemned certain cabins or cupboards, five in number, only 10 feet by 5 in measurement, each with a barrack-bed for two prisoners; miserably close and unwholesome cells, having no air but from grates over the doors into the gallery. On visiting the Clerkenwell Bridewell in 1777, he found thirty convicts, committed for a term of years. Some of these, and others besides, were sick, and complained of their feet, which were actually turned black. In 1783, five were ill, one was dying with little or no covering on, and in another room one was laid out dead. In the women's sick ward, twelve were lying in their clothes on the barrack-bedstead, and on the floor, without any bedding whatever. In this strange tour about London, which, in proportion as the scenes described shock our sensibilities, must have been to our philanthropist a series of tor-

tures, we arrive next at Whitechapel prison, which presents nothing noteworthy, except the fact of the debtors hanging out a begging-box from a little closet in the front of the house, and attending to it each in turn. It brought in only a few pence daily, of which pittance none partook but those who on entrance paid the keeper half a crown, and treated the prisoners with half a gallon of beer. We hasten by the Tower Hamlets' Gaol, in Well-close Square, and St. Catharine's Gaol, which Howard, though he had visited them repeatedly, only briefly notices; nor can we tarry at the Savoy, with its military guard-rooms, where the philanthropist had seen many sick of the gaol distemper, but where he afterwards found a decided improvement in health, owing to better sanitary regulations. We must, however, relate a striking incident which will ever associate with the history of the Savoy, the remembrance of Howard's amazing personal courage and influence over prisoners. During an alarming riot there, the men confined had killed two of their keepers, and no person dared to approach them, until the intrepid philanthropist undertook to do so. Gaolers and friends endeavored to dissuade him; but in he went among two horrid ruffians, whose savage spirits he so completely subdued by his persuasions, that they allowed themselves to be quietly conducted back to their cells. At Tothill Fields, Bridewell, he informs us, the prisoners washed their hands and faces every morning, before they came for their allowance, a practice that must have been very grateful to him, for he ever enforced the strictest cleanliness on those over whom he had any control; and we remember hearing from an old man, who lived at Cardington, how he would notice and reward the children whose hands were clean; and that he once said to a cottager who was not over-fond of self-ablution, "John Basset, go home and wash your hands, or no dinner." Howard describes Westminster Gate-house as empty, but the King's Bench, Southwark, as full to overflowing. It was so crowded in the summer of 1776, that a prisoner paid five shillings a-week for half a bed, and many lay in the chapel. The debtors, with their families, two-thirds of whom were within the prison walls, amounted to a population of 1004.

But, perhaps, of all the London prisons, the Marshalsea was the worst, where debtors and pirates were huddled together in dark narrow rooms, four men in each, sleeping in two beds. The tap-room was let to a prisoner, and there the inmates of the place, at times, slept on the floor; and to show the habits of drinking which prevailed, it is sufficient to repeat a statement by Howard, that one Sunday 600 pots of beer were brought in from a neighboring public house, because the prisoners did not like the beverage supplied by the tapster within the walls. The spot where we close this melancholy ramble, amidst the scenes of prison life three-quarters of a century since, is the Borough Compter, the last place of confinement of the whole number in London which Howard describes. It was out of repair and ruinous, had no infirmary and no bedding, while most of the inmates were poor creatures from the court of conscience, who lay there till their debts were paid.

It is dreary enough to pursue this pilgrimage from prison to prison; but it is instructive as an illustration of the fallen state of humanity. Where but in a world where things are sadly out of order, and the relations of the creature to the Creator are disturbed, could such flagrant abuses prevail under the color of political justice? Nor can we help congratulating our country, and blessing the God of nations, for the improved state of things existing in our prisons at the present day, mainly through the instrumentality of him whose shadow we have been following. It was a tremendous stronghold of iniquity that he dared to assault, enough to make the courage quail in even a braver heart by nature than his own; but sustained by help from heaven he nobly carried through his mission, and crowned it with a success which, if not complete, was signal. His life was a truly earnest one, a battle with wrong, and an errand of richest mercy. 'Tis pleasant to follow poets and painters through their career of elegant literature and art; but we feel ourselves to be in a far different presence, one that gives us inspiring and solemn views of human duty, as we track the footsteps of John Howard. He has something more serious to do than to gather flowers and echo back nature's sweet music; he has to trample on serpents, to rend asunder chains, and to let rays of light and love into the cells of the captive. Appropriate is the statue to him in St. Paul's, with huge iron manacles and fetters under foot, and a great key in his hand. But, after all, Howard only walked at a humble distance in the footsteps of him whom the Hebrew Seer described as binding up the broken-hearted, proclaiming liberty to the captives, and the opening of the prison doors to them that were bound. Howard's benevolence was but a reflected beam of his, who gave himself for the redemption of our race out of a bondage worse than that of English or even Algerian gaols. His beneficent course was only an outgrowth of the gospel he embraced. Ah! reader, do you really believe this gospel? do you love its compassionate Author? and are you striving after his likeness?

The story of Howard's personal exploits almost exhausts our store of London associations in connection with his name. We remember only one more, of a very different character from the foregoing. With this we must close our paper. Great Ormond-street has been the resi-

dence of several celebrities. There lived Hicks, the learned author of the Thesaurus; there lived Dr. Mead, and Dr. Stukely, and Dr. Hawkesworth; there, too, lived Lord Chancellor Thurlow, when he was robbed of the great seal by a gang of housebreakers; and there, too, for a little while, Howard took up his London abode, in a house left him by his sister. While there, a female of rather forbidding appearance made repeated ineffectual attempts to see the philanthropist. At last she succeeded, and gained admittance to the library. He thought, from the visitor's look, that one of the other sex was come to him disguised, with some evil intent. So he rung the bell and intimated a wish that the servant should remain in the room. But it was quite needless; for the stranger turned out to be a real woman, but a rather enthusiastic worshipper: for she first poured forth a flood of extravagant compliments, and then took her leave, declaring that, after having seen the man she so much admired, she could go home and die in peace.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 25, 1855.

WANTED,—From No. 1 to 8 inclusive of the present volume of the Intelligencer. Those of our friends who do not preserve them for binding, will confer a favor on us by sending by mail a copy of either or all of the above.

LET YOUR YEA BE YEA, AND YOUR NAY, NAY.—We renewedly feel the importance of this injunction, and in view of our editorial labors, feel called thereby to an increased care in the observance of simplicity of language—not only in what may appear under the editorial head, but also in selecting matter for our pages. In the exercise of this care we are sometimes under the necessity of rejecting contributions, whether original or selected, which, from ambiguity of expression, may be understood to uphold doctrines that stand not in the simplicity of Truth as professed by Friends. We desire to be true to our profession and faithful to Truth's convictions. We therefore regret the use of language that would even remotely lay waste the fundamental principle of the Society of Friends—*The inspeaking word, as God's gift for man's salvation*—but we receive with gladness all testimony that tends to exalt the Stone that was and *is* set at naught by the wise builders, but is acknowledged by us as the chief corner stone. On some occasions, in carrying out the foregoing views, instead of rejecting the contribution, we prefer to omit the objectionable paragraphs, where the connection can be preserved, and hope, in so doing, we give no offence.

DIED,—On the 10th inst., HANNAH MITCHEL, aged 78 years, a valuable minister of the Society of Friends, and a member of Cincinnati Monthly Meeting, formerly of Bristol, Pa. She died at Toledo, after a lingering illness, which she endured with true Christian patience and resignation. At her request her remains were removed to Cincinnati, and after a large and solemn meeting, were interred in Friends' burial ground on the 12th inst. Her loss is deeply felt by her children and a large circle of friends, yet we are consoled in the reflection that our loss is her great gain.

——, Suddenly, at Augusta, Ga., on the 20th of Seventh month last, OLIVER HOUGH, of this city, in the 52d year of his age.

——, On the 5th of Fourth month last, in Buckingham, Bucks Co., SAMUEL, only child of Mitchell and Anna B. Watson, and grandson of Margaret E. Bacon, aged four years and seven months.

PITCAIRN'S ISLAND.

(Continued from page 349.)

The youths themselves were greatly surprised at the sight of so many novel objects; the size of the ship; of the guns, and every thing around them; observing a cow, they were at first somewhat alarmed, and expressed a doubt, whether it was a large goat or a horned hog, these being the only two species of quadrupeds they had ever seen. These young men informed the two captains of the many singular events that had taken place among the first settlers, but referred them for further particulars to an old man on shore, whose name, they said, was John Adams, the only surviving Englishman that came away in the Bounty, at which time he was called Alexander Smith. This information induced the two captains to go on shore with the young men. Old Adams, having ascertained that the two officers alone had landed, and without arms, concluded that they had no intention to take him prisoner, and ventured to come down to the beach, from whence he conducted them to his house. He was accompanied by his wife, a very old woman, and nearly blind. It seems they were both at first considerably alarmed; the sight of the king's uniform, after a lapse of so many years, having no doubt brought fresh to the recollection of Adams the scene that occurred in the Bounty, in which he bore so conspicuous a part. Sir Thomas Staines, however, to set his mind at ease, assured him, that so far from having come with any intention of taking him away, they were not even aware that such a person as himself existed. Captain Pipon observes, "that although in the eye of the law they could only consider him in the light of a criminal of the deepest dye, yet

that it would have been an act of the greatest cruelty to have taken him away from his little family, who, in such a case, would have been left to perish, in all probability, of want." The colony at that time consisted of forty-six persons; the young men were finely formed, athletic and handsome; but the young women were particularly objects of attraction, being tall, robust, and beautifully formed, their faces beaming with smiles, and indicating unruffled good humor, while their manners and demeanor exhibited a degree of modesty and bashfulness that would have done honor to the most enlightened and virtuous people upon earth. Their teeth are described as beautifully white, like the finest ivory, and perfectly regular, without a single exception; and all of them, both male and female, had the marked expression of English features, though not exactly the clear red and white of English skins, theirs being more what we call brunette. But their personal qualifications, attractive though they were, excited less admiration that the account which Adams gave of their virtuous conduct; he assured his visitors that not one instance of immoral conduct had occurred among these young people since their settlement on the island; the greatest harmony prevailed in their little community, they all declared that no serious quarrels ever occurred among them, though a few hasty words might now and then be uttered; but to make use of their own expression, they were only quarrels of the mouth; they never omit saying grace before and after meals; the Lord's Prayer and Creed they repeat morning and evening. Captain Pipon observes; "It was pleasing to see the good taste and quickness with which they form little shades or parasols of green leaves, to place over the head or bonnet, to keep the sun from their eyes. A young girl made one of these in my presence with such neatness and alacrity as to satisfy me that a fashionable dress-maker in London would be delighted with the simplicity and elegant taste of these untaught females. The same young girl accompanied us to the boat, carrying on her shoulders, as a present, a large basket of yams, over such roads, and down such precipices, as were scarcely passable by any animals except goats, and over which we could scarcely scramble with the help of our hands. Yet with this load on her shoulders, she skipped from rock to rock like a young roe."

Such were the first accounts of this interesting settlement; but, remarkable as they were, no further notice was taken of the island for nearly twelve years, when, in 1825, Captain Beechey, in the Blossom, bound on a voyage of discovery, paid it a visit. A whaling ship had touched there in the mean time, and left behind a seaman named Buffet, who, being a man of some education, and of a religious character, was so delighted with the behavior of the people, that he begged permission to remain, and had become their schoolmaster, under Adams.

"On the approach of the Blossom towards the island, a boat was observed under all sail, hastening towards the ship, on board of which were old Adams, and many of the young men of the island. They did not venture to lay hold of the ship, till they had first enquired if they might come on board; and on permission being granted, they sprang up the side, and shook every officer by the hand with undisguised satisfaction. The activity of the young men outstripped that of Adams, who was somewhat corpulent. He was dressed in his sailor's shirt and trowsers, and a low-crowned hat, which he held in his hand, till desired to put it on. He still retained his sailor's manners, doffing his hat, and smoothing down his bald forehead whenever he was addressed by the officers of the Blossom. The young men's dresses were whimsical enough; some had long coats, without trowsers; and others, trowsers without coats; and others again, waistcoats without either. None of them had either shoes or stockings, and there were only two hats amongst them, neither of which seemed likely to hang long together." Upon Captain Beechey's landing with some of his officers, the whole population assembled to meet them, received them with the utmost cordiality, and pressed them to stay several days with them. "The village," Captain Beechey says, "consisted of five houses on a cleared piece of ground sloping down to the sea. Dinner was laid for the party at young Christian's house, the table being spread with plates, knives, and forks. John Buffet said grace in an emphatic manner, and this is repeated every time a fresh guest sits down, while the meal is going on. So strict are they in this respect, that it is not deemed proper to touch a bit of bread without saying grace before and after it. On one occasion, I had engaged Adams in conversation, and he incautiously took the first mouthful without having said grace; but before he swallowed it he recollected himself and feeling as if he had committed a crime, immediately put away what he had in his mouth, and commenced his prayer." The beds were now prepared. A mattress composed of palm leaves, was covered with *tappa*, or native cloth, made from the bark of the paper mulberry tree, and the sheets were of the same material. The whole arrangement was very comfortable, one interruption only disturbed their first sleep; this was the melody of the evening hymn, which, after the lights were put out, was chanted by the whole family in the middle of the room. At early dawn, they were also awakened by their morning hymn and the family devotion, after which the islanders all set out to their several occupations. Some of the women had taken the linen of their visitors to wash; others were preparing for the next meal; and others were employed in the

manufacture of cloth. "By our bed-side," says Captain Beechey, "had already been placed some ripe fruits, and our hats were crowned with chaplets of the fresh blossoms of the *nono*, or flower tree, which the women had gathered in the freshness of the morning dew.

"Their cottages were spacious and strongly built, of wood, thatched with the leaves of the palm tree. Immediately around the village are small enclosures for fattening pigs, goats, and poultry; and beyond them are the cultivated grounds. Every cottage has its out-house for making cloth, its baking-place, its pigstye, and its poultry-house. The young children are punctual in their attendance at school, and are instructed by John Buffet in reading, writing, and arithmetic; to which are added, precepts in religion and morality, drawn chiefly from the Bible and Prayer-book, than which, fortunately, they possess no other books that might mystify and perplex their understanding on religious subjects. They seldom indulge in jokes or other kinds of levity, and are so accustomed to take what is said in its literal meaning, that irony was always considered a falsehood, in spite of all explanation; they could not see the propriety of uttering what was not strictly true, for any purpose whatever. The Sabbath is wholly devoted to the Church service, to prayer, reading, and serious meditation; no work of any kind is done on that day, not even cooking, which is prepared on the preceding evening. I attended the church on this day, and found the service well conducted; the prayers were read by Adams, and the lessons by Buffet, the service being preceded by hymns. The greatest devotion was apparent in every individual, and in the children there was a seriousness unknown in the younger part of our communities at home. In the course of the Litany, they prayed for their Sovereign and all the Royal Family with much apparent loyalty and sincerity. Some family prayers, which were thought appropriate to their own particular case, were added to the usual service; and Adams, fearful of leaving out any essential part, read in addition all those prayers which are intended only as substitutes for others. A sermon followed, which was very well delivered by Buffet, and lest any part of it should be forgotton, it was read three times. The whole concluded with hymns, which were first sung by the grown-up people, and afterwards by the children. The service thus performed was very long, but the neat and cleanly appearance of the congregation, the devotion that animated every countenance and the innocence and simplicity of the little children, prevented the attendance from becoming wearisome." With respect to Adams himself, Captain Beechey states, that he had no doubt of the sincerity of his piety. He was on board the Blossom for two or three days, and slept in the captain's cabin, but he would never get into bed till the captain had got into his and was supposed to be asleep, when, in a retired corner of the cabin, he fell on his knees and performed his devotions, and he was always up first in the morning for the same purpose. He told Beechey one day, that it would add greatly to his happiness if he would read the marriage service to him and his wife, as he could not bear the idea of living with her without its being done when a proper opportunity offered. Though Adams was aged, and the old woman had been blind and bedridden for several years, Beechey says that he made such a point of it that it would have been cruel to refuse him, and they were accordingly, the following day, duly united. The marriages that take place among the young people, are however, performed by Adams, who makes use of a ring on these occasions which has united every couple on the island since its first settlement. The regulated age, under which no man is allowed to marry, is twenty, and that of the women, eighteen. The restrictions with regard to relationship are the same as with us, and are strictly put in force.

Captain Beechey concludes his remarks in the following words: "All that remains to be said of these excellent people is, that they appear to live together in perfect harmony and contentment; to be virtuous, religious, cheerful, and hospitable beyond the limits of prudence; to be patterns of conjugal and parental affection, and to have no vices. We remained with them many days, and their unreserved manners gave us the fullest opportunity of becoming acquainted with any faults they may have possessed."

(To be continued)

THE TRUE WAY TO ABOLISH SLAVERY.

[Concluded from page 322.]

Having explained as briefly and clearly as I am able, the line of policy which I recommend, I now proceed a step further. I am prepared to offer evidence, that the course which I propose will be crowned with success. The vitality and potency of Political Economy, when judiciously enforced, have been triumphantly demonstrated in the career of the British Anti-Corn-Law League. This remarkable organization effected the most difficult moral revolution of modern times. It was humble in its origin, being established by about half-a-dozen uninfluential persons. It was conducted with consummate prudence, tact and energy, and gradually acquired strength, respectability and influence. The results of its triumph, though already vast, are only yet beginning to be developed. Having warmly cooperated with the League from its commencement, I must be allowed, with some feeling of exultation, to take a hasty glance at the cause of its establishment, the opposition which it encountered, and the successful policy which it pursued.

The Corn Law was enacted by a Landlord Par-

ıment, in order to give a high fictitious value corn, at the expense of the consumers. It ohibited the importation of foreign corn, expt in times of famine. While the unjust law as being hurried into existence, troops of soliers surrounded the House of Parliament, to verawe the infuriated populace; yet, in spite of l opposition and remonstrance, the country was rced to submit to the imposition. Years passed way, and the evils which had been predicted om the operation of the Corn Law, were fearlly realized. Monopoly crippled the commerce f the country, discouraged enterprise, reduced ages, advanced poor-rates, increased the average f deaths, lessened the number of marriages, used periodical famines, and in a quiet way urdered its tens of thousands by the slow pross of starvation. Wise men exposed the evils f the system, and good men, in the name of jusce, mercy—yes, of Christianity itself, pleaded ith the monopolists, and denounced their inhuanity and wickedness. But the monopolists ere neither convinced nor abashed. Like the lave-owners, they only folded their mantle the ore closely around them.

At length the League was established. Its obect was to demonstrate that, while the Corn Law nflicted incalculable injury upon the country, *it id not benefit its powerful and ardent supporters.* t undertook to prove that the Corn Law system id not pay:—in one word, that monopoly was a olecism in Political Economy.

Now it is to be borne in mind, that the memers of the two Houses of the Legislature were and-owners, and, therefore, were like a jury empanneled to try their own cause. The two great olitical parties both defended monopoly. The Bishops and the Clergy of the Established Church were always the warmest supporters of he Corn Law. The great body of the independent and commercial classes fancied themselves nterested in the continuance of the system. The armers almost to a man held by the Corn Law, which they had been deluded into the belief had been enacted for their special benefit. Thus, the vast preponderance of the Legislative power of the country was exerted in support of this gigantic imposture, which all the time was extolled as the bulwark of the nation's prosperity. Indeed the fortress of monopoly seemed impregnable. Whoever ventured to attack it, was stigmatized as a fool or a madman—or worse, as an enemy to the security, the prosperity, and the independence of the country. It will not be surprising, therefore, to add that the League was soon subjected to all the contempt, abuse and misrepresentation, that a proud and powerful opposition could inflict. Yet the League stuck tenaciously to its text. It wielded its unanswerable statistics without fear, and without cessation, and it published its pamphlets by the ton. The most remarkable point in its policy was, that instead of attempting by popular appeals to convert the great body of the people who were the most likely to sympathize in its principles, and thus as it were set one class against another, its arguments were almost wholly directed against the Landlord-and-Tenant aspect of the question, thus going to the very foundation of the evil. This straight-forward mode of attack looked indeed to the incredulous like kicking against a stone wall. Even astute men, who were opposed to the Corn Law, regarded this line of policy as hopeless. But the League was right. Such was the inherent power of the principles of Political Economy advanced by the League, that after seven years of persevering attack, the specious fabric of monopoly was undermined, its granite walls were shattered and honeycombed, and when a favourable political crisis arrived, it fell like a house of cards. And it must not be forgotten that the Corn Law fell at last by the hands of its former friends. The very Parliament that had been elected, and the very government that had been raised to power, in order to maintain it, finally swept it away.

Now it must be plain to every observer that there is in most points a strong analogy between the two cases of the Corn Law and Slavery. The one was supported by the great body of the electors—so is the other; the one was proclaimed to be the foundation of the nation's prosperity—so is the other; the one was defended by the luminaries of the church—so is the other; the one was clung to by the fears, the prejudices, and the selfishness of the ignorant—so is the other; the one was vindicated on false and fallacious ideas of policy—so is the other; and as the one fell before the wise and persevering application of the true principles of Political Economy, so *must* the other!

It will thus be seen that I advocate no merely speculative theory, but a mode of action already triumphant in an achievement equally difficult in most respects, and, indeed, more difficult as regards the non-representative and obstructive character of the British legislature.

As a climax to my argument, I must be allowed to bring into one focus the two-fold evidence of the past, namely, that while the success of the Anti-Corn-Law League clearly proves that the *means* which I recommend are commensurate to the accomplishment of the desired object, so also the *results* of emancipation in the British West India Colonies, completely demonstrate the advantage of the noble policy of freedom to the slave.

It is very possible the objection may be offered to my argument, that emancipation in the British West India Colonies was effected not by Economic, but by Religious Appeal. This, in the main, is true. But the two cases of British slavery and American slavery are not parallel. British slavery did not exist in England, but in her distant colonies. There were in England com-

paratively no prejudices of education, of habit, and of social customs in relation to slavery, to be overcome. The demand for abolition did not jar upon the feelings and ideas of a people personally and directly interested in the matter. The system of British slavery was maintained chiefly by the influence of the great West India proprietors in the houses of Parliament. The Religious Appeal of the people of England against the system at length swept it away. But if the Economic Appeal had been adopted, and urged from the outset, it is most probable that British slavery would have been abolished much earlier, instead of requiring the zealous efforts of the religious public during fifty years of anti-slavery agitation.

It now remains for me to state the course of proceeding which I recommend to be adopted. I must, however, first advert to the objection which may be advanced, that it is wrong for the people of one country to interfere in the domestic affairs of another. I fully admit the general principle, nor do I consider that as an Anglo-American I infringe it in the present instance. My object is not to interfere, but simply to offer a friendly word of counsel, and thus discharge my own sense of duty in this momentous matter. I admire the martyr spirit of the American Abolitionists, but being convinced that they are pursuing a wrong track, I wish to point out to them, what I have endeavored in this essay to prove, is the right road, leaving them in their own country to follow it out. The course then which I recommend is as follows:—Let a society be formed in America of persons who subscribe to the views explained in this essay. Let it be a cardinal point in their conduct not to irritate their opponents, for they must ever remember that their object is to succeed by persuasion. Let them attack slavery but not the slaveholder. If we wish to convince a man we must not anger him. They would do well to follow the example of the presiding genius of the Anti-Corn Law League, Richard Cobden, who was content to take his stand upon his own unimpeachable character, and who appeared to lay it down as a rule of his conduct never to indulge in personalities, and never to reply to attacks directed against himself, knowing that whoever permits himself to be betrayed into anger lowers himself to the level of his opponent. The slave-holders of the great American Republic are ashamed of the word "slavery," implying, as it does, a gross anomaly in their form of government, and use instead the term "Domestic Institution." Let this society call itself by the inoffensive name of the "Economic Labor League," or some such pacific designation. Let the members study the history and policy of the Anti-Corn-Law League. Let them not attach themselves to any political party, but confine themselves to one great object, and let that object be total and immediate Emancipation. Let them however accept every instalment which they can obtain. Let them hold public meetings to discuss and disseminate their doctrines, and let them deluge the country with millions of tracts. Let them rigidly adhere to the *Economic* branch of the question, examining it thoroughly in all its ramifications. Let them publish throughout the length and breadth of the land, statistical proofs that slave-labor is costlier than free-labor—that slave-property absorbs a vast amount of capital, which might be more profitably invested or employed, and that it is more advantageous to hire laborers than to hold slaves. Let them reiterate, that the owners of slaves are continually liable to suffer the loss of them by death or escape from bondage—that they are never safe from the danger of a negro insurrection, and that slaves are wasteful, careless, idle, and untrustworthy compared with paid labourers. Let them also publish authentic statistics of the amount of work performed in a given time by free men and by slaves, and also show the difference in the value of the services of the educated and the uneducated laborer. Let them publish the results of emancipation in the British West India Colonies. Let them compare the progress in wealth and prosperity of the American Free States with the Slave States, and let them show the tax-bearing capabilities of the two, with their relative powers of production and consumption. Finally, let them also show in what degree *wealth in slaves* is counterpoised by the reduction in the *worth of land.* It is important for them above all things, to state nothing but facts, for facts are irresistible. This "Economic Labor League," if it proceed with prudence and energy, will presently be strengthened by the adhesion of men of respectability of all sects and parties, for all will find, that when their religious opinions are not involved or compromised in working out the question, they can cordially and harmoniously cooperate in the great and good cause. Even some of the slave-holders themselves will join this League. If it be found to deserve public confidence, it will suffer from no lack of funds to carry on its operations, and increase of revenue will give it increase of influence. The assaults of this League upon the "American Domestic Institution," will inevitably loosen the hold which it retains upon the understandings and affections of those whose interests are concerned. When it is proved to be a political mistake and an unprofitable delusion, its supporters will look more closely into its real character, and the ministers of religion, no longer blinded by prejudice, will be prepared to discover, that it is opposed to the sacred principles of Christianity. The system of Slavery being thus undermined, will only await a governmental crisis to receive its doom. It will then crumble to the dust, for political parties will make its downfall a means to rise to power. It would be unwise for them to point out any pre-

se measure in order to effect the final extinction slavery, because it would inevitably lead to fference of opinion and thus create disunion. is comparatively immaterial in what particular rection, whether east, west, north, or south, the bric of slavery shall be made to fall. They ay rest satisfied that *when it is undermined in e way proposed* it will be sure to fall in one di- ction or another.

P. S. With a view to practical results, it is quested that those parties who approve of the urse of policy advocated in this tract, will for- ard their names to the publisher in order that ey may be invited to confer together at some ture time.

WOMAN'S GENIUS.

If a woman's heart has yearnings,
Which time alone can still;
If the loftiest aspirations
Her restless bosom fill;
If from the fountain of her breast
Flows every lofty thought,
And with all glorious imagery
Her heart and mind be fraught;

Must she, because a *woman*,
Lay all those gifts aside—
The treasures of the mind and heart,
Which ought to be her pride?
Must she smother every feeling
That burns to be expressed,
And turn aside that fount of thought
Which gushes from the breast?

Must she keep her thoughts unuttered,
Must her genius be confined;
Must she draw a thick and darkening veil
On the beauties of the mind,
Because by common minds 'tis thought
That woman quits her sphere,
When she in point of intellect
Steps forth as man's compeer?

Why did her Maker thus endow
A woman's soul with power?
If she must all these gifts conceal,
Were it not a useless dower?
Because a woman has the power
To climb Parnassus' hill,
And at the stream of Helicon
Her thirsty soul to fill,—

It does not render her unfit
For the social ties of life,
Nor prevent her from fulfilling
Her duty as a wife.
Oh! then, let woman strive her best
To improve the talents given,—
But in deep humility of heart,
With gratitude to Heaven.

HE DESERTED ROAD, IN PENNSYLVANIA.

Ancient road that wind'st deserted
Through the level of the vale,
Sweeping toward the crowded market
Like a stream without a sail.

Standing by thee, I look backward,
And, as in the light of dreams,
See the years descend and vanish,
Like thy whitely-tented teams.

Now I stroll along the village
As in youth's departed morn,
But I miss the crowded coaches,
And the driver's bugle-horn.

Miss the crowd of jovial teamsters
Filling buckets at the well,
With their wains from Conestoga,
And their orchestra of bells.

To the mossy wayside tavern
Comes the noisy throng no more,
And the faded sign complaining,
Swings unnoticed at the door;

While the old decrepid tollman,
Waiting for the few who pass,
Reads the melancholy story
In the thickly-springing grass.

Ancient highway, thou art vanquished;
The usurper of the vale
Rolls in fiery, iron rattle,
Exultations on the gale.

Thou art vanquished and neglected,
And the good which thou hast done,
Though by man it be forgotten,
Shall be deathless as the sun.

Though neglected, gray and grassy,
Still I pray that my decline
May be through as vernal valleys,
And as blest a calm as thine. READ.

Editorial Correspondence of The N. Y. Tribune.

THE ALPS.

The Glaciers.

(Continued from page 344.)

Two of the most famous Glaciers in Switzerland, both outlets, but not the only outlets, of the Mer de Glace, are within plain sight of this village, above and below it. They seem but half a mile distant respectively, but are really twice as far. The Glacier des Bossom, below, is the finer spectacle, for it seems to have built itself up a bed or platform of the rocks and gravel it has been industriously bringing down these thousands of years, so that its present base appears some fifteen or twenty feet (and may be forty or fifty) above the wooded ground on either side; the Glacier des Bois, above us, is rather less conspicuous, but is the more natural outlet of the Mer de Glace, and discharges five times the water of its rival: the Arveiron, an ample, impetuous mill-stream, flowing from beneath it, and forming the larger half of the Arve, at their junction just below.

A glacier, the reader will have understood, is the outlet or lower extremity of the Mer de Glace, or some similar lake of snow ice, where it precipitates itself over the brow of the lower Alpine ridge into the valley below. It is Niagara poured down the side of the Alleghanies where they are the steepest, and frozen by an Arctic Winter into great blocks and pillars of eternal ice, whereof the upper strata appear as pyramids; generally upright, large, and knit together at the base, but sharpened toward the tops, and growing more pointed as the summer advances and as they descend so as to feel the milder at-

mosphere of the valley. Descend they do and must, though no life, no motion is perceptible, and the stern silence is only broken by the rivulets bursting out and pouring in miniature cascades from this side and that, to unite with the fuller stream which flows from a cavernous aperture at the lower end, or perchance by the fall of an undermined portion of ice on one side or the other, or the rolling down of a rock which has, by the melting away of subjacent ices, been gradually undermined and left without support high up on one side or the other. Of course there is some movement in the glacier, torpid as it seems else the lower part would melt wholly away during the summer, giving place to a mere cascade or mountain torrent. Byron forcibly says:

> "The glacier's cold and restless mass
> Moves onward day by day;"

And it is calculated that this advance averages some six feet per day; though in looking on it you would deem the idea of motion as misplaced here as in connection with an iron-mine or Mont Blanc itself.

Viewed from a distance, a glacier seems not only much nearer than it really is—its immense magnitude belittling the distance—but it seems an easy matter to step up to either side and put your hand on it; yet this is far from being the case. For not only has the glacier built itself up a high bed or platform of the rocks, with pebbles and gravel it has through countless ages brought down from the mountains above —a bed whose sides are at once steep and treacherous, being as nearly perpendicular as their materials will lie—but the rolling of rocks and pebbles from the sides, with the washing of sand and gravel from the base by the streams which from time to time burst out, now at this point, then at another, (aided also by the circumstance that each glacier expands during a series of cold seasons and is contracted by a succession of relatively hot ones,) has environed each with at least one heavy *moraine*, or ridge of stones and pulverized granite, from rocks weighing a hundred tons each down to the finest sand; and I noted at the foot of des Bois a bed of fine clay, manifestly of kindred origin. Each glacier thus rudely resembles a modern fortress, with its walls of moderate height, its fosse or moat, and its covering bank or approach only less high than its own walls. At the bottom of des Bois there are in places two or three of these *moraines*, one behind another, the most distant often covered with scanty herbage and even shrubs, proving that the glacier has at some remote period extended considerably further than it now does. There is no temerity therefore in planting your house (as is commonly done) just at the foot of a glacier, which overhangs and seems to threaten but will never destroy it,—unless Mont Blanc should be transformed into a volcano and his eternal snows suddenly melted—and then one place in any these Alpine valleys would be about as safe another. The "threatened dog" may "li longest" here as well as elsewhere, being like to have the earliest premonition and clearest a preciation of the danger.

I should have said ere this that the Mer Glace itself has its *moriane*—broad and hig and often double or triple—as well as its subj cent glaciers. I am not sure that I could clea ly evolve the law by which movable rocks i bedded in ice tend to work gradually from t centre toward the sides of the lake or chann wherein they lie, but I presume the fact is u disputed. These *moraines*, composed of mo or less broken and triturated granite, upheav from inconceivable depths by the volcanic co vulsions of our planet's infancy, are the mo immediate source of the crystals, agates, co nelians, &c., extensively wrought and sold he

I sat for an hour or two one rainy afterno on the crest of the nearest and most rece *moraine*, at the foot of the Glacier des Bo watching and studying its economy. Twice, t crash of considerable pillars or bastions of i undermined by water and falling outward, st tled me from my reverie; frequently pebbles a small stones, from which the support had melt away, fell from near the summit of the glaci rattling down its side and bounding some distar outward from its base; and there was quite rock right in front of my position which was e dently just ready to tumble, but stubbornly fused to make the plunge in presence of a str ger. The ice at the foot of the glacier is or separated by a single moraine from the belt hemlocks which here confront it; but these gr on the summit and sides of an old *moraine* with what Cæsar or Pharaoh cotemporary, w can tell? A venerable apple-tree (but I thi no apple-tree ever bears in this valley) stands the rank green grass very close to the he locks, and perhaps ten rods from the extrem of the glacier; the *chalet* of the farmer stands the open glade a few rods further down tow the Arve. The Arveiron, however, does issue from the lower (western end, of the glaci but from beneath its southern side several r nearer the foot of the mountain, running of mile or so nearly parallel with the Arve bef joining it. The Arve may be said to have source in the glacier of Argentiere, three four miles further up the valley, though rivul of course descend to it from the summits mountains still further north and east.

Life at Chamounix.

Most European villages are absurdly bu those of Savoy most absurdly of them Chamounix, for example, consists of a sin street leading up the right (west) bank of Arve, with a bit of a cross road running fr

the church on the hill-side down to and across the Arve, whence diverge the respective paths to Montanvert and Mont Blanc. The one street parallel to the Arve faces nine-tenths of the eighty to a hundred houses composing the village, and forms the only constant channel of intercourse with the world below. (In summer, the road up the valley terminates in two mule-paths, one leading over the Tete Noir and the other over the Col de Balme, into Switzerland; both these are closed through the long Winter, and only the former is yet passable for the season.) This main street or road through the valley, instead of being straight and at least forty feet wide, as common sense would have it, is from eight to twelve feet wide, and is cut into pieces by the pushing of the rude rock cabins now from this side, now from that, into and across the middle of where the road should be. I don't think there is a spot from end to end where a traveller can see four rods in either direction, and hardly one where meeting carriages of any sort can pass. Heaps of manure put up in the Spring to rot for application in the Fall crowd every available space, irrigating and discoloring the adjacent street, so that I cannot believe any portion of our Fourth or Sixth road in New York so foul and fetid as the centre of the village of Chamounix. The dwellings are very nicely adapted to their location. The three or four hotels, supported entirely by strangers, who are only seen here during the Summer months, are as good as could be expected, considering the scanty resources of the valley and the difficulty of intercourse with the world outside. The only manufactures known here are those of wooden knick-knacks (admirably carved) and of rings, bracelets, breastpins, &c., from the crystals, agates, and other fancied stones found about the Mer de Glace and its glaciers. These, diversified by wood-cutting, hunting, &c., occupy the long Winter; for the snow lies in the valley till April, and is then expelled by sprinkling its surface with sand, ashes, &c., which hasten its departure. The snow probably disappears from all the adjacent mountain-faces in the course of the Summer, but may be seen on the higher and remoter peaks at all times when the fogs allow them to be visible.

All the land that grass can cling to and not be uprooted by the force of gravitation, is improved but not wisely. Grass is the staple, as it should be; and on this (in the main) generous soil, under these dripping skies, these fountain-girdled eminences, there should never be less than two tons of hay cut to the acre; but there is oftener less than half of it. Oats, Potatoes, Cabbages, Wheat, Rye, Hemp, and a little Flax are cultivated, and are generally of fair promise, though the custom of covering whole fields irregularly with seed-potatoes, planted but three or four inches apart, must tend to belittle the harvest. Plums are the principal fruit, but I judge that Apples are so lucky as to dodge the frosts of one year in every seven, or I should not meet apple-trees, as I occasionally do. I trust those who come here next September will find ripe Strawberries; for other berries, I infer that the Autumn snows fall too soon. I think, however, that I have seen a few Gooseberry bushes nearly up to this point. The Vine stopped on the rise of the first long, hard hill, not far above Sallenche. Corn (Indian) halted rather lower down.

The wood hereabouts is mainly hemlock, which grows wherever frost will let it, and of which nearly all the boards used in the valley are made. Next in importance is the Swamp or Bunch Alder, in America merely a large shrub, but which here grows luxuriantly, on dry land as well as wet, to a height of forty or fifty feet, and to the size of a man's body, so that it is often split into fence rails. Some pasture groves of it are really beautiful—the trees slender and straight as an arrow. A few birches and (I think) blue beeches, but no oaks, are seen. No other tree seems to endure persistently so low a temperature as the hemlock. I never saw wild flowers so abundant nor so delicate as they are through all this Alpine region, and the grass is peculiarly tender and sweet.

The people seem honest, kind and faithful; their worst fault an addiction to beggary. The price for a mule and a guide for an excursion of less than a day is six francs each; and if they would ask even more and be content when they received it few would object; but to be importuned for extra compensation after you have paid all that was originally asked is a trial to patience. The fields are tilled by women more than men—laboriously yet inefficiently; they work assiduously, but to little purpose, through want of knowledge or skill and want of means. It is melancholy to see the children who should be in school (I cannot find the school-house) each herding a cow, or two or three goats on the mountain-side, or chasing disgusted travellers from place to place, urging them to buy their few ragged and worthless crystals, or a handful of Alpine flowers, or a glass of water—any thing to gain a penny. I am sure the whole number thus seeking pence cannot realize three cents each per day: those who herd cattle may earn half that sum. Meantime, their fathers seek large recompense as guides, coachmen, &c.—and so many seek that but a small per centage can find—while the mothers are bowed, wrinkled and haggish from severe and protracted digging, burden-carrying, &c. Most of them walk knitting, and I have seen one knitting along the road with a heavy basket strapped on her back. These mountains are magnificent, when the fogs will let them be seen; these glaciers are wonderful; the fields are emerald, and innumerable rills of

purest crystal course swiftly through them from the mountains to form the turbulent, greenish-milky Arve, (for all the streams issuing from glaciers have a clayey, lightish green hue.) These evergreens clothe the hillside with a verdure dark yet grateful to the eye; the gorges, glens and cascades are admirable in their wildness, variety and profusion; but these foggy mornings, cloudy days and chilly evenings are favorable neither to health nor comfort, and I shall gladly turn my face toward civilization and sun-shine to-morrow.

N. Y. Tribune.

HOW TO DO GOOD.

Dr. Johnson wisely said:—He who wants to do a great deal of good at once, will never do anything. Life is made up of little things. It is but once in an age that occasion is offered for doing a great deed. True greatness consists in being great in little things. How are railroads built? By one shovel full of dirt after another, one shovel full at a time. Thus drops make the ocean. Hence we should be willing to do a little good at a time, and never wait to do a great deal at once. If we would do much good in the world, we must be willing to do good in little things, little acts one after another, speaking a word here and a word there, and setting a good example all the time.

FRUGALITY.

Frugality may be termed the daughter of prudence, the sister of temperance, and the parent of liberality. He that is extravagant, will quickly become poor, and poverty will enforce dependence, and invite corruption. It will almost always produce a passive compliance with the wickedness of others; and there are few who do not learn by degrees to practise those crimes which they cease to censure.

PHILADELPHIA MARKETS.

Flour and Meal.—There is very limited inquiry for Flour, and shipping brands are freely offered at $9 per barrel. Sales of standard and good brands at $9 00 and $9 25 per bbl., and extra at $9 50 a $10 00. Sales to retailers and bakers to a fair extent, from $9 00 up to $10 50. Rye Flour and Corn Meal are unchanged; the former is held firmly at $7 25, and the latter at $4 50 per bbl. Last sale of Brandywine at $4 75.

Grain.—There is less demand for Wheat, and the supply having increased, prices are lower. Sales of 2000 bushels prime Southern and Pennsylvania red at $1 85 a $1 87 per bushel; white at $1 97 a $2 00. Rye at $1 15 a $1 20 for new, and $1 25 a $1 27 for old. Corn is scarce at 98c a $1, afloat. Oats—Sales of 5000 bushels new Delaware prime at 39 a 40c.

Cattle Market.—The arrival of cattle during the past week has been quite large. At Torbert's Avenue Drove Yard, there were received 450 cattle, 2000 sheep, and 110 cows and calves. Beef cattle were disposed of at from $9 to $11 per 100 lbs. Sheep at from 4¼ to 4½ cts. per lb., or $2 25 to $4 50 per head. Cows and Calves $25 to $65. Hogs at from $8 25 to $8 75 per 100 lbs. The total amount of stock for the week was as follows:—Beef cattle 1100 head, sheep 6000, cows and calves 200, hogs 1000.

WANTED.—A Female Teacher to take charge of a School for Girls, under the care of Camden Preparative Meeting. For information apply to John Huen, Camden, Delaware, or to Wm. W. Moore, No. 100 South Fifth St., Philadelphia.

BYBERRY BOARDING SCHOOL FOR GIRLS.—The First Session of this School, which will be opened by Jane, Annie and Mary S. Hillborn, will commence the first Second day of the Eleventh month next, and continue twenty weeks.

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For circulars, direct to

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References.

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Charles Kaighn, Camden, N. J.
Charles Williams, White Marsh, Pa.
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Principal of the Normal School.

8th mo. 4—4m. pd.

FRIENDS' CENTRAL SCHOOL, BOYS' DEPARTMENT.—The Committee in charge of this Institution having engaged the services of Aaron B. Ivins as Principal Teacher, are now prepared to recommend it to the attention and patronage of Friends and others.

The Boys' School will be re-opened on the first Second day in the Ninth month next, and conducted on the principles heretofore adopted, except that there will be two sessions per day instead of one.

Lectures on the accustomed branches of science will be delivered, as usual, to both schools.

The prices of tuition have been fixed according to the respective classes, at 25 dollars, 20 dollars, and 15 dollars, per term of twenty-two weeks. The only extra charge is for books, as heretofore.

Information on the subject may be obtained on application to

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REMARKS UPON THE KNOWLEDGE OF THE ONE LORD, THE ONLY TRUE GOD.

Man is very fond of being thought knowing. Perhaps few in Christendom would be willing to allow they know not God. Yet many, who treat with ridicule the notions of the ancients respecting their divers false gods, are, nevertheless, ignorant of the one true and living God.

We find in scripture the possibility of swearing falsely, even in declaring that the Lord liveth; and that none can truly and savingly *call Jesus Lord*, but *by the Holy Ghost*. What then is the real, substantial, and soul-saving knowledge of God? How is it obtained, and wherein does it consist?

Is that simple conviction that attends every rational mind, that, since *something is;* since matter exists under various forms and modifications; since many masses of it are revolved, in wonderful order and harmony, without jar or confusion, from age to age, around other masses of it; since in the *vegetable* world are displayed such wonderful marks of intelligence and wisdom; since in the *animal*, are evidently seen such indisputable tokens and proofs of an infinite knowledge and ability existent; since in the *rational*, such multiplied and indubitable demonstrations of the being of an all-wise almighty and omnipresent productive cause, ruler, and upholder of men and all things appears, therefore *there is*, there *must be*, and it is irrational to suppose there is not, an eternal God? Is this rational conviction the saving knowledge of God? Nay, verily; thousands have this conviction, arising from the foregoing, and from innumerable considerations, and yet live without God in the world, as to the *saving* knowledge of him, and are aliens to the commonwealth of Israel.

"The world by wisdom knew not God:" 1 Cor. i. 21, and it knows him no more now, by any natural abilities or creaturely wisdom, unassisted by divine internal light, than ever it did. Worldly wisdom is as inadequate to this knowledge in one age as in another. In every age God has confounded, and will ever *confound* the wise; he will "destroy the *wisdom of the wise, and will bring to nothing the understanding of the prudent.*" 1 Cor. i. 19, that so no flesh, no creaturely faculties, no natural sagacity, shall glory in his presence.

God, and the things of God, knoweth no man, but by the spirit of God that is in him. 1 Cor. ii. 11. The natural man cannot know them; they are foolishness unto him; they are only spiritually discerned. 2 Cor. ii. 14. God has hid them from the wise and prudent, and revealed them unto babes. Matt. xi. 25. "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" 1 Cor. i. 20.

Can man, by *searching*, even to the utmost extension of human comprehension, *find out God? Can he*, by all the investigations of finite ability, find out the Almighty *to perfection?* Nay: "*it is as high as heaven, what canst thou do? deeper than hell, what canst thou know?*" Job xi. 7, 8.

The saving knowledge of God is not learned, either by reading, reasoning, or searching ever so anxiously after it, in the mere strength and wisdom of man. It will forever elude his utmost penetration, till he comes to submit all his boasted abilities to the rectification and illumination of a superior principle. Men may search the scriptures, and think to have eternal life in them, and yet, not coming unto "Christ, the light of the world," miss of that knowledge, which alone is, or can give eternal life to their souls!

The scriptures truly *testify* of him; but without his own illuminations, cannot possibly *reveal* him. No man can truly call him Lord but by the Holy Ghost. The letter, without the life and light, ever will kill, ever will tend to stifle that immortal birth, that babe, to which the Father revealeth the mysteries of his own heavenly kingdom. It was not in one age only that it might truly be said, "the letter killeth," 2 Cor. iii. 6, but it does, and will do it, in all ages and nations. It has slain the *babe of life* in tens of thousands, by building up, substituting, and establishing notions and opinions in the stead of the one true faith, which is the gift of God, and is only of his own production, and immediate

operation in the soul. He alone begets it. He alone is the author and finisher of it.

A zealous attachment to the *letter*, without the openings of *pure life*, tends also powerfully to kill and suppress the small budding and beginning of the new life, the second birth, by bolstering up the creature in a round of lifeless performances, in his own time and ability. Thus because he reads, that the saints, who acted in and by the openings and influence of the life, did so and so practise; and because he finds here and there an exhortation or injunction to this and the other duty, the natural man falls to doing as they did; and though he that believeth shall not make haste, yet so great is the haste which this searcher of the letter, in his own unenlightened understanding, is making, that he is frequently calling upon God, and talking a great deal about him, before he has ever rightly known him; as if the scriptures would give him to know what a God requires of him, with whom he is unacquainted, or inform him when and how to worship a Being of whom he is ignorant!

O man! thou knowest not what to pray for as thou ought, nor how to pray, but as the spirit helpeth thy infirmities. This the spirit often does, for those who really know God, with groanings that cannot be uttered or expressed. How widely then do they err from the line of their duty and of divine appointment, who at their own set times, importune the Almighty in vocal supplications and prayers, when all that the spirit does for them amounts only to the begetting of inward groanings, which cannot be uttered! As sure as we attempt the vocal expression of such inward and spiritual groanings, we lose the lively sense, and dry up the little springs of life, which accompany them, and nothing is then left but words without life, and sounds devoid of substance. Thus eminently "*the letter killeth.*" Whereas the spirit, if singly attended to, even in these *unspeakable groanings*, without any creaturely additions, *giveth life;* and doubtless would frequently not only *give* a small beginning of real *divine life*, even to those who are thus unwisely dissipating it by hastily rushing into words, but were they quietly to wait on that inward operation, whereby the spirit is at seasons thus *helping their infirmities*, they would witness a glorious degree of the arisings and increase of divine life in their souls; yea many times *till death would be swallowed up of victory*, and life and light triumph over death and darkness, to their unspeakable consolation. This is the real and happy experience of many, who dare not presume to *add* of their *own* to the *word of the Lord*, inwardly operative and revealed; dare not be rash to utter any thing before God; dare not *make such haste* as to force themselves into the vocal expression of what God intended should operate only to the production of inward groanings and divine life, and there to terminate. These do most joyfully find, that as they are thus careful to act the part of true believers, *who must not make haste*, but abide in the patient waiting, in that whereby they feel the spirit helping their infirmities, and are willing to be limited to, and by, the measure and manner thereof, either in inward groanings or vocal solicitations; that as these are truly unspeakable, and cannot be formed into words, without great loss of the inward life and energy attending them, so also is the divine and soul-felt consolation, arising from dwelling in the depths of this inward exercise and stillness, as truly unspeakable, as are the groanings through which it is attained.

But they who will make haste, who will be always ready, outrun their little portion, dry up the small spring of life, their words fall to the ground, and they wonder why they are so cold and lifeless in their devotions; whereas had they been limited by the degree of inward help and life, and content with inward breathings and groanings, they might have increased with the increase that is truly of God; might have mounted upwards in living and silent approaches towards his throne and presence, "with wings as eagles;" might run and not be weary, or walk, and not faint.

As this is the certain effect of waiting upon God, so directly the reverse is the consequence of running before him: for, perhaps it will bear to be repeated, "the letter killeth, but the spirit giveth life." Here ends the race of many in man's own wisdom and ability, in flat formality, if not in degeneracy into the bondage of sin and corruption, from which the Lord by the inward working of the spirit, had in some degree redeemed them.

The operation of the spirit in the soul, is that which, in all ages, countries, and persons, began and begins the work, wherever any thing really good and truly religious is brought forth; and nothing else can do it. Man once dead in sin, would, without this quickening influence, forever remain so, having no more ability of himself to quicken his own or another's soul, or to change his own or others' inclinations and pursuits from bad to good, than the Ethiopian has power to change his skin, or the leopard his spots. But God, ever gracious, visits and revisits the souls of men, by the operations of his spirit; this begins the work, and nothing can carry it on, without the constant assistance of this holy efficient principle, this divine agency of the spirit, in and through every step, movement, and performance of religious life.

The work begins in the spirit, effecting a change, or alteration in our inclinations, dispositions, views, enjoyments, and pursuits, and is carried on by its continued operations, advancing and more and more establishing this change, till a conversion and settlement in the divine life is effected: and our advancement is in pro-

portion to the degree of our submission to, and co-operation with it: that is, the work of redemption goes on no faster or further, than in exact proportion to the degree in which we are influenced by, and through this efficient operation of the spirit or grace of God, whereby he worketh in us to will and to do of his own good pleasure.

And notwithstanding the necessity of *our submission* to the divine operation, and working out our own salvation in and through it; yet he that thinks he can add any thing of his own, he that thinks he can take one step in any stage of the race, without the spirit's assistance, will find himself mistaken; will find he has been trusting in flesh and blood, a mere broken reed, and that he has had too high an opinion of human ability, even though he may have been foremost and loudest in exclaiming against it.

He who can do any thing for himself that is truly and religiously good, without divine assistance, may hope consistently enough to be *made perfect by the flesh*, or by creaturely ability, which imports the same thing; and he that attempts to move of himself, unassisted, in the performance of any outward acts of devotion, in any vocal religious duties and performances, is, whether he knows it or not, attempting to be made perfect by the flesh.

Perhaps this may seem like a digression; but I was led into it from the consideration that merely searching the letter of the scriptures cannot bring a soul to the real knowledge of God, but that the letter tends, when dwelt in without the life, *to kill;* and so far these views are naturally connected with the subject I am upon —"the knowledge of God."

But to proceed. How shall he be known, seeing neither reading nor reasoning can make us know him?

Answer. He never was, nor can ever be savingly known, but by immediate revelation; or if this word offend any, who may ignorantly suppose revelation is ceased, and not to be known in our day, though this is a most unreasonable conclusion concerning days of gospel light and privileges, I will explain. I mean here, by immediate revelation, the same as if I should, to accommodate myself to their ideas, express myself thus: God cannot be clearly and savingly known, but in and by the shinings and manifestations of his own light, "for whatsoever doth make manifest is light," Ephes. v. 13. This the apostle positively asserts, and we know it is true. We cannot see any outward object without light; in the light, objects become manifest. What light then is that wherein is the manifestation and knowledge of God? Surely it must be a light that shineth in the soul; for that which may be known of God is manifest in man. Read Romans i. 19.

Seeing then nothing but light can make manifest, and that the manifestation of God is to be made within; seeing there is no eternal life to the soul, without the knowledge of God, what light has he afforded to the souls of men whereby they may know him? Answer. "The true light, that now shineth," 1 John ii. 8, and "that lighteth every man that cometh into the world;" John i. 9, the very *life* of God, the life of the word, that was in the beginning with God, and was God. Read John i. 1, 2, 3, 4, 5. Hence it is clear that the light which enlightens all men is Christ, the life of him that was in the beginning, that "was and is God." Well then might the primitive testimony and message be, *that "God is light and in him is no darkness at all;"* 1 John i. 5, and well might the primitive laborers in the gospel of Christ be sent expressly *to turn people "from darkness to light; from the power of satan unto God."* Acts xxvi. 18. That is, to turn their attention to that light, that had enlightened them in degree, and would and did enlighten them much more abundantly, as their attention became thus turned to it.

But many hated this light, because their deeds were evil, and so it became their condemnation; for "this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil." John iii. 19. But they that love it, obey it, and bring their deeds to it, and thereby discover that they are wrought in God; for the light reveals God and the knowledge of his will and approbation.

Were it not for this inward divine light, all nations must forever have been in darkness. And had it not enlightened every man, it could not be the condemnation of the wicked and abandoned. God will never condemn a soul for non-attention to a light that never shined in him, or upon him, or for the non-improvement of a talent never afforded. Some were condemned of old for the non-occupation of their talents, but none for neglecting, or not improving, what never was bestowed or offered to them, and so not possible to have been improved.

Indeed this cannot be; God is just. Therefore as sure as the condemnation is, that light is come into the world, and men love darkness rather than light, so sure the light must enlighten all that are thus condemned, else they could not be condemned for the rejection of it.

Observe how sweetly this conclusion coincides with, and confirms John's testimony, that "the true light enlighteneth every man!" But some may say, we know the light is sufficient to condemn, but it is not able to save nor to give the knowledge of God. Surely such are mistaken, for it is abundantly able to do both, and in those who attend to it, it most joyfully and assuredly does both.

But, can this light certainly reveal, or give the knowledge of God? Yea, most certainly; and nothing else can. He inhabits eternity, and

dwells in the light. In the light only, therefore, can he possibly be known, or manifested to the soul. He is the light, and extends beams of his light to the eye of our souls or minds, as the outward light, the sun, does to the eye of our bodies. Hereby we may receive the manifestation and knowledge of God, and that too by his own light.

(To be continued.)

PITCAIRN'S ISLAND.

(Continued from page 362.)

The favorable impression made by these accounts was fully confirmed by the Captain, now Lord Waldegrave, who visited the colony five years later in the Seringapatam, bringing with him some presents sent by the British Government. But he found that the year before his arrival, they had sustained the most grievous loss that could have befallen them, in the death of their beloved patriarch, old Adams, which took place in 1829. Most providentially, however, an Englishman had been permitted to settle on the island five months before his death, who was admirably fitted to supply his place, George Nobbs. His case, that of Buffet, whom we have mentioned before, and that of another Englishman named Evans, who came about the same time, form the only three exceptions to the rule which is strictly adhered to, against any stranger settling on the island, and these three Englishmen have long ago become in all respects a part of the community by the intermarriage of themselves and their children with the islanders. Mr. Nobbs was originally in the British navy, which he quitted for the Chilian service under Lord Cochrane, with whom he served as a Lieutenant. On leaving that service he was, in common with many others, unable to recover his pay, and returned to England. But having no longer any ties there, and having, when in South America, formed a great desire to go to Pitcairn's Island and assist Adams in his work, he left England for that purpose in 1828. For nearly two years, by the way of the Cape of Good Hope, India, and Australia, he sought a passage; at length, at Callao, in Peru, he met the owner of a launch, who, on condition of his fitting her out, agreed to accompany him. Mr. Nobbs expended what little money he still possessed in accomplishing this object. The owner was in bad health, nevertheless these two left Callao by themselves on a voyage of 3,500 miles which they performed in forty-two days. The owner died soon after their arrival, the launch was hauled on shore, and the materials, after she was broken up, used to build a house for Mr. Nobbs. As he was a much fitter man to succeed Adams in the duties of schoolmaster and pastor than Buffet, he seems by general consent to have been elected into these offices, and to them he added the invaluable qualification of doctor, having formerly acquired no small stock of medical knowledge. Admirably discharging his threefold office, he has continued (with one short interval) laboring among his flock for twenty-four years, and we shall see that the virtues and excellencies of the people have not declined under his guardianship.

This short interval alluded to (to make a digression from our narrative) was occasioned by the wicked arts of an impostor, named Hill, who landed on the island in 1832, and succeeded in persuading the simple islanders that the British government had sent him out to be their governor. He found that the three Englishmen formed the only obstacle to his gaining complete ascendency over the people, so he contrived to get them banished. They took refuge on the Gambier Islands, but their exile was not of long duration, for Hill soon began to behave in such a way as to cause the poor people to repent of their confiding simplicity, and exert themselves, by the aid of a ship of war, to expel their tyrant, and recall their old friends. Every year after his return made Mr. Nobbs more and more necessary to the colony, and finally their desire that he should be enabled to assume the functions of pastor in a more legitimate way became so widely known, and seconded in the proper quarters, as to lead to the ordination which he has lately received in England.

But to return to Captain Waldegrave, who was as much enchanted as his predecessors with the manners of these people. "They never," he says "speak ill of each other. If any questions were asked as to the character or conduct of a particular individual, the answer would be something of this kind : 'If it could do any good I would answer you; but as it cannot, it would be wrong to tell tales.' The kind and benevolent feeling of these amiable people is extended to the surviving widows of the Tahitian men, who were slain on the island, and who would be left in a helpless and destitute state, were it not for the humane consideration of the younger part of the society, by whom they are supported and regarded with every mark of consideration." Captain Waldegrave examined the children and was much struck with the thoughtful character of the answers he received.

In 1831, as complaints had reached the British Government from the people, of a want of water, and as they were even at that time apprehensive of the island becoming too small for them, it was resolved to remove the colony to Tahiti; and this was accordingly done. They felt much at leaving their happy home, and many would have stayed, but the idea of separation was worse than that of change, so they went all together. A piece of good land was given them, and they were well received by the queen and people of Tahiti, while the English missionaries took charge of their interests, and every-

thing was satisfactorily arranged for their comfort. But this was not to last long. The change of life and diet soon produced a fatal sickness, which carried off several of their number, and made them long to return; and what was equally distressing to these innocent people, the loose and immoral manners of the Tahitians filled them with disgust. Being very discontented and unhappy, they resolved to go back, and were kindly assisted in getting a passage. Curiously enough, the copper bolts of the old Bounty, which they had brought with them, paid a great part of their passage money.

When they once got back, they made a resolution never to quit their own beloved island, nor are they likely to do so till the increase of population at some future day makes it absolutely necessary. This migration to Tahiti was apparently the most unfortunate thing that ever happened to them; but in reality it proved a great blessing, as the mischiefs arising from it proved a beacon for the future, and prevented them from falling into the bad habits which intercourse with other people might have induced. Its injurious effect showed itself in a taste for ardent spirits, which, on their return, they learned to manufacture from the ti-root, a plant which grows on the island. But not long afterwards, fortunately, all the stills were destroyed, and, grown wiser by experience, since that time no species of spirits have been drunk on the island.

The next peep we get at our friends is in 1838, when the island was formally taken under the protection of the British government by Capt. Elliott. This measure had become absolutely necessary, in consequence of the difficulties and dangers to which the colony had been already exposed, and with which they were again threatened, by lawless strangers in whalers. The people also very earnestly represented to Capt. Elliott the necessity for having some appointed chief over their increasing community, for their internal regulation and government. He therefore resolved to confer the stamp of his authority on a magistrate elected by themselves, drew up some regulations to be observed under the authority of the British government, and presented them with a union jack, as a pledge of British protection. The laws which were then drawn up continue in force to the present day, but though they are few and simple, we cannot do more than allude to them.

One of their peculiarities is, that on all public questions, every person on the island, both male and female, above the age of eighteen, has a vote. The chief or magistrate is elected annually: he has a counsel of two, and there is no appeal from his authority except to the captain of a British man-of-war. He is to convene the public on occasion of complaints being made, to hear them in public, to commit them to a jury, and to keep a journal. Education is made compulsory between six and sixteen years of age. Other laws relate to hunting with dogs, killing cats, and other items of the same domestic nature. So important is it to them to preserve the last-named useful animals, as I was informed by Mr. Nobbs, that at present, the punishment for killing a cat is to oblige the offender to produce three hundred dead rats under penalty of paying a heavy fine, or they would otherwise soon be completely overrun with these vermin. The law against the use of spirits, or intoxicating liquors of any kind, has been mentioned before. When a man marries, he is to take his share of his father's property, which is again to be equally divided amongst his children. The wife also takes her proportion (an equal one with that of her brothers) out of her father's land, so that the young couple come immediately into possession of their property. These laws appear to have been amply sufficient for the government of the colony; so easy is it to govern people who are practically governed by their own consciences.

In 1843, we have the following testimony to their good conduct from Captain Sir Thomas Thomson, of the Talbot. He landed on Sunday, and found the islanders at church, so he went in. "Nobbs," he says, "who was reading the service, stopped, and asked me if he should proceed, which I begged him to do. He finished the prayers, and afterwards gave a short lecture. I was much struck with the attention and devotion of the whole congregation, as a visit from a man-of-war was quite an event, only occurring once a-year; and, although they were most anxious to hear the news, they continued their devotions with the same fervency as if we had not been present. After the service was finished, I entered into all the complaints and disputes for the last twelve months, and to their credit, I may say, it did not take me more than an hour to arrange everything most amicably. I afterwards visited every house in the village, and was very much pleased with the cleanliness and order of the whole community."

We have now an opportunity of judging of the people by some of their own letters, addressed to Captain Hope of the Thalia, who had sent them some presents, with a letter expressing his regret at having failed in reaching the island, in consequence of contrary winds. One from the school children, is the most characteristic:—

"*Dear and Honored Sir:*—Our teacher read to us your affectionate letter, and we, his scholars, have read it more than once, and will treasure its benevolent advice in our minds, as a rule of conduct. We much regret the untoward circumstances which frustrated your intended visit: for it would have been to us both a pleasure and a reward, if our educational acquirements had merited your approbation. We attend school five days in the week, five hours

each day: our routine of school duties is as follows, viz.: commence with prayer and praise, conclude with the same; Monday—recital of weekly tasks, reading the Holy Scriptures writing, arithmetic, and class spelling; Tuesday—the same as on Monday; Wednesday promiscuous reading (individually) in history, geography, transcribing select portions of history, &c.; Thursday—the same as on Monday and Tuesday; and on Friday, which is the busiest day of the week, transcribe words with their definitions from Walker's Dictionary, read hymns, &c., and emulative spelling concludes the whole: we are generally an hour longer at school on this day. On Wednesday afternoon the elder scholars attend the Bible class with their parents. If the request is not improper, will you, honored Sir, procure for us some copy slips, as models for writing, and a few of Walkingham's Arithmetics, with a key to the same; for we often hear our teacher say, if he had these helps it would make his work easier, and we heartily wish he could obtain the means of making it so. We are indeed British subjects, and we think it a great privilege to be considered so, and when we see the flag of Old England waving from the staff in front of the school-house, we often remark to each other, 'That's our safeguard from the ugly French.'

"As grateful scholars, we much regret the possibility of our beloved teacher being superseded, as you, Sir, seem to intimate in your letters. Whatever may be the qualifications of the person sent out, he can never be what our present pastor has been, and is to us. Fathers and mothers on their death-beds have bequeathed their children to his care, many of our parents have been educated by him, and we, his present pupils, from the time of our birth up to this day, have been cared for and watched over with parental solicitude. Now, dear and honored Sir, if you would obtain from the Bishop of London, or some other dignitary, a license for our Pastor, you would fill our hearts with joy, and we should trouble you with more than one letter expressive of our gratitude. We beg leave, honored Sir, to subscribe ourselves,

"Your humble and obedient Servants,

"The School-Children of Pitcairn's Island.

"*July* 1847.

("Signed by 15 children, on behalf of the rest."

This letter, if written by almost any other school children, might be suspected as bearing the stamp of the schoolmaster's hand, for, as we all know, letters do sometimes reach anxious parents from their children at school, speaking of their great happiness and the excellence of their teacher in terms so much above the average production of the young gentleman or lady, as to lead to very natural suspicions; but, in this case I am disposed, from the uniform character both of Mr. Nobbs and the people, for truth and simplicity, derived from so many sources, to give implicit credit to the genuineness of the letter.

In 1848, they were visited by Captain Worth, from whose account of the island we have already quoted. He thus speaks of their employments and amusements:—"The principal occupations of the inhabitants, are cultivation of the land; building and improving their houses, which are extremely neat, clean and commodious; rearing stock, fencing their plantations, making *tappa*, straw hats, fancy boxes, &c.; which together with stock, fruit, and vegetables, they sell to ships calling there, and barter for such articles as they want.

Captain Fanshawe visited the island, in the Daphne, in 1849; "They present," he says, "the very uncommon spectacle of a society, every individual of which appears to be solely guided in his practice by the precepts of Christianity. Their laws and regulations exhibit an anxious desire to prevent contention. Their system does not countenance the theory of common property, but every thing belongs to some individual or family; and their transactions are conducted in a very liberal spirit; crimes and misdemeanors appear to be almost unknown amongst them. The simple manliness of their character is very striking. They are visited every year by several whalers, whose crews, they say, always behave with the utmost propriety, and carefully avoid doing or saying anything that might shock them. They are very fortunate in having no anchorage, so that no vessel remains long enough to allow the evil disposed time for mischief." Speaking of their hospitality he says: "It is the custom for the different families to take it in turns to entertain visitors; this is not done with a view to share a burden, but a pleasure, as these good people take a delight in performing the rites of hospitality."

HAVE AN AIM IN LIFE.

Every man, rich or poor, ought to have some absorbing purpose, some active engagement, to which his main energies are devoted. Not enjoyment but *duty*, daily duty, must be the aim of each life. No man has a right to live upon this fair earth, to breathe its air, to consume its food, to enjoy its beauties, producing nothing in return. He has no right to enjoy the blessings of civilization, or society, and of civil liberty, without contributing earnest and self-denying labor of head, or heart, or hand to the welfare of mankind. Certainly no man can be truly religious who makes gratification, as distinct from self-denying exertion, the great object of life, and the idler puts pleasure exactly in the place of duty.

This principle of life admitted, however manifested, will produce daily deterioration of character, until thoroughly abandoned. Every bodily

appetite, every mental appetite, every mental fancy, every momentary fashion, will clamor till indulged. The body will be pampered, appetite will lead on to gluttony, wine to drunkenness, luxury to every evil indulgence, while the mind, excited only by novelties, and enfeebled by the lack of continual exertion, sinks into utter vapidity and uselessness. There is more hope of the reformation of the worst sinner than of the idler. Poverty will sometimes scourge the vice of idleness out of a man. But the love of a higher and a better mode of life, if once tasted, is the chief hope.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 1, 1855.

"Gift from an Abbess to her Nuns," is the title of a work written some time in the 17th century by Le Mère Agnès de St. Paul Arnauld, Abbess of Port Royal.

"A specimen selected" from this work by M. A. Schimmelpennick, and compiled with the history of the monastery, contains so much spiritual instruction worthy of being treasured and frequently perused, that we present it whole to our readers. While we are aware that some expressions will be found which are not adopted by our Society, we think every heart will respond to the internal excellence of this legacy of love, and humbly acknowledge the correctness of the picture there drawn. It is one among the innumerable evidences of the free gift of the spirit's teachings to all "nations, kindred, tongues and people," and that those who truly love and serve the Lord "with a perfect heart and a willing mind," shall be led into his blessed kingdom.

GIFT FROM AN ABBESS TO HER NUNS.

INTRODUCTION.

Christian perfection, and the perfection of a religious life, are essentially one and the same thing.

Yet, although there be but one gospel proposed to every Christian, a certain degree of preference must yet be given to the call of a religious, who truly lives according to the grace of her vocation, above that of a secular, who lives in a Christian manner in the world.

The member of a religious society is not only delivered from a variety of external hindrances, but she is favored likewise with many peculiar helps and opportunities, all favorable to a growth in grace; whereas a secular, though equally devoted to God as to the final object and centre of her affections, is yet sent forth not only to labor for his cause in the midst of a crooked and perverse generation, but to take a part in a variety of secular concerns, whose foundation may not always stand in the spirit of divine truth; and the very occupation in which has a natural tendency to alienate the heart and dissipate the mind.

A Christian secular should love God paramountly; a Christian religious has the favor to be dedicated to God only.

In a Christian secular, divine love is the supreme; but in a Christian religious, it is the sole affection.

My sister, if God has indeed called thee in an especial manner to the service of his sanctuary; if he has vouchsafed to call thee, like Mary, to be no more busied with many worldly things, but to wait in silence for his teaching, at the great Master's feet, how important is it to thee not to neglect the peculiar means of grace afforded thee; not to undervalue the part he has assigned thee; not to fall short of the superior degree of holiness and happiness to which his mercy invites thee.

To this end it is necessary not only to receive the foundation of faith, but, having received, to abide and to be built up thereon; to follow the apostle's advice, continually examining and proving our ownselves, whether we really be in the faith.

The manner of this proof, the Scriptures tell us, is twofold. "Christ is *in* you," says the apostle, "except ye be reprobate;" and our Lord himself declares, "By their *fruits* shall ye know them." "If ye love me, keep my commandments."

It therefore appears, my dear sisters, that if we would preserve the grace vouchsafed to us at our religious vocation; if we would, when "the bridegroom comes," be found amongst those wise virgins, who not merely once lighted the lamps of profession, but were careful by a constant supply of the oil of grace to maintain the flame, we should studiously examine our internal heart as to the ground of its hopes, the bent of its desires, and the constancy of its communion with the only source of all grace; and we should equally see that we *receive not the grace of God in vain*, by diligent examination of our external walk and conversation.

At the last awful and irrevocable day, the great Father of Spirits will equally condemn those who *taught in his name* and who *did many wonderful works*, but whose heart did not abide in him by a fervent and living faith; and those who professing that fervent faith, yet neglected to manifest its reality by corresponding good works.

This little treatise was written to assist you, my dear sisters, in making this examination.

At first it was intended only to exhibit as a pattern the outward walk of a PERFECT RE-

LIGIOUS; but on consideration it seemed advisable, under each head, to oppose to it the character of an IMPERFECT one, that the difference between them might more plainly appear.

By the term RELIGIOUS, as applied to both these characters, it is meant to denote two characters who have *each* made a religious profession; two persons who have each, in their measure, been made partakers of divine grace, and who have each desired to renounce the world and its vanities, and to journey to *that city which alone hath foundations.* Both are supposed to have been made sensible of the corruption of their own hearts; both, by a living faith, to have not only felt their need of a divine Saviour, but to have received that Saviour as the only atoning sacrifice; and both are supposed, having received his peace into their hearts, to have acknowledged his spirit as the guide of their future course. In addition to which it is also supposed, that each, under these impressions of grace, has voluntarily and with real sincerity of intention, withdrawn from the world, with an unfeigned desire of dedicating herself more unreservedly to Christ, and walking in the narrow path of a strict religious rule, to which she has devoted her life.

Both these characters being partakers of Christian grace within, and both having by an open profession renounced the world without, they are both in this little manual designated by the term *religious.* But the first set of examples represents a person who, having a single eye, "walks wisely in the perfect way;" whereas the second exhibits one whose eye is not equally single, and who, therefore, though in the main desiring to look the same way, is yet practically, if not halting between two opinions, in a great measure trying to serve two masters.

Both are supposed to be sincere; but the one is supposed to be *altogether*, the other *partially* devoted to God.

Perhaps, however, it may be necessary here to explain, that by the term *perfect religious* is not to be understood an *absolute perfection*, which would be vainly sought on earth, but a religious of a *perfect* or *undivided* will, whose desire it is to follow God altogether, and without reserve, without lowering the Christian standard. By the *imperfect religious* is understood a person of a sincere, but of a divided will; a person who truly wishes in a low measure to follow Christ; one who would feel horror at the bare idea of turning her back upon Zion; but one who is yet occupied, not solely by her journey's end, but whose eye is diverted by many of the curiosities occurring in the intervening road. Hence she sometimes stands still, always allows herself to loiter, and mostly distracts her mind by amusing herself with all the passing objects she meets; being quite content, provided she be not manifestly out of the road, to follow at a very unequal pace, at a very great distance.

Both are fields whose preparation has been of God, and who have, therefore, not only received the good seed of the kingdom, but retained it. But the one, by dint of daily weeding, and dressing, and watering with the dews of heaven, brings forth fruit an hundred fold. In the other, whilst men slept an enemy hath sown the field with tares; and though both have grown together, yet if it exhibits some wheat fit for the garner, it also teems with many a rough bramble and flaunting wild-flower, fit only for the burning.

This little manual is not then addressed to those persons who are so unhappy as to have cast off all fear of God; who have deliberately and of set purpose trampled upon the blood of the covenant, and determinately quenched the Holy Spirit. These pages only address those who have true but weak faith, and who, not stirring up the gift that is in them, are in danger of losing it. They address those who have indeed been truly grafted in the vine, but who not being careful assiduously to produce all the good fruits they might, are in danger of being cut off from it as withered branches. It is intended not as an alarm to the ungodly, but as a warning to the negligent. To admonish against that state of relaxation into which Christians insensibly slide, who, without perceiving it, decline from vital to formal religion; who lose spirituality of mind and heart, whilst the understanding still retains the same opinions, and whilst the external profession nominally, and perhaps ostensibly, remains the same.

The character indeed here denominated the *perfect religious*, may, through the latent deceitfulness and corruption of the human heart, and the frailty and instability of nature, often fall into errors; but then she does not deliberately allow of them; and being surprised into them, she quickly turns from them to her Lord and Saviour for pardon and cleansing, in deep humiliation and self-abhorrence, well knowing that he alone is a Saviour, and that there is none other, and that of her own self she can do nothing.

The imperfect religious, on the contrary, often both gladly *hears* the word of truth, and even *does* many things. Nay, where no temptations arise to allure her affections and distract her heart, she is even susceptible at times of warm devotional feelings, and of exerting herself in many cases in the service of God with zeal and fervor. But her heart not being solely devoted to God, and having many subordinate objects besides him her principal end, she continually allows herself in a divided heart. She permits the Canaanites of the land to establish their habitation in her borders; and though she would curb their absolute *dominion*, she yet compromises, by paying them a *heavy tribute.* She of set purpose allows herself in a multitude

of pursuits, which carry within them the principle of a departure from God. She does not resolutely close her gates, and hence the first temptation which presents itself finds liberty to enter; and opportunity is no sooner afforded than she falls by inordinate affection to lawful things.

Nor can she ever be delivered from the dominion of sin till she *feels* as well as *says* that "one thing alone is needful;" till she in truth renounces as *ends*, *lawful* things, as completely as *unlawful* things; and until she in reality abandons all as objects of an independent attachment, to become in truth the disciple of Christ, and unreservedly to consecrate her body, soul and spirit to him, as a continual and living sacrifice.

It is the object of these pages, not to dwell so much on the external measure of each particular duty which the perfect religious is called to practice, as upon the internal disposition of heart and soul, by which that measure should be determined. The perfect religious is not merely called to this or to that particular duty, but to that disposition of heart by which she may be ever ready for all to which it may please her heavenly Father to call her.

The perfect religious does not confine her views to the one great act of visible renunciation of the world, its interests, its dissipations and its cares; but the solemn vow which she has pronounced with her lips as to the world, *without*, she considers as a sacred pledge of the sincerity with which her heart binds itself to a continual renunciation of the far more dangerous world *within*.

As on her first conversion her lips said, "Lord, what wilt thou have me to do; speak, Lord, thine handmaid heareth," so this impression is not a transient emotion, but an abiding sentiment; a seed deeply rooted and grounded in her heart, whose fibres strike deeper every day, entwining themselves with every thought and feeling, and penetrating her inmost soul, till shooting and growing upwards, also, its ramifications extend themselves through her whole life, like *a tree planted by the still waters*, whose leaf is ever green, and which continually produces a rich variety of fruits, each in its due season. The perfect religious counts the cost before she begins to build. She well knows that the true and entire dedication of heart which flows from an entire and undoubting faith, can be the alone root and foundation whence good works can spring up, according to the declaration of our Lord, that "the tree is known by its fruits," and that the *tree must be good, before the* FRUIT can possibly become so.

It must not be imagined that it is too severe a requisition to demand this unwavering integrity of faith and of intention.

As Christianity can give no more, so it will accept no less.

St. Paul describes the very foundation of all real religion to consist in an undoubting faith; first, "*that God is*," and secondly, "*that he is in truth a rewarder of them that diligently seek him.*" Now, as is the strength or weakness, or the natural or spiritual conviction of this truth, so will be the vigor or feebleness, the superficiality or the depth of intention and purpose, by which the soul desires his favor, seeks the light of his countenance, hearkens to his voice, and dedicates herself to the service of "that King eternal, immortal and invisible," in whose hand is the breath of every creature; who is *the father of all spirits;* with whom is the preparation of every heart; and who is the unspeakable, unsearchable, unfailing and eternal reward of all who walk before him in Abraham's faith and Abraham's love.

(To be continued.)

THE PRESENT.

"It is something to learn to live in the present; to feel that the present duty, pleasure, circumstances, are alone good and wonderful. We say if we were only differently placed, life would be so interesting; if we were in such or such a position, then should we be intellectual, or amiable, or useful: or if this or that event should happen to us, then should we be elated and happy.

That very event or position if possessed by us would look just as little extraordinary as that we are now in; situations not our own, lie before us like landscape views; each part, however mean in detail, goes to contribute to the effect of the whole, and shares in its ideal character: but we cannot see the picture of which ourselves form a part. We do not know that the day, the hour, the employment, the incident, before which we in our own persons stand, and that looks perhaps so worn and dusty, is in reality an inexhaustible well of truth, could we but wipe from our eyes the blinding dust of familiarity. For life to cease to be poor and common-place, and become intrinsically rich and wonderful, we must realize that it is a *whole*, the gift of God; then all the parts must be so; if relations to parents, friends, society, are of divine appointment, then every thing flowing out of this relation, intercourse, and influence is of divine appointment. How grand and mystic then is this every day life!—It is inlaid with divinity, as black oak inlaid with gold: and David utters a literal fact when he speaks of his 'down sitting and uprising' as encompassed by God."

"Cursed be anger, for it is fierce, and the wrath, for it is cruel; *good for nothing but to make divisions in Jacob and dispersions in Israel.* Good men, alas! good men have done such ill things as these, yea, few churches of the Reformation have been wholly clear of these iniquities.—*Cotton Mather.*

For Friends' Intelligencer.

We often hear the expression, "This is the age of progress, of the development of genius." I think it will be admitted, that never was the inventive faculty of man more assiduously or more successfully cultivated; and we are led to contemplate with wonder, I had almost said with awe, the majesty of the human intellect, while under the direction of the wisdom and power of the great Architect and Builder of the universe! But, when the "will of man" cuts loose from this anchorage, and acts independently of Him who sees the end from the beginning, who not only constructed, but sustains the "stupendous whole," so that nothing clashes or mars the harmony of his works, how soon we are made to feel the consequences of our presumption. Like the mighty monarch who ascribed to himself the honor of his high estate, his glory was taken from him, and from many of us in this day as suddenly if not as humiliatingly, and we left in abasement "until we know that the Most High rules in the affairs of men," and that they are but instruments in his hands, and so far as they co-operate in his will and counsel, are the glory of all his works. We find in sacred history, that the "ships" prepared by one of the kings of Israel, to go "to Ophir for gold, were broken at Egion-geber," (the word, or will of man). Many great and good enterprizes are made void in this place, which, under divine direction, would prove a blessing.

Then, indeed, would "progression" be witnessed, both in the physical and moral world. For nothing can advance our real happiness but that which will eventually perpetuate it to all eternity. If we, the rational, and therefore the accountable portion of creation did but keep the place assigned us by Almighty goodness, who formed us capable of union and communion with himself, I have thought the ancient prediction would be verified—"it would be as the days of heaven upon earth."

And I feel an increasing desire that our Society especially may "arise and shake itself from the dust of the earth," and seriously enquire, "where is the good way, (which Friends in the first rise of the Society were led in, and which gave them victory over the world and its allurements) and walk in it." We have the same guide; "his hand is not shortened, nor his ear grown heavy," but our backslidings and disobedience have, in a measure, separated us from the light of his countenance; and the glory once so visible has been much obscured. May we yet accept the fatherly invitation, "return unto me, and I will return unto you," saith the Lord.

R. H.

8*th mo.*, 5*th*, 1855.

"The growth of a Christian is not like a mushroom, but like an oak, which increases slowly but surely; many suns, showers, and frosts pass upon it before it comes to perfection, and in winter, when it seems dead, it is gathering strength at the root."

WHEREABOUTS IS THE NORTH?

A week or two ago, we called attention to the many recent disasters at sea, some of which, as it was observed, might be traced less or more to the deviations of the compass. It will probably be new to many, that the whole doctrine respecting the pointing of the needle is now held as liable to very considerable modification; that, in short, the compass, as usually understood, is very far from being a faithful guide across the ocean; and that those mariners who depend too exclusively on its aid, are likely to lead their ships into extreme danger. But how, it will be asked, can this be, seeing that the needle points to the north? It is not strictly true that the needle points to the north; it points to a spot several degrees aside from north, and this spot is not always exactly the same. Admitting, however, that the compass, in proper circumstances, does pretty steadily point to one spot in a northerly direction, it still remains true that it is difficult to keep it in these circumstances, and, as the case usually stands, the circumstances produce great and various divergences.

These tendencies of the compass to give a misleading direction, are no new thing, but have long been under the attention of mariners. Dampier mentions them; Sturmy's *Mariner's Magazine* for 1684, as may be seen in the Library of the British Museum, has something about them; more than once they were observed during Cook's voyages, and repeatedly since. So often, indeed, that one is surprised those most concerned in explaining or preventing the error should not have taken instant pains to inquire into it. But why should any one trouble himself? It was nobody's business in particular; and so nobody meddled with it. Your genuine "old Salt" snapped his finger at science; he could take his ship out to sea, and bring her into port again, by rules well known to navigators. Why should he bother himself with that new stuff about compass errors? "Lead, log, and look-out," had served his turn for years past, and should be his trust for the future. Sometimes, however, it happened that neither ship nor captain ever came home again. Who would have thought it! Accidents will happen—that was all; and still the old routine prevailed. Now and then the lesson was repeated in a more impressive form. In 1803, the *Apollo* frigate and forty of her convoy, went on shore in the night on the coast of Portugal. The war-ship, trusting to her compass, signalled the course to be steered, making no allowance for the disturbing effect of her guns upon the needle. Some of the

merchant-captains, remarking the error, steered the course as shown by their own compasses, and escaped the fate of their less observant brethren. And how often did it happen, during the long French war, that the commander in charge of a convoy directed by signal the course to be steered through the night; and that in the morning, the merchant-ships would be seen dispersed all around the horizon, one or two of the most distant perhaps being carried off by the enemy's cruisers. Who was to blame? Each captain had steered the course prescribed according to his own compass; and as no two compasses agreed, the consequence was a general straggling, and a loss of time while the ships beat up into position, like ducklings to their parent.

Such being the risk and difficulty with wooden ships, how much greater when the vessel is built of iron; the liability to error is increased to an alarming extent. Indeed, the most anxious trial that could befall a pilot or a sailing-master, when iron steamers first came into use, was to have charge of one from Plymouth to London. The vessels would go in any direction but the right; and he was a brave man who could venture to carry on in a fog. It was not at all unusual at sunrise to see the English or French shore right ahead, and the ship running direct for it, when she was thought to be making her fair course up channel. The compass was worse than useless: it was treacherous. We have heard some men declare, they could have navigated with less hazard had there been no compass on board at all.

The liability to error is in some cases practically recognized by the captains of steamers plying regularly from port to port. Hull to Rotterdam, for instance; they know that to steer south-southeast, or whatever the course may be, will not take them true to their destination; and, taught by long experience, they take a course a point or two more to the north or south, and fetch their port as accurately as a ferry-boat its landing-place. They have learned, moreover, that to steer precisely the opposite course in returning, will not take them where they wish to go; and here, also, they allow for deviation. The out and the home voyages are thus seen to require different expedients. After this, shall we wonder that the wrecks around the British coast alone, taking the year through, amount as has been said, to a ship and a half per day? In some years, it is more than double that number.

The Admiralty at length took up the subject, and appointed a "Compass Committee;" comprehensive enquiries were made; and the causes of error carefully investigated. These were more easily discoverable than the remedy: but science was brought to bear on the question, and, as we shall see, with beneficial results.

Many remarkable particulars came to light during the progress of the inquiry; and instances of neglect or indifference almost incredible. The rough-and-ready rule, "Keep all iron seven feet from the binnacle," which most mariners were supposed to recognize, was proved to be as little acted on by the navy, as "Early to bed and early to rise," &c., among people on shore. Iron tillers and capstans were not at all uncommon; and the disturbing effect of such a mass of metal, approaching to within two or three feet of the compass, had never been thought of. If the vessel had iron davits for the quarter-boats, the swinging of them inboard would make a difference of four or five points in the direction of the needle. The iron nails with which the binnacle-boxes were put together, would cause a similar error; and more than once, the lower part of the box was found to be used a closet, where iron bolts, and other sundries of the same metal, were conveniently stowed away. Surely wilful stupidity must have been the presiding genius over the makers of binnacles: how else can the use of any other than wood or copper fastenings be explained? In Queen's ships, the binnacles are now made without doors, to prevent the possibility of any idle sailor depositing in them his odds and ends of iron. An iron cistern, carried between decks near the stern, would produce as much disturbing effect on the compass as a solid cube of the same dimensions. The *Courageux* was lost on the rocks off Anholt, owing to the needle having been diverted two points by a stand of arms, placed on the half-deck below the compass. The addition of a large gun to a vessel's battery would make a difference. Compasses, too, were found to disturb each other when placed too near together; and the placing them too near was the common fault of merchant-ships. In vessels of the royal navy, the binnacles, where two compasses are carried, are now never fixed within four and a half feet of each other. When both are so liable to be wrong from causes above mentioned, they should at least be prevented from making one another worse.

Again: the error of a compass is not constant, especially in iron ships; it varies with the induced magnetism of the vessel, or with the changes in the permanent magnetism. As the ship proceeds on her voyage, so does the change take place; greatest in amount in the highest latitudes, and diminishing towards the equator. It is not the same in corresponding latitudes of the two hemispheres, and it differs according as the course is east or west. Nor is it the same in different parts of the same vessel: let a compass be placed near the stern, another amidships, another near the bow, and a fourth down below, each will tell a different tale. The question thus appears to be one of insurmountable difficulty—the complication of error too intricate for unravelment. How do ships ever find their way across the trackless waters?

The answer to this question will be to narrate, in few words, the principal means discovered and employed for correcting the multiplied errors already enumerated. Thirty years ago, Mr. Barlow, professor of mathematics at Woolwich, recommended the placing of an iron plate on board ship near the compass—the object being to counteract the attraction of the vessel by the attraction of the plate, and thus keep the needle pretty nearly in its true magnetic direction. This, which was never supposed to be other than an imperfect remedy, was fairly tried and kept in use until, in 1828, Mr. Airy, the astronomer-royal, after careful experiment, showed a magnet to be a much more effectual and reliable compensation than the iron plate. The method he proposed, was to place a bar-magnet in conjunction with a sheet of soft iron rolled as a scroll, at such a distance below the compass as would produce a deviation of the needle corresponding to that caused by the ship, and so neutralize one by the other. Afterwards, instead of the scroll, he introduced an iron chain in a box, as being more uniform in its magnetism. In plates, it has often been found that one part is weaker or stronger in its magnetism than the rest, by which its action is rendered irregular. Mr. Airy showed further, that a ship acts as a permanent magnet on the compass, and expressed himself confident in his proposed method.

On this point there has been, at times, much discussion: one party contends, that the only safe place for the compass is the top of the mast, far above all metallic influence; another, that as there is in all vessels, generally below the deck, a neutral point where the needle is not disturbed, the compass should be established on that point. Without entering into the merits of these and other questions which have been raised, let us see what are the measures adopted to know whereabouts is the north on board vessels of the royal navy.

It was by authority of the Compass Committee that the investigations of Mr. Airy and others were made. In 1836, they sent the late Captain Johnson to make trials and experiments on board the iron steamer *Garryowen* at the mouth of the Shannon, during which it was ascertained that the ordinary place for the compass was an "improper position" on board iron vessels; that the compass of the steamer in question could not be depended on; and that only by raising it to a considerable height above the deck, could it be made to work with anything like accuracy. In concluding his report, the captain suggested that in all cases a record should be kept of the position in which a ship lies with respect to the magnetic meridian while being built, as the permanent magnetism of the hull depends in great measure on that position.

The result of all this and other skilful researches is, that the compass is now treated by the navy as an instrument requiring as delicate handling as a chronometer; it had too long been treated with little more ceremony than the men's beef-barrel. The needles are made of the best clock-spring steel, well hammered, put together in compound plates of laminæ, and prepared with the greatest care for their important function. The compass-cards, instead of being imperfect rounds, roughly executed by the engraver, are true circles, printed after having been fixed to the mica plate by a chemical operation not liable to be affected by damp or heat. The bowl in which the card swings is made of copper, as this metal has the property of steadying the needle, of checking its numerous oscillations, without disturbing its directive power. The margin of the bowel is graduated by an engine, and not by hand; and an azimuth circle is fitted to each, so that at any time the compass can be checked by an astronomical observation, or it may be used for surveying purposes. The pivots on which the needle rests are of metal harder than steel; and a supply of spare ones, the points gilded by the galvanic process, is delivered to each ship. And, lastly, all the compasses and binnacles are made of one size and pattern.

So constructed, the compass becomes a standard; but it is not yet ready for use. It is sent to Woolwich, where a building has been erected and fitted up exclusively for the testing of compasses, and every portion of the instruments is most rigorously examined and compared: nothing is allowed to pass in the least degree doubtful. Then, at each of the royal dockyards, a compass room is built—all on the same plan—the shelves fixed in the line of the magnetic meridian; and on these the compass-cards are ranged two feet apart, with the opposite poles of the needles towards each other. Should any needle be found to alter, it is not remagnetised, but is at once rejected and replaced by a good one; and a deflecting apparatus is kept for the testing of all needles before use, the particulars of each being entered in a book. A closet is also fitted up on board ship, in which the compasses and nothing else are to be stored: it has shelves and cases so contrived, that the instruments can never be put away with the same poles towards each other, and the master keeps the key.

Suppose, now, that a ship has taken in all her guns, shot, shell, and iron of every kind, ready for sea; the compasses are then put on board, and the operation is performed by which the deviations of the standard are ascertained. We see repeatedly in the newspapers, announcement that a vessel has "gone up," or "dropped down," to Greenhithe, to have her compass corrected; and without this, all the means taken to secure exactitude would be ineffectual. A basin is best for the process; but it may be effected in a tideway at slackwater. The ship is placed so that by means of warps her head is

e turned in succession to each of the thirty-two oints of the compass; as each is arrived at, she kept steady for a few minutes, while the bear- ng of some object a few miles distant on shore taken with the standard-compass. When all e noted, the standard is carried on shore, and ne bearings are again taken out of the reach of ne attraction of the vessel; and in this way the eviations of the ship's compass on each point re ascertained, the amount of deviation being xactly the difference between the two sets of earings. All the facts are recorded in a book, nd thus the captain knows what allowance he as to make for compass error, whatever be the ourse of the vessel. Yet after all this, precau- ons are necessary: the Admiralty instructions equire that no iron shall come within seven eet of the compasses; the standard is to be the nly authority on board; and the binnacle-com- asses are to be frequently compared with it; bservations with the azimuth circle are to be aken repeatedly during a voyage, especially hould the ship enter the southern hemisphere, or then the deviation which was to the *east* in he northern, will be to the *west*. In this case, ew steering-tables must be prepared, by "swing- g" the ship to the thirty-two points, as at first. he needle is to be lifted from the pivot when- ver the guns are fired, to guard against injury o the delicate suspensions; and all the compas- es on board to be compared with one another very day at noon.

In all cases where the standard-compasses have een used, the result is satisfactory. The steamer *Vrgent* once ran in a fog from Milford Islands to iverpool, and hit the Bell Buoy at the mouth f the Mersey "to a fraction," as her commander eported. Captain Vidal surveyed by the new ystem the Azores in the *Styx* without accident he master of the royal yacht *Victoria and lbert*, after two years' experience, describes he standard as perfectly trustworthy; and says hat making the "necessary allowance," he ould steer a true course on any point of the ompass.

Here, then, is demonstration of the possibility f avoiding the fatal errors mentioned at the ommencement of the present article; and if ood for the navy, it must be good for the mer- hant-service. If the owners of vessels will but rovide themselves with proper standard com- asses, and require that they shall be used as rescribed by the Admiralty, we shall seldom ear of shipwreck from the compass indicating false course. Iron has of late years been so uch introduced into the construction even of ooden vessels, as greatly to increase the liabili- y to error, and explain how it is we hear more f casualty from that cause than in former years, hen more wood and less iron was used. A eavy responsibility rests on those who send ips to sea, neglecting the important precautions we have here pointed out. At the same time, it is proper to keep in remembrance, that the best compasses may be temporarily deranged by aurora borealis, or other atmospheric phenomena; and that consequently, all the common aids in good seamanship need to be resorted to by the commanders of vessels.—*Chambers' Journal.*

LIFE'S SUNNY SIDE.

Though Life's a dark and thorny path,
Its goal the silent tomb,
It yet some spots of sunshine hath,
That shine amid the gloom.
The Friend, who weal and woe partakes,
Unchanged, whate'er his lot,
Who kindly soothes the heart that aches,
Is sure a sunny spot.

The Wife, who half our burden bears
And utters not a moan,
Whose ready hand wipes off our tears,
Unheeded all her own,
Who treasures every kindly word,
Each harsher one forgot,
And carols blithely as a bird—
She too's a sunny spot.

The Child, who lifts at morn and eve,
In prayer, its tiny voice,
Who grieves whene'er its parents grieve,
And joys when they rejoice,
In whose bright eye young genius glows,
Whose heart, without a blot,
Is fresh and pure as summer's rose,
That child's a sunny spot.

There's yet upon life's weary road,
A spot of brighter glow,
Where sorrow half forgets its load,
And tears no longer flow;
Friendship may wither, Love decline,
Our Child his honor blot,
But still undimmed that spot shall shine—
Religion lights that spot.

THE ANGEL OF PATIENCE.

"Patience is the Key of Content."—Mahomet.

To cheer, to help us, children of the dust,
More than one angel has our Father given;
But one alone is faithful to her trust—
The best, the brightest exile out of Heaven.

Her ways are not the ways of pleasantness;
Her paths are not the lightsome paths of joy,
She walks with wrongs that cannot find redress,
And dwells in mansions Time and Death destroy.

She waits until her persecutor, Care,
Has lodged on foreheads, open, as the morn,
To plough his deep, besieging trenches there—
The signs of struggles which the heart has borne.

But when the first cloud darkens in our sky,
And face to face with life we stand alone,
Silent and swift, behold! she draweth nigh,
And mutely makes our sufferings her own.

Though with its bitterness the heart runs o'er,
No words the sweetness of her lips divide;
But when the eye looks up for light once more,
She turns the cloud and shows its golden side.

Unto rebellious souls, that mad with Fate,
To question God's eternal justice dare,
She points above with looks that whisper, "Wait—
What seems confusion here is wisdom there."

To the vain challenges of doubt we send,
No answering comfort doth she minister;
Her face looks ever forward to the end,
And we, who see it not, are led by her.

She doth not chide, nor in reproachful guise
The griefs we cherish rudely thrust apart;
But in the light of her immortal eyes
Revives the manly courage of the heart.

Daughter of God! who walkest with us here,
Who mak'st our every tribulation thine,
Such light hast thou in Earth's dim atmosphere,
How must thy seat in Heaven exalted shine!

How fair thy presence by those living streams,
Where Sin and Sorrow from their troublings cease!
Where on thy brow the crown of amaranth gleams,
And in thy hand the golden key of peace!

BAYARD TAYLOR.

COFFEE—CURIOUS HISTORY OF ITS USE.

Coffee is of Asiatic origin, and brought to the Occident by the Turks. They call it *cahveh*. Yemen, a province in Asia, is generally considered a place where the coffee sprung up. Certain it is that Arabian herdsmen of the desert of Al-Dshesira, approaching one evening the shores of the Euphrates, were the first to discover the enlivening power of coffee. Worn out as they were, after a tiresome journey through the desert, they were reclining beneath a coffee tree, and for pastime began chewing the beans. They soon observed that their weariness passed away, and left them fine-spirited through the night. Next evening they repeated their pastime, and it had the same effect. They were convinced that there was hidden and refreshing power in the coffee beans.

It was then introduced as a kind of medicine for relaxation, for which purpose it was roasted, ground, and boiled in hot water, in the manner we prepare coffee now. Consequent on the prohibition of wine drinking by Mahomet, the use of coffee soon became in extensive demand all over Arabia, Turkey, and Persia. From these countries coffee was introduced by the Venetians, in the year 1591, into Italy, to be used only as an enlivening medicine. At first they tried it with the leaves of the coffee tree, which was, however, abandoned, and they resorted to the coffee beans, and prepared it in the same manner as the Arabians. After a while it became a favorite beverage for dainty persons, and its importations from a foreign country rendered it in the eyes of the aristocracy of that period, desirable.

From Venice, coffee was introduced into England, France and Holland. The first public coffee-house was opened in London in the year 1652; a few years after, the second appeared in Paris, and a third in Amsterdam. Not, however, until the year 1692, was coffee known in Germany; it was imported from Holland already roasted. The first public coffee-house was established in Leipzig, in the year 1720, which, no doubt, is the oldest coffee-house in the world, as it is even at the present day a place of public amusement.

Two circumstances contributed principally to make coffee a general beverage in Germany; firstly, that coffee was exempted by the government from the taxes laid on beer and wine: and, secondly, the powers of coffee to produce an agreeable excitement without intoxication. These qualities made it the most agreeable beverage to ladies and business men. The Jews in Germany, known to be the most active merchants, became exceedingly fond of this enlivening beverage, and also the poets. It is a well-known story that the French poet, Rousseau, once on a visit to Voltaire, remarked to the latter that coffee was a poison. Voltaire replied, "True; but a poison which affects the health very slowly, as I have been drinking it for sixty years."

The greatest opponents to coffee drinking are the homœopathic doctors, who consider coffee as most injurious to the health. Indeed it is, to nervous people, particularly strong coffee; also to dyspeptics it may prove not digestible; but in the latter case its ill digestion arises from the impure milk which is mixed with it.

The French and Germans drink more black coffee than white, and take soon afterward a glass of pure cool water; and that custom is one which it would be useful to adopt in this country, as in this manner coffee is not even injurious to plethoric people, if they drink only a small quantity of it. It serves under this condition to aid digestion and enliven the spirits. To young people it is not so wholesome as beer-soup, which is used for them in Germany. And young ladies who wish to become as fleshy as the vocalist Alboni, must refrain from drinking coffee, and had better imitate the German in the use of beer-soup.

There is often added to coffee, roasted roots as that of succory or carrot, for instance, which diminishes its flavor. Roasted beans of cocoa on the other hand, are most healthy and palatable if mixed with coffee. The Turks add different spices, and the French pour rum in it; so do also the Italians and Germans; and they use the yolk of an egg instead of cream, which is commendable where there is no good milk to be found. Particular care is everywhere taken, except in this country, not to roast and grind the coffee before it is wanted for immediate use, otherwise it loses by exhalation the volatile oil which imparts such an excellent flavor to it.

The smoke of roasted coffee is one of the most powerful disinfectants. Coffee is also an antidote to poisons of opium, cherry laurel, and *intoxication*. It is also a preventive of costiveness. The consumption of coffee is from year to year increasing. In Europe alone, for instance, the importation in a period of ten years, that is, from 1818 to 1828, increased from one hundred millions to two hundred and twenty-five millions of pounds.

The coffee tree reaches a height of eighteen to ...enty feet, has with its branches a pyramidal ...rm, evergreen leaves, and is considered one of ...e most beautiful of trees. In the third year it ...elds three pounds of beans. In highest esti...ation concerning the quality, stands Mocha ...ffee from Arabia; next to it St. Domingo, ...va, and St. Jago de Cuba. However, one kind found more palatable in one country than ...nother, and different nations give preference to ...fferent kinds of coffee.

THE INCREASE OF POST-OFFICE FACILITIES.

It is now about a century since Benjamin ...anklin, then Postmaster General of the Colonies, ...t out, in his old gig, to make an official inspec...on of the principal routes. It is about eighty ...ars since Congress appointed him to his old ...fice, under the now independent colonies, and ...hen a small folio, containing but three quires ... paper, lasted as his account book for two ...ears.

These simple facts bring up before us, more ...rcibly than elaborate words, the vast increase ...n post-office facilities within a hundred years. ...or if a Postmaster General was to undertake ...o pass over all the routes at present existing, it ...ould require six years of incessant railroad ...avel, at the rate of a hundred and twenty-five ...iles daily: while, if he was to undertake the ...b in an "old gig," he would have the work of ... life-time before him. Instead of the small ...lio, with its three quires of paper, the Post...ffice accounts consume, every two years, three ...ousand of the largest sized ledgers, keeping no ...ss than one hundred clerks constantly employed ...n recording transactions with thirty thousand ...ntractors and other persons.

Even as late as the year 1790, the post-office ...cilities were a mere trifle, at least as compared ...ith the present time. There were, at that ...eriod, but eighteen hundred and seventy-five ...iles of post-routes, or about the same number as ...here are now in Oregon! and only seventy-five ...ost-offices. The mail was often a week between ...ew England and Philadelphia; a fortnight be...ween Boston and Savannah; and in the winter ...lmost as long in going between this city and ...ittsburg. Even in 1800, the post-office busi...ess of the whole United States was but little ...reater than that of Pennsylvania now. As late ...s 1810 there were but twenty-three hundred ...ost-offices, or only a tithe of the number there ...s at present; while the receipts were but little ...ver half a million of dollars, against six millions ...ow. In fact fifty per cent. more postage is paid ...t the present time, on newspapers and magazines, ...han was paid on letters, newspapers, and every ...escription of mailable matter in 1810. The ...reat impulse has been given since 1830. At ...hat period there were only one hundred and fifteen thousand miles of post-routes, whereas now there are nearly twice that quantity. Then there were less than nine thousand post-offices; now there are over twenty-three thousand. The last five and twenty years have, therefore, exhibited a progress, in this department of civilization, that is in advance even of the growth of the population, rapid as that has been.

A good many curious items are to be found in the post-office expenditure. We quote a few as the readiest method of showing how vast the transactions of the department are. Thus, there is paid, annually, for mail-locks, keys and stamps, nearly thirty-two thousand dollars; a sum equal to the entire outlay of the whole department in the year 1790. The stamped envelopes and postage stamps cost over fourteen thousand dollars; the mail bags fifty thousand; the blanks seventy-one thousand; the wrapping paper forty-one thousand. We think we can see Franklin's stare of astonishment, if he could rise from his grave under the old flagstone at Fifth and Arch streets, and travelling to Washington, not in his "old gig," but behind one of Norris' locomotives, see the three thousand ledgers, the one hundred busy clerks, and the enormous amounts paid for the "sundries," which he used to buy for a trifle.

It is by comparisons like these, that we realize what vast strides have been made within a century. Vague, general assertions of progress never have half the impression that facts such as we have quoted do. Franklin jogging along in the "old gig," and a railroad train rushing at sixty miles an hour—what a commentary on the difference between 1755 and the present.—*Ledger.*

A WONDERFUL FLOWER.

At the late meeting of the Natural History Society, at Newark, N. J., Dr. Isaiah Deck exhibited a wonderful flower. Its characteristics are that when dry it is shrunken and apparently dead, but when it is immersed in a glass of water for a minute or two, the upper petals or fibres of the head gradually swell and expand, and throwing themselves back in equidistant order, assume the appearance of a beautifully radiated starry flower, somewhat resembling the passion or sunflower; in this state it remains for hours sometimes, and it re assumes its original appearance, ready for similar experiments to be repeated *ad libitum*. Dr. Deck said it was presented to him by an Arab, to whom he had rendered a medical service. Dr. D. thinks it is of the species called the Star of Bethlehem and Rose of Sharon, which were much valued by the Crusaders.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The market for Breadstuffs continues exceedingly dull, and prices still lower. Shipping brands are offered at $8 50 per barrel. The sales for home consumption are limited within the range of $8 62

a $9 00 for common and select brands, and fancy lots at $9 00 a $9 50. Rye Flour continues very scarce, and it is wanted at $7 25. Penna. Corn Meal is held at $4 50 per bbl., at which the holders are firm.

Grain.—The demand for Wheat is limited, but prices are 2 a 3 cts. lower. Sales of 4000 bushels prime Delaware and Pennsylvania red at $1 75 a $1 76, and white at $1 90 a $1 91. Penna. Rye at 1 $10 a $1 12. Corn is scarce at 97c, afloat, Southern Oats at 40c per bu.

Cattle Market.—Arrivals at Torbert's Avenue Drove Yard, 400 cattle, 1000 sheep, and 50 cows and calves. Prices, from $9 to $11 for Beeves, $2 to $4 50 for Sheep, $2 to $4 for Lambs, and $25 to $65 for cows.

SHARON FEMALE SEMINARY will be re-opened for the reception of pupils on the 15th of Ninth month. RACHEL T. JACKSON,
9th mo. 1—4t. *Principal.*

FRIENDS' CENTRAL SCHOOL, BOYS' DEPARTMENT.—The Committee having charge of the School are gratified at being able to announce that they have secured the services of Aaron B. Ivins as Principal, whose long experience and success in teaching they think recommend him to the confidence of Friends and others.

The School will be opened on the *first* Second day in the Ninth month next.

The building, situated on a lot adjoining Cherry St. Meeting House, is airy and commodious, having been erected especially for schools. The main room will accommodate one hundred pupils; in addition to which there are suitable Class rooms, a Lecture room, and an Observatory.

This School has been instituted principally for the education of the children of Friends; when others are admitted, it is expected our testimony to simplicity will be properly regarded, and that the rules established for its government will be observed.

The pupils will be expected to attend the meetings for worship held at Cherry Street on Fourth days.

No pupil will be admitted for part of a term; nor will any be received under eleven years of age, without the consent of the Visiting Committee. The qualifications for admission will be, a capability of reading with facility in the reading books of the School, writing a legible hand, and having an elementary knowledge of Arithmetic, Grammar and Geography.

Lectures on Philosophy, Chemistry, Astronomy, and such other subjects as may be thought expedient, elucidated by suitable apparatus, will be delivered in connexion with the regular studies.

The year is divided into two terms of five months each, one commencing on the first day of the *Second* month, and ending on the last day of the *Sixth* month; the other beginning on the first of the *Ninth* month, and ending on the last day of the *First* month.* There will be two sessions daily.

The price of tuition is $25 per term for Class A; $20 per term for Class B; and $15 per term for Class C, *payable in advance*. No extra charge will be made for fuel, pens, ink and slate pencils.

School books (except blank books) will be furnished, for the use of which the following charges will be made. Parents or guardians may, however, furnish their own books if they so prefer.

Class A, including Astronomy,		$2 00	per term.
" A, excluding	"	1 75	"
" B, "	"	1 75	"
" C, "	"	1 50	"

If any book be unnecessarily damaged by a pupil, the Principal may assess such damage, and charge the same in addition to the above.

For instruction in the Languages and Drawing, separate classes will be arranged to receive those of the School who may desire it; for each of which an extra charge will be made.

For further information, application can be made to
AARON B. IVINS, Principal,
Residence, No. 551 Vine St.,
or to the following Friends:

Dillwyn Parrish,
S. W. corner Eighth and Arch Sts.
J. Wilson Moore,
No. 63 Spruce Street.
Jacob M. Ellis,
No. 7 N. 2d St. & No. 350 N. 7th St.
Ann A. Townsend,
No. 254 North Fourth Street.
Sarah S. Biddle,
No. 164 Arch St.
Deborah F. Wharton,
9th mo. 1. No. 130 Spruce St.

*There will be no school during the week of Yearly Meeting, or on the days of the Quarterly or Monthly Meetings held at Cherry Street.

WM. A. GARRIGUES will take a small number of lads or young men into his family the ensuing season to educate. For particulars address him through the Moorestown P. O., Burlington Co., N. J.
9th mo. 1—1t.

WANTED,—A young man, (with or without a family,) who is a good miller by trade. A Friend would be preferred, and liberal wages given. Address J. M. W., Barclay P. O., Whiteside Co., Ill.
9th mo. 1.

BYBERRY BOARDING SCHOOL FOR GIRLS.—The First Session of this School, which will be opened by Jane, Annie and Mary S. Hillborn, will commence the first Second day of the Eleventh month next, and continue twenty weeks.

It is located in a healthy and pleasant situation in Byberry, Twenty-third Ward, Philada., with easy and cheap access to the city twice a day by steamboat from Bickley's Landing, or by cars from Cornwell's Depot, either of which is about two miles distant. The course of instruction will comprise the usual branches of a liberal English education, with Mathematics and Drawing.

Every attention will be given to promote the health, comfort and progress of the pupils.

Terms.—For Tuition, Boarding and Washing, $60 per session, payable one-half in advance.

For circulars, direct to JANE HILLBORN,
Byberry, Pa

References.

Charles Stokes, Rancocas, N. J.
William Parry, Cinnaminson, N. J.
Charles Kaighn, Camden, N. J.
Charles Williams, White Marsh, Pa.
John Simmons, No. 437 N. Seventh St., Philada.
A. T. W. Wright, No. 604 N. Fifth St., Philada.,
Principal of the Normal School
8th mo. 4—4m. pd.

WANTED.—A Female Teacher to take charge of a School for Girls, under the care of Camden Preparative Meeting. For information apply to John Huen, Camden, Delaware, or to Wm. W. Moore, No. 100 South Fifth St., Philadelphia.

SEASONED LUMBER—constantly on hand and for sale by R. A. & J. J. Williams & Co.,
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EMARKS UPON THE KNOWLEDGE OF THE ONE LORD, THE ONLY TRUE GOD.

(Continued from page 372.)

As we cannot know the outward sun, but by s own light and influence, no more can we know od, but by his own immediate light and in- uence.

Whatsoever makes manifest is light. The light the sun manifests the sun, and the things of is world. The light of the Lord, that the ouse of Israel is called upon to walk in, and at only, can manifest God.

For this reason we are exhorted, "While ye ave light, believe in the light, that ye may be e children of the light." John xii. 36. And rther, as the influence of the sun will both arden clay and soften wax, so the internal lumi- ary, though it is powerful in the condemnation f those who rebel against it, is the joy and con- olation of those that love it. They rejoice in e increase of it. They walk therein; it is their ath. "The path of the just is as the shining ght, that shineth more and more unto the per- ct day." Prov. iv. 18. Now the just man's *ath* is his *way*, and his *way* is *Christ*; for Christ ays, "I am the way, and the truth, and the fe." John xiv. 6. Here we see that Christ, he light of the world, and the way of the righte- us, is truly that light which is the path of the ust. And though as the light of the world, or f the unregenerate, his shining in them, by eason of many clouds and obstructions arising rom themselves, may be very dim; yet whenever e come to walk in the light as the apostle ad- ises—whenever we take it for our path, our ay, it will immediately shine more and more; nd as we continue walking honestly therein, it ill increase in brightness, to the perfect day. r, as the great prophet Isaiah expresses it, "The light of the moon shall be as the light of he sun, and the light of the sun shall be seven- fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people." Isaiah xxx. 26. That is, it appears dim at first, like the moon, but as it is walked in, it not only increases to an equality, for clearness, to the light of the sun itself, but like the light that shined from heaven around the apostle, "above the brightness of the sun." Oh! how sweetly experience confirmeth these observations! Many cannot believe how bright the light shines in those who faithfully walk in it, because whatso- ever is not experienced is disputable. *They* do not know and experience, more than its glim- mering in themselves, or as it were its reflected or moon-light shining, because they have not taken it for their pathway through life; have not given up to walk in it; and being unwilling to believe they do not know as much, or see with as much clearness as others, they ignorantly judge the real experience of those, who in this respect know manifold more, and see more clearly, than they have attained, or can attain to, whilst they thus rebel against the light, to be an idle notion, or the effect of imagination; whereas nothing is more certainly and really known, than what is thus known in the light of the Lord.

How would the sage philosopher despise the ignorance of a *blind* man, who, because he could not see the sun, nor those many objects which it manifests, would obstinately maintain, that neither the sun, nor any of those objects have an existence, but in the imagination of those who pretend they see them! And yet just as much and as loudly does this very philosopher, in the exultation of his own sufficiency, proclaim his own ignorance of divine things, whenever he judges the experience of those, who are livingly acquainted with them, to be only imaginary. As sure as *he* can be that he really does see the sun, and the objects it discovers to him, so sure are those who walk in the light, that they really do see and know it, and the objects which it alone makes manifest; and they have as substantial ground to mourn over *his* ignorance, blindness, and unbelief, as he has to despise the like, in the outwardly blind man!

"How oft is the candle of the wicked put out?" Job xxi. 17—put out in them who, while the light shineth, do thereby gain some real though small knowledge of God, of his will, and their own duty, but will not submit to it, and so "glorify him not as God." The natural conse-

quence of their rebellion against the light, is, "they know not the ways thereof, nor abide in the paths thereof." They become "vain in their imagination, and their foolish hearts are darkened;" thus it is by disobedience that their candle is put out; and now they are just in a fit disposition, in this state of darkness and blindness, to be puffed up, and to profess themselves wise, with those in the text, whose hearts were so darkened, that they became fools. These not abiding in the path of the light, not knowing the way thereof, nor where or with what clearness it leadeth those who do so abide and know, can ridicule this living substantial testimony, as a matter of enthusiasm and imagination. "They are not afraid to speak evil of dignities," and to scoff at things they know not, when if they knew the reality of that knowledge and experience, which is only in the light, and had the fear of the Lord before their eyes, they would not dare to speak lightly of it, nor presume to ridicule it, or call it in question.

But blindness and ignorance have ever most confidently opposed and absolutely denied those truths, which require real knowledge and experience to be clearly settled in. How roundly and boldly do the ignorant deny the truth of the solar system; perhaps for no other, and pretty certainly for no better reason than that of the Indian, that if the earth turned round, the succatash would fall out of his kettle. Here the philosopher may smile, and please himself with the innocent ignorance of the untutored native, even while he is building up in the rejection of truths as well founded and as certainly known to be such, as any respecting the solar system, and building himself up too, by arguments altogether as futile as the poor Indian's.

Now let me ask this philosopher, dost thou certainly know, or art thou clearly settled and firmly established in any truth, which ignorance denies to be such? I doubt not but thou art. Well then, canst thou not readily suppose, others may have as full assurance of things that thou art ignorant of? Or wilt thou, because thou knowest a little, restrain wisdom to thyself? Believest thou not, that the world by wisdom knows not God? Hast thou not read of Christ's manifesting himself unto his followers, in a degree that he would not manifest himself unto the world? He surely does so in our day, and thou has no better grounds to gainsay it, than the Indian had to deny the revolution of the earth. Thy modicum of learning and knowledge, no more constitutes thee a competent judge in divine things, than the Indian's notions and reasonings could make him a philosopher or astronomer. Thy wisdom is that very thing that God determines to hide divine things from, though he reveals them unto babes. Indeed, in regard to many natural truths, it is not only what is commonly deemed ignorance and rusticity, that opposes and has opposed them; the wise and learned have made the most objections of any, to certain truths, unquestionably ascertained. What a noise did the great wisdom, and learning, and religion of this world make, against the doctrine of the antipodes, on the first discovery thereof! Was it not considered to be an unphilosophical and even heretical notion? Did not learning and reason, (so esteemed,) level against it, and against the sagacity that discovered it, all their weapons? Did not professed zeal for the glory of God and honor of religion, exclaim against it, with all the eloquence of bigotry and superstition? And might not many other instances be adduced, wherein great learning and capacious natural endowments have conspired together, in rejection of, and the most zealous opposition, to some of the most ingenious discoveries, which the most enlightened sons of science have ever made, in natural philosophy, in astronomy, hydraulics, anatomy, medicine, &c. &c.

Hence, if it be possible, let the wisdom of this world learn not to vaunt; let philosophy acknowledge her proper limitations; let all human penetration perceive, and with due humiliation on all occasions allow, that all rational ability is finite. Man is a very short-sighted being; the tree of knowledge seems to be his delight, and yet in the midst of exultation, and when he just begins to imagine he has almost explored the secret spring of nature, and found out her most hidden properties, motions, and causes, he is, in many respects, still wrapt in ignorance and error, still involved in deception and uncertainty; still blunders on, though with ever so great confidence and assurance, through a labyrinth of perplexity and confusion. Some few truths, and perhaps very few, he is indeed at length enabled to investigate, and to settle with tolerable clearness and precision. But, alas! how many more escape his observation and elude his utmost exertion, his deepest penetration! How then shall this frail child of the dust, by all the exercises of such contracted and fallible abilities, attain to the knowledge of God, or acquaint himself with the infinite Jehovah? Indeed he can never, by thus searching, find him out, or by all his reasonings unveil, or approach his presence; and yet our happiness depends upon knowing him. "Acquaint now thyself with God, and be at peace." Job xxii. 21. Oh! this is the proper work, the true wisdom and dignity of man! But this is only attained to in silence and inward attention. Hence he himself, who knows how he must be revealed to us, in great condescension points out the way; and, with all the goodness and authority of heaven, invites and enjoins our observance of it, saying, "Be still, and know that I am God." Psalms xlvi. 10. He well knows this is the way for us to hear distinctly, so as to understand and improve, by the still small voice wherein and whereby in the shinings of his own

light, he reveals himself to the attentive soul. And as he knows this is the way whereby he is known unto, and so exalted in man, he immediately adds to the foregoing injunction of stillness, the following promissory and glorious assertion: "I will be exalted among the heathen, I will be exalted in the earth." Indeed hereby it is, that his exaltation comes to be effected in us. For coming, through this stillness, to know that he is God, there is such infinite goodness, purity, and perfection thereby discovered in him, that all that is creaturely bows before him, and he is exalted over all. But those who will be forming images of him, in their own ideas, and falling down in adoration before an image of their own fabricating, the work of their own hands, are by him in just judgment left to the chambers of their own imagery; and his exaltation over all in them, as to a sensible experience in life, power, and government in their souls, is thereby prevented; for "he will not give his glory to another, nor his praise to graven images," however refined, embellished, or specious in speculation, the image thus formed may be.

An image has no life. And what passes current, among many Christian professors, for the knowledge of God, being but an image formed in the mind, by the willings, runnings, and conceivings of the creature, in the exercise of that wisdom which knows him not, which cannot know him, and which has, in all ages, been toiling in vain, hewing out cisterns, and forming creeds and conclusions respecting him, which have darkened counsel with words, thoughts, and reasonings, without knowledge: therefore, it is, that what thus passes for the knowledge of God, *has no life in it.*

Oh! the absurd conclusions and assertions, which this wisdom has, with great confidence, through ages, been endeavoring to establish as truth,—in particular respecting God! Hence what massacres, what rivers of blood have flowed, because conscience was too much alive and awake in thousands, to allow them to subscribe to opinions and systems, which they could not believe; indeed, which could not possibly be true. How has learning, good sense, and even religious sincerity, been shamefully debased in the attempt to reconcile the most glaring inconsistencies, in regard to what is called the trinity, predestination, transubstantiation, and many other abstruse subjects! What shifts and artful evasions; what perversions of scripture, reason, and common sense, have multitudes descended into, who, but for this foolish zeal for establishing and enforcing doctrines and systems without a foundation, or none but a sandy one, might have shined, had they attended to the light that makes manifest, as stars in their day and generation!

All this toil, labor, and imagery is the direct opposite to that stillness, wherein God is known and exalted over all in man. And as sure as the true stillness leads to this real knowledge and exaltation, the opposite, willing and running, framing systems, and hewing out cisterns, in the dark conceivings of man, will lead to, and land in confusion, contradiction, and idolatry.

Cease, therefore, thou who desirest the knowledge of God, and of his will concerning thee, from all expectation of attaining it, but by the revelation of his spirit that is in thee—by the openings of his divine light. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." 2 Cor. iv. 6. This is the only possible way of knowing him, or his glory, or knowing thy duty to him; and it is clear by this passage, that he really does cause his light to shine in the hearts of those who have not received this knowledge, for this shining is here expressly declared to be, in order "to give the light of the knowledge."

There is this light shining in the hearts of thousands, "as in a dark place," "and the darkness comprehendeth it not." John i. 5. It shineth in order to make *manifest*, and if attended to, will more and more reveal the will of God, and give the knowledge of his glory; and when this is obtained it affords a very great increase of light; hence it is called "the light of the knowledge of the glory of God." This knowledge of God and increase of light, could not have been attained, had not God first shined, by his light, in our otherwise dark hearts.

It is preposterous to suppose the light is the privilege of believers only; for none could ever have been believers, had not the light *first* shined to give knowledge, as the text plainly showeth. Hence the propriety of our Saviour's injunction, "While ye have light, believe in the light, that ye may be the children of light." John xii. 36. He knew there was no other way for them to become children of the light. He did not tell them, ye are the children of light and therefore you have the light, but pressed it upon them, who were not yet children of it, for their own souls' sakes, to believe in the light, which they had previous to their being children of it, in order that they might become such.

(To be continued.)

MAKE A BEGINNING.

The first weed pulled up in the garden, the first seed put in the ground, the first dollar put into the savings bank, and the first mile travelled on a journey, are all important things; they make a beginning, and thereby a hope, a promise, a pledge, an assurance that you are in earnest with what you have undertaken. How many a poor, idle, hesitating, crying outcast is now creeping and crawling his way through the world, who might have held up his head and prospered, if, instead of putting off his resolutions of amend-

ment and industry, he had only made a beginning.

For Friends' Intelligencer.

Respected Friend, W. W. MOORE,—If thou shouldst think the following discourse of an Indian woman, suitable for the columns of the Intelligencer, it will be gratifying to a subscriber. It was delivered in the presence of Christopher Healy and John Comfort, who were on a religious concern, and had visited them; being in attendance at the time among the Brother Town Tribe of Indians, several of whom were in the practice of meeting on First and Fifth days to perform divine worship. They have no regular preacher, but if any one feels to speak anything, they do so; they say they think it right to speak as the spirit gives utterance. At one of these meetings, held on First day, Gracy Tokus delivered the following discourse, 7th mo. 3d, '43.

She said, "I feel a little in my heart; not that I feel myself worthy: I am a poor unworthy wretch, and if I could feel my conscience clear without, I would not open my sinful mouth before the Lord's servants. But I seem to hear the language Mary did, 'The Master is come and calleth for thee.' It seems a great thing for such a miserable creature as I am to take this language into my sinful mouth, but the bread of life has been broken in my soul this day, there is such a power in the resurrection power of life. This dear servant has been favored to preach the Gospel with such power as to raise my poor soul to life; but O! let me tell you it is an undeserved privilege to such a poor creature as I am; it is all of the Lord's mercy and goodness, and my heart doth bless him for it. Who would have thought that the great Master would send his servant this long distance unto this dispersed people, to preach the Gospel in the resurection power of life? But thanks be to the Lord for this undeserved mercy, and though I feel like a poor creature, I can say to you that accompany this father in the Gospel, that I pray the Lord that he may give you a double portion of the spirit that falls upon this dear servant, and that he will protect and take care of you so that you may return in safety to your dear families, and all you have left, that twines round your hearts like strings; and I have no doubt but the Lord will reward every one of you dear friends who have found in your hearts to come with this dear minister into this despised part of the land. The Lord is abundantly able to keep and preserve you and all you have left for his sake, and I believe He has crowns in store for every one of you that He will place upon your heads; and I desire you may be faithful to perform services wherever He may send you. And I wish to ask one favor of you, that when you return to your friends and brethren at home, that you would give my best love to them in the fellowship of the gospel we have had preached this day. Tell them a poor unworthy Indian sister wishes and prays for their prosperity and advancement in the truth, and that they may be obedient and faithful to their Master in whatever he makes known to them and requires at their hands; and that in their seasons of divine favor they would remember this despised part of the land."

8*th mo.* 10*th*, 1855.

GIFT FROM AN ABBESS TO HER NUNS.

(Continued from page 377.)

Esteem for God.—Perfect Religious.

The device of the perfect religious is that of St. Paul, "and I am Christ's." His by creation, his by redemption, his by adoption; and his too by a deliberate choice, and voluntary self-dedication of mind, of heart, of soul, and of spirit.

To *him* therefore she is sensible she owes a full and unqualified obedience. To *his* will, she looks as her law; to his voice she listens as to her guide; and his favor and salvation she alone trusts in as her shield; and desires, as her exceeding great reward. Him she regards with the profound reverence due to the sovereign Creator; him she adores as the object of her supreme love, who first loved her, and gave himself for her. To his stripes she looks for healing; on his all-sufficient sacrifice she depends for mercy and a perpetual atonement as her great Redeemer; and on the teachings of his spirit does she wait continually in the secret of her heart, as the eyes of an hand-maid on her mistress, for her guidance. She knows the voice of the good Shepherd as a convincer of sin, a reprover, and a comforter. He first taught her heart to call Jesus, Lord; to his small voice of truth and holiness she attentively listens as her progressive guide into all truth. Thus she may be said to carry about with her an experimental sense of the verity of the triune Jehovah. God is continually before the eyes of her heart. The Christian's God, He who reveals himself not only as the Almighty Creator and universal Father; but as the man of sorrows, and the prince of peace; and as the wonderful, the counsellor, *the light which lighteth every man that cometh into the world;* that great light, which whosoever followeth, shall not walk in darkness, but shall have the light of life; and which whosoever looks at with a single eye, his whole body shall be full of light.

She who has thus set God before her eyes, will of a truth prefer him before all things. All creatures will become to her as though they were not, as to any final and independent place in her affections. So that she may truly address the Lord in the language of the inspired psalmist,

"Whom have I in heaven but thee, and there is none upon earth than I desire beside thee."

When God first vouchsafed to speak to her heart by his grace; it answered through the same grace, "Here am I, Lord, what wilt thou have me to do? Speak, Lord, thine hand-maid heareth." Assuredly believing that she had henceforth no other business on earth, but to listen to his word, and execute his will. That holy will which he reveals to his children, not necessarily by miraculous interpositions, but by the testimony of his written word; the internal voice of his living word; and the ordering of his providence in the circumstances in which he has placed her.

And because these are the triple voice by which it has pleased the universal Father to make known his will to his frail creature man, she assiduously applies herself to study and understand the first; to listen with fidelity to the second; and faithfully and cheerfully to conform herself to them all.

Having in obedience to the will of God chosen the religious society and family in the good Shepherd's vast fold, in which she apprehends she is called to abide, she thenceforth considers its rules as the manifestation of God's will concerning her, in the little details of life. Having embraced her order, and the peculiar post and office she there fills, through obedience to divine requirings; so *having* done this, she looks upon all the regulations and duties attached to them, though ever so apparently minute, with respect; as appointed for her by God himself, and she therefore endeavors cordially to submit herself to them all; fulfilling the most minute with fidelity to him; and aiming rather at assiduously scrupulous fidelity in the common path she finds established, than at hastily chalking out an extraordinary one, from the fervor of nature and imagination.

True religion, and true humility, are known rather by very uncommon faithfulness in executing common duties; than by choosing an eccentric way, and ill maintaining it.

Poverty of spirit, is much more evinced by a cordial conviction that we are only equal to the common path, in which it has pleased infinite wisdom and love to place us, than in that inflated and false notion of our own strength, which deludes us to adopt a course far beyond our real calling.

The perfect religious having chosen her part in a reverend fear of God, and after waiting upon him to teach her where he would have her to be, does not willingly cavil at petty human imperfections, either in the religious service of the society which she has entered, nor in the duties of her post, the requisitions of her superiors, the conduct of her associates, or the regulations of her order. Having consulted the divine counsellor in the choice of her habitation, she considers the advantages and disadvantages, the goods and evils, the temptations and the helps, arising out of them, as the particular appointment of providence, respecting her. Hence she faithfully submits herself to the yoke, and cheerfully takes up the cross, even in the least things; applying herself to use them with fidelity, and to wait upon God to renew her strength, and to supply her with that grace, which will enable her to profit, not only by the helps, but by the temptations, hindrances, and difficulties, by which, in his appointment, he has seen it meet her faith should be tried. On this account it is, that although she prefers waiting immediately upon God, to any other thing in the world, and although there is no pleasure she would not immediately sacrifice, to spend the time in his holy sanctuary; yet she does not repine, when illness, or other duties allow but of a short time to spend in prayer, or permit her, for a time, less frequently to attend the divine service. She is thoroughly convinced, that the Lord to whom she has fully committed herself, is indeed a *faithful Creator;* and hence she feels fully satisfied, that his wisdom best knows when to appoint her times, whether to *speak to him*, or to *work for him*, whether to go forth from his presence amongst men, or to return to his immediate presence, and wait in the silence of all flesh, for his holy teachings.

Imperfect Religious.

The grand source of all the errors of the *imperfect* religious is a divided heart.

She does not indeed willingly indulge in sinful desires, but she allows herself lawful desires as objects of attachment. Hence, while she faintly wishes for God, she ardently follows after other goods beside him; and whilst she would deprecate incurring his heavy displeasure, she has very many other dreads, beside displeasing him. She in word and in superficial feeling, acknowledges God as the sole author of every good and perfect gift; but she suffers her natural affections to become so absorbed in the gifts, as often to draw them wholly aside from the giver.

Thus her affection for divine things is like a delicate plant, close to which many weeds and wild flowers have taken root; they do not perhaps appear by any means of a poisonous nature; yet they gradually, but effectually, draw away the moisture, rendering it weakly and languishing, and as *they* gain strength, they often overtop and smother it.

The Imperfect Religious would not indeed willingly run immediately counter to the letter of the divine commandments, and rush into known sins, as the horse to the battle. But then she cannot say in the sincerity of her heart, "Lord, what wilt thou have me to do? Speak, Lord, for thy servant heareth." On the

contrary, she dreads entering too closely into an examination of her own heart, or waiting to listen too attentively to the still small voice of the divine witness, lest her conscience should become disturbed, and lest hearing it too distinctly, she should feel compelled to give up some portion of her creaturely attachment to objects which she wishes to flatter herself are lawful, and be obliged to increase in zeal and diligence, where she is remiss, or take up some cross to which she is indisposed.

Thus the variety of objects of complacency in which she indulges herself as ends, become the fruitful means of really distracting and dissipating her heart from God, her final good. Oftentimes, indeed, she attends with real fervor and pleasure the preaching of the word, reading the Scriptures, or the holy sacraments; but then it is not from the fulness of one permanently abiding sentiment and established affection of the heart. The love of God only takes its turn amongst her other loves. The omnipotent, and holy, and ever-blessed Creator, is placed on the same rank with the frail creatures, the works of his hand, which alternately occupy her. Thus, whilst she wishes, with a vague and general intention, on the whole to serve God, she is in fact so often dissipated, by what are truly in themselves lawful objects, that she *really* lives half her time a practical atheist, without God in the world. She may be compared to a person whose habitual existence is passed in a deep lethargy, with a few occasional gaspings to inhale the breath of heaven—a few momentary awakenings to light and life.

The imperfect religious accustoms herself to consider some things as lawful, and others as unlawful; but she forgets that all become unlawful which are not done to God, and that, as whether we eat, or whether we drink, all is to be done to the glory of God, so the most necessary actions, and the most urgent duties, if we forget him, only become a means of dissipating the heart, without affording a hope of awakening the conscience.

Hence, though she may be said frequently to *visit* God, she can never be said *abidingly to dwell* with him. She indeed follows the routine and established rules of the religious society to which she belongs. With them she attends divine worship and sacred ordinances; with them she adopts unworldly language; and, in common with them, too, she assumes a religious dress. But she forgets that the *common* rules of a religious society are established for persons called to walk, *not* in a *common* or *low* spiritual path. To enter that society, she made profession of a highly spiritual vocation; and when her negligence has suffered that holy spirit of faith by which she made profession to be in measure quenched; whilst she vainly imagines she does well, in conforming to the letter of her rule, she is in *reality* lying to the Holy Spirit. The plainness of speech of her order, is a sacred pledge given by every individual adopting it, of that *truth in the inward parts* which should dwell within, and of the Christian simplicity of intention, godly sincerity and gentleness, which should characterize their intercourse with men. Her religious dress, though a silent, is yet a daily outward act of profession, that she aspires after a complete internal as well as external renunciation of the world and the things of the world. Her attendance seven times a day on the service of the Lord, is a declaration that it is *truly* and *unfeignedly* the desire of her heart to wait upon him in the secret of her soul. Her part in assemblies for the business of her order, are in the eyes of God and man a public profession that it is her wish to conduct all her own external concerns as in the presence of the Lord, under his immediate guidance, and by the pure and holy light of his Spirit. . . . .

Thus whilst the imperfect religious vainly flatters herself she is in safety, because she does not openly abandon her rule, she is inwardly an abomination to God, for drawing near to him with her *lips*, and by an *outward* profession; whilst it gives her *no concern* that her *heart* is really far removed from him.

She indeed observes and copies the usages established amongst the excellent in her society; and she vainly flatters herself because her dress, her address, her attendance on worship and on chapters of business, exhibit a form in common with theirs, that she is like them; forgetting that God looks upon the *heart*, and that whilst she is anxious to preserve the religious forms of her order, she ought to bestow a doubly strict scrutiny on the yet far more important inquiry, whether she lives in the enjoyment and exercise of that grace which, in her own individual case, renders those acts of outward profession a *true* and *genuine type* of her interior.

For Friends' Intelligencer.

"Line upon line, precept upon precept." This is a quotation with which we are familiar, and it is used in allusion to the multiplicity of concerns and of good counsel, which we often have in our meetings for business; especially our Yearly Meeting, when we have been sometimes reminded that "when a cup is full, it will hold no more." I recently heard of a short, comprehensive sermon, preached by Aden T. Corey, near the conclusion of New York Yearly Meeting, some years since, when, after there had been much good counsel given, he summed up all in these words: "Dear hearts, let us try to do all the good we can, and as little harm as we can, and then it will be well with us. Dear hearts, let us try."

Another exemplification of "line upon line," was given in the case of a preacher in our

Society, once living in Philadelphia, who repeated the same exhortation until it became tiresome to his hearers, and one asked him why he always delivered the same message. He replied "they had not yet learned that lesson; when they did, he doubted not his Master would give them another."

MALE AND FEMALE SCHOOLS.

Some experience and long observation has convinced us that, for a very considerable portion of education, or what may be appropriately termed "School life," the sexes ought to be instructed together. The sexes are born in the same family. Their union in the marriage relation is their allotment for a long journey; and this indication of nature, and this destiny of their existence, both argue strongly for their being trained in company, accustomed to associate together under the control of authority, and to have their minds mutually taught and attempered in life's formative period.

On this point we are pleased to present the sentiments of a distinguished lady, premising that if we were subjected to the necessity of sending our children to boarding schools, away from the sweet influences of home, we should by no means wish to have the institutions separate.

School Life.—"I am convinced from my own recollections, and from all I have learned from experienced teachers in large schools, that one of the most fatal mistakes in the training of children has been the too early separation of the sexes. I say has been, because I find that everywhere this most dangerous prejudice has been giving way before the light of truth and a more general acquaintance with the primal law of nature, which ought to teach us that the more we can assimilate on a large scale, the public to the domestic training, the better for all. There exists still, the impression—in the higher classes especially—that in early education, the mixture of the two sexes would tend to make the girls masculine and the boys effeminate, but experience shows us that it is all the other way. Boys learn a manly and protecting tenderness, and the girls become at once more feminine and more truthful.

"Where this association has begun early enough, that is, before five years old, and has been continued till about ten or twelve, it has uniformly worked well; on this point the evidence is unanimous and decisive. So long ago as 1812, Francis Horner, in describing a school he visited at Enmore, near Bridgewater, speaks with approbation of the boys and girls standing up together in the same class; it is the first mention I find of this innovation on the old collegiate or charity school plan—itself a continuation of the monkish discipline. He says, 'I like much the placing of the boys and girls together at an early age; it gives the boys a new spur of emulation.' When I have seen a class of girls standing up together, there has been a sort of empty tittering, a vacancy in the faces, an inertness, which made it, as I thought, very up-hill work for the teacher; so when it was a class of boys, there has been often a sluggishness, a tendency to ruffian tricks, requiring perpetual effort on the part of the master.

"In teaching a class of boys and girls, accustomed to stand up together, there is little or nothing of this. They are brighter, readier, and better behaved; there is a kind of mutual influence working for good; and if there be emulation, it is not mingled with envy or jealousy. Mischief, such as might be apprehended, is in this case far less likely to arise than where boys and girls, habitually separated from infancy, are first thrown together, just at the age when the feelings are first awakened and association has all the excitement of novelty. A very intelligent schoolmaster assured me that he has had more trouble with a class of fifty boys than with a school of three hundred boys and girls together, (in the midst of which I found him,) and that there were no inconveniencies resulting, which a wise and careful and efficient superintendence could not control. 'There is,' said he, 'not only more emulation, more quickness of brain, but altogether a superior healthiness of tone, body and mind, where the boys and girls are trained together till about ten years old, and it extends into their after-life. I should say because it is in accordance with the laws of God in forming us with mutual dependence for help from the very beginning of life."

HOME POLITENESS.

Why not be polite? how much does it cost to say, "I thank you." Why not practice it at home? to your husbands? to your children? your domestics? If a stranger does you some little act of courtesy, how sweet the smiling acknowledgement! if your husband, ah! it is a matter of course; no need of thanks.

Should an acquaintance tread on your dress, your best, very best, and by accident tear it, how profuse are you with your "never minds, don't think of it, I don't care at all;" if a husband does it, he gets a frown; if a child it is chastised.

"Ah! these are little things, say you. They tell mightily upon the heart, let me assure you, little as they are.

A gentlemen stops at a friend's house and finds it in confusion. He don't see anything to apologize for,—never thinks of such matters. Everything is all right—cold supper, cold room,

crying children—perfectly comfortable. Goes home, where the wife has been taking care of the sick ones, and working her life almost out. Don't see why things can't be kept in order—there never were such cross children before. No apologies accepted at home.

Why not be polite at home? Why not use freely that golden coin of courtesy? How sweetly they sound, those little words, "I thank you," or "you are very kind." Doubly, yes, thrice sweet from the lips we love, when her smiles make the eye sparkle with the light of affection.

Be polite to your children. Do you expect them to be mindful of your welfare? to grow glad at your approach? to bound away to do your pleasure before the request is half spoken? Then with all your dignity and authority mingle politeness; give it a niche in your household temple. Only then will you have learned the true secret of sending out into the world really finished ladies and gentlemen.

What we say, we say unto all—be polite.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 8, 1855.

We have hitherto refrained from noticing the Wheeler Slave Case, and the part which Passmore Williamson acted in the liberation of the three slaves, who, by our laws, were entitled to their freedom. It is to be presumed that almost every reader of this periodical is familiar with the details of the judicial outrage, which has consigned an upright and peaceable citizen to the walls of a prison, during the pleasure of one man, who occupies the position of a Judge in the District Court of the United States. This fact, connected with the difficulty of condensing a history of this important case within our narrow limits, has been the reason of our silence.

When we see the alarming inroads which the slave power is making, and the efforts of the government to sustain the institution of slavery, not only within its present limits, but over the free states of the Union, it may well cause us to tremble for our liberties.

A few days since, the counsel of Passmore Williamson applied to the Judges of the Supreme Court of Pennsylvania, for a writ of habeas corpus, enforcing the application by able arguments, delivered before a full bench of the Court. No answer has yet been received, and the prisoner and his friends must patiently await the issue between the Federal and State authorities.

It is well known, that Passmore Williamson and six colored men have been indicted for riot and assault and battery on John H. Wheeler. The trial of the colored men occupied nearly five days, and on Second day, the 3d inst., the Jury agreed upon their verdict acquitting all the defendants except two, who were declared guilty of assault and battery.

During the progress of the trial, Jane Johnson, the colored woman and former slave of John H. Wheeler, testified in the case, and it is alleged that an attempt was made to arrest her by the United States Marshal. This was promptly met by Judge Kelley, who protected the woman in her legal right to freedom.

We lay before our readers, a synopsis of the remarks of Deputy Attorney General Wm. B. Mann, and the charge of Judge Kelley, as reported in the daily papers.

In the latter, the law is fully sustained, which denies the right of the slave-holder to bring a slave upon the soil of Pennsylvania, without conferring upon him the boon of freedom.

THE WHEELER SLAVE CASE.

In the Court of Quarter Sessions, on Saturday, Wm. B. Mann, Esq., on behalf of the State, concluded the case of the colored men, whose case occupied the greater portion of the week.

Mr. Mann said he did not deem it necessary to call Williamson for trial, because he was not in a condition to be tried, although had it been advisable to do so, he, Mr. Mann, could have called him. Our community has been cursed with riots, ending in murder and bloodshed, so that we associate with the name of riot extreme terror. We must not sanction violence, for the favorites of to-day may be the down-trodden of yesterday. Pennsylvania law provides an appropriate remedy for all injuries—no injury can be done without redress.

Mr. Mann defined and illustrated what constituted a riot. When the hand of violence is once in motion, no crime is too great for commission. We have laws for all, white or black, bond or free—and we mean to administer them in court—there is manliness enough in the jury box to do this. A riot may be a very small affair or a very terrible one. If these men did actually commit a riot, I ask you, gentlemen of the jury, to say so. The motives of the parties is not in question, the inquiry is, did these parties, or any of them in concert with each other, in a tumultuous manner, lay hands violently upon Col. Wheeler.

The boat was in Pennsylvania—the admiralty jurisdiction we do not know anything of. We won't invade the jurisdiction we have ceded to

the United States, but we will execute our own laws. The tendency of all central government is to encroach upon rights, and Pennsylvania is jealous of her rights. Every true man in this country holds the Union of these States as paramount to every thing else on earth. It cannot be dissolved. The gentleman was most impressively eloquent upon the subject of the Union and its blessings.

The woman was a free woman, free as I am, or you of the jury are—the Act of 1780 was again alluded to, and the time of its passage referred to. The moment our fathers saw the rainbow of hope, (after the recognition of the independence of these colonies by France,) they passed the Act of 1780. The District Attorney read the preamble of the law, and praised the Legislature of that day for the wisdom and justice of its action.

Mr. Mann spoke at length upon the construction of the law and the repealing Act of '47, and stated the law to be that a man had no right to hold his slaves even while *passing through* Pennsylvania, or of holding them at all, even for the shortest time, in this State.

It would be a disgrace to Pennsylvania to treat Jane Johnson as any other than a free woman. Upon the question of conflict of jurisdiction, Mr. Mann remarked, upon the statement made by some officer outside of the Court, on the occasion of Jane's giving testimony in this case, that he was bound to take her when she got through with her testimony.

He said it was in bad taste, to say, the least of it. The counsel paid a high compliment to Col. Wheeler, for his forbearance and conduct in the whole matter.

The men had the right to speak to Jane on the boat, and Col. Wheeler had the same right to reason with her.

Mr. Mann commented at some length upon the testimony, and argued against the taking of any one witness as a guide in the case. The whole testimony must be taken together. After showing a discrepancy in Mr. Sandgran's testimony, he slightly reviewed Jane Johnson's evidence—leaving the credibility to the jury. He again commended and defended Col. Wheeler. No discredit can be cast upon Col Wheeler for remaining here to testify before a Pennsylvania jury. Even if the government of the United States had allowed or told him to remain, it was courteous and right in it to do so. The Colonel, he said, I commend to you as an example of moderation, prudence, coolness and forbearance.

These defendants are not to be trusted with the administration of law in Pennsylvania. They could have got a writ from any alderman, and had it served upon Col. Wheeler by a proper officer of the Commonwealth, and need not have used force.

The only principle in the case is, whether we will keep to our laws, and not substitute the violence of a self-acting body of men for their peaceful operation.

Mr. Mann asked the Jury to decide this as they would any other riot, without feeling or favor, according to the weight of the evidence and by the truth.

Judge Kelley charged the jury. The following is a brief synopsis of his charge.

Gentlemen of the Jury—You are about to conclude the trial of these men for riot and assault and battery. Did these persons commit a riot? or an assault? This case is very important in its relations, however trivial in itself; it has caused much excitement. You and I ought to be free from this—I trust we are. You must be satisfied of guilt beyond a manly, reasonable doubt, before a conviction of these defendants. The legal *status* of the parties is a matter of inquiry in this case. The Judge read from the books the law upon the case of riot. You must determine whether these men went to do a lawful or an unlawful act. Happily, as the question is an important one, I am not called to consider it hastily, but after much thought, day and night.

When Jane was brought here by Col. Wheeler she and her children were as free as he was. We recognise the right of returning slaves who escape and come here—we must stand by and enforce the laws of our own State. I accept as part of my charge the law as given you by the District Attorney.

The Judge then read the Act of 1780, and also the Act of March 3d, 1847.

A man may bring his slave into this State, but he makes him a free man thereby, for he may not detain him any time whatever. A slave cannot, by virtue of the laws of this State, remain upon its soil. The object of the act was to remove every law from the statute book from which ingenuity could make it appear that slavery could in any way exist here.

A riot is a conspiracy, with the element of tumult, calculated to inspire terror. It requires three people, with a common intent and conduct that causes terror. I shall not recall the evidence; the facts are for you. You will ask, did these men go to the boat with a lawful purpose? Did the woman desire their assistance; or did they forcibly abduct her? If she did want to go, you must judge of the amount of force used.

If you are satisfied that they only went to tell Jane she was free, and conducted her to a place of safety, and acted peacefully, you cannot find them guilty.

The Judge defined an assault and battery. It is any violent or offensive laying of hands on a person. It cannot be denied that hands were laid on Col. Wheeler, but it is claimed by the defence that the imposition of hands was only of that gentle character which the law recognizes.

The evidence regarding the threat was then examined by Judge Kelley.

If you find the common intent you will convict all; if you do not, you will inquire what violent act was committed, and by whom, and render a verdict accordingly. The case is now with you, gentlemen.

DIED,—On the 29th of Seventh last, at Macedon Centre, Wayne Co., N. Y., after a short illness, JACOB HOAG, aged 95 years, 1 month and 14 days—a member of Farmington Monthly Meeting, of which he had been a steady attender for nearly fifty years. His deportment was truly exemplary both in and out of meeting. Thus closed his earthly pilgrimage; and no doubt he is gathered into the heavenly garner as a shock of corn fully ripe.

A *Special* Meeting of the Joint Committee of Friends' Central School will be held on Fourth day next, at 3½ o'clock, P.M.

JACOB M. ELLIS,
9th mo. 8th. *Clerk.*

A Stated Meeting of the Committee of Management of the Library Association of Friends will be held on Fourth day evening next, the 12th inst., at 8 o'clock. JACOB M. ELLIS,
Philada., 9th mo. 8th, 1855. *Clerk.*

For Friends' Intelligencer.

An article in the Intelligencer last month, on deaths by heat, recalled a conversation with a person who had been many years a resident in New Orleans, who said, "it was the practice there, for those who were obliged to be exposed to the sun in the hot season, to *keep a silk handkerchief in the crown of the hat, above the head*, or to wrap up the head in it; observing that if this was done, we should not hear of deaths by sun-stroke." How easy it would be to use this precaution.

CAUSES OF INDIGESTION.

The annual address before the Massachusetts Medical Society this season was delivered by Dr. Gould, on the curative powers of nature, and the study of and co-operation with her processes, as the great secret of success in the practice of medicine. Among the principal causes of the diseases of the digestive organs, so common in this country, he noticed the almost exclusive American practice of giving to children the food appropriate to adults, especially meats, for which their systems were not prepared. Thus their organs were prematurely excited and overtaxed, and the seeds of permanent derangement early planted.

VEGETARIANISM.—The vegetarians assert that both in England and America, persons who follow their system have lived through all the periods during which cholera and yellow fever have been prevalent in modern times. Howard, in his philanthropic labors, visiting the dungeons of Europe, which were infested with such diseases, preserved himself from the liability to attack by a pure vegetable diet He accounted for these facts by the tendency of animal food to cause an overflow of the biliary secretion in the system, and hence to render the patient subject to attack.

PITCAIRN'S ISLAND.

Concluded from page 374.

In the year 1850, the island was visited by Mr. Brodie, who has collected and published the most complete body of information yet given, with respect to the colony. This gentleman was left behind on the island, with four other passengers, in the ship in which he was taking a passage to California, and here they were detained for sixteen days. During this time he employed himself in making every inquiry as to the past and present state of the inhabitants, and his testimony, after this minute inspection, to the goodness and hospitality of his hosts, is as decided as that of any former visitors; and it is so much the more valuable, from his having had plenty of time to discover if there were anything that had been concealed from those who had only visited the island for two or three days. When it became certain that the ship had gone on, and all hope of her return was given up, one of the islanders remarked to Mr. Brodie that "now he had three times more pleasure in seeing him in his house than before; for while the ship was there, it might have been supposed that he looked for some return, whereas it was now quite clear that none could be made." "They appeared," says Mr. Brodie, "to rack their ingenuity in trying to put us at our ease and to make us believe that the advantage was on their side, and this with a delicacy and natural good breeding, which it was refreshing to witness. Towards evening, oranges, pine-apples, bananas, plantains, &c., came raining in upon us, together with two large bags of new clothes from which we were to appropriate whatever happened to fit." So attached did these good people get to their guests, that when a ship arrived to take them away, nothing but cries and lamentations were heard all over the island.

On parting, though the most marked reserve had been all along preserved hitherto, there was a general kissing all round; it could not be helped." "Thus ends," says our traveller, "my stay amongst the most simple, innocent, and affectionate people it was ever my lot to be thrown amongst. There is a charm in perfect innocence which he must, indeed, be hackneyed and hardened who cannot feel. Such a society, so free not only from vice, but even from those petty bickerings and jealousies, those minor infirmities which we are accustomed to consider as engrained in human nature, cannot probably be paralleled elsewhere. It is the realization of the golden age, all living as one family, the earth yielding abundantly, requiring only so much labor

iffices to support its occupants, and save them om the listlessness of inactivity: there is neither ealth nor want, a primitive simplicity of life id manners, perfect equality of rank and sta- on, and perfect content."

The impression made on the minds of the ounger naval officers is well shown in the fol- wing characteristic letter from a midshipman the Dædalus to his mother:—"We reached ie island," he says, "on January 30, and now must give you a long account of that sweet ttle spot, of which I shall never be tired of eaking. At daylight a whale-boat came off to s, and we accompanied the crew to the shore, id were received by about thirty young girls, ho were all down on the beach to give us a earty welcome to their home. After shaking ands with most of them, they each took the and of an officer and led him up the steep rock hich leads to their village, and we were soon lively conversation; and really to hear the ank, artless, and innocent way in which they nversed, was quite a treat to me; and then ain to hear the dear English language spoken, as truly delightful. When we had ascended e hill, they paired off with the officer they had first taken by the hand on landing, to their spective homes, and there they made us eat uit, poor things, for they had nothing more to fer, or we most assuredly should have had it. ell, after resting ourselves after our walk up e rock, which made us puff and blow, and eli- ted many a laugh from the girls, (who, I dare y, did not think much of our walking powers, ing so easily tired,) we all repaired to the urch, a neat little building made of thatch.— e remained there talking with them for some ne, which was the pleasantest hour I have ent since I left England; we then went to the ging room, and there the greatest treat await- us; the room was filled with men and women all ages—on seats round the wall all the girls ho sang were seated, they were from fourteen twenty-five years of age. And now came the at; they all struck up a lively song to wel- me us to Pitcairn's Island. After that they ng a great number of hymns in beautiful style, ally better than you generally hear in England, st, second, and third voices. I felt so happy ongst them, to see these good innocent girls aising God in His own way in psalms and mns, with their arms round each other's necks; made me draw a comparison with our own id, and mark the difference. A strange ought entered my mind while I was looking on th pleasure at them all—it was this: surely e devil has no resting place here, and indeed one might judge from the simplicity of their nners and conversation, I almost think he s not. I shall never forget their attention and adness. My fair hostess had a sweet expres- n of countenance, with a touch of melancholy in it; her husband was very agreeable, about twenty; they had been married about a year, and had one of the sweetest little babies I ever saw, so good tempered—the little thing would look up in my face and stare with its beautiful black eyes, and then clutch my bright buttons in its tiny hands and laugh—it appeared to be laughing all day. I think they are the most Christian people I ever met with in my life. I am sure, if I were rich, I would expend a thou- sand a year for these kind, good people, who are so completely dependent on a few friends for every comfort they possess. I do hope many may become interested in the welfare of this little community."

The last account of our islanders is from the pen of Admiral Moresby, who visited them in his Flag-ship, the Portland. "It is impossible," he says, "to do justice to the spirit of order and decency which animates the whole community, whose number amounts to 170, strictly brought up in the Protestant faith according to the Es- tablished Church of England, by Mr. Nobbs, their pastor and surgeon, who has for twenty- four years zealously and successfully, by precept and example, raised them to a state of the high- est moral conduct and feeling. Mr. Nobbs was anxious to avail himself of my offer to convey him to Valparaiso, and thence enable him to proceed to England, for the purpose of ordina- tion. At a general meeting of the inhabitants, their consent was given, provided I would leave the chaplain of the Portland until Mr. Nobbs returned. In another letter Admiral Moresby says, "I can assure you, most conscientiously, that the state of society at Pitcairn has not been too highly described. The Bible and Prayer- book of the Bounty, as handed to Mr. Nobbs by John Adams, have been and continue to be, the objects of their study, and have enabled them to withstand the innovations, that too fervid imagi- nations in America and elsewhere, have thought, by their correspondence, it was their calling to effect.

"Pitcairn's Island ought to be preserved as the St. Paul's of the Pacific. I stayed four days upon that speck on the ocean, but rising like a paradise from its bosom, covered with fruits and no forbidden tree, and where, by the grace of God, John Adams, the mutineer and manslayer, has planted a faith, carried out by his descen- dants in lives of the simplest purity and virtue. I believe there was scarcely a dry eye in the ship when the islanders took their leave; we ran within hail of the settlement, hoisted the Royal Standard, fired a salute, and cheered them."

Before we draw the lecture to a close, it will now be proper to mention a few facts about the visit of Mr. Nobbs to England, to which we have just referred. He arrived last October, was ad- mitted to deacon's orders by the Bishop of Sierra Leone, and to Priest's orders on November 30,

by the Bishop of London, who throughout his stay shewed him the greatest kindness. On December 17, he left England again for his own home. Before he set sail from our shores, I had the great pleasure of making his acquaintance, and from all I saw and heard of him, I am convinced that he fully sustained the character that had gone before him. He seemed just such a simple-minded person as you would expect a good man to be, who had been living twenty-four years in a spot so far remote from the world. Full of straight-forward politeness to every one he conversed with, quite unconscious of the tremendous differences of rank which separate the classes of our society; a duke or a duchess, a bishop or a lord, made no more impression upon him on account of their rank than if they had been commoners; and thus, while feted and caressed by the highest and noblest in our land, it had made no difference to him. "Go your ways," he seemed to say, "with all your old-world classes and distinctions, and etiquette, let me get back to my little flock in the Pacific."

He spoke of the desolate feeling which oppressed him when he first arrived at the railway station in London. He seemed, he said, to be quite alone in this great busy, swarming world, while all that loved him were thousands of miles away. This Babel, as he called London—not an original name for it by any means—but how wonderfully like Babel must it have appeared to him! He was not long, however in finding friends, for many were prepared to receive him, and he soon became a kind of fashionable lion; indeed his next wonder was how it happened that everybody seemed to know about him, how every one seemed to consider himself his friend. His time became completely occupied in satisfying the inquiries of the numerous people who were interested in him, and his lodgings became every day so choked up with the presents that were showered upon him for his people, that he told us he frequently found it difficult to make his way through them when he came home in the evening. Lists of the articles most wanted on the island were printed and circulated, and considerable supplies were collected.

It was a very characteristic trait in our friend, that while these presents for the island were sent to him with such profusion, he had scrupulously avoided considering one single thing as given to himself individually, or spending one single farthing that was given him for his own benefit: and it was only just discovered before he was leaving England, but happily in time to remedy his wants in some measure, that he was destitute of the means of appearing decently dressed even for the passage back. Thus was this good pastor literally fulfilling the command of his Lord to His disciples, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats."

I ought not to forget to mention that the Government has most liberally contributed a suppl of clothing: and the Society for the Propagatio of the Gospel with its wonted promptitude, ha placed Mr. Nobbs on its list of Missionarie with a salary of £50 a year. This will rend him less dependent on the support of his floc and on his own personal labor, which at his ag is an important consideration.

As an instance of his simplicity of manners an small acquaintance with our ways in England, may mention the dilemma he found himself in one morning, when asked to breakfast with th Bishop of London at the Palace at Fulham. H had omitted to inform himself of the exact tim when he was expected, so to make quite sure o not being too late, and having no watch, (fo such articles are quite unknown in his Island, th sun and the shadow cast by the pole in front o the schoolhouse being their only measure of time,) he got up long before daylight, and pre sented himself at the porter's lodge just as the in habitants of the place were beginning to unbar thei shutters. The police, seeing a stranger strollin about at this time, and thinking his story a ver unlikely one, were much inclined to take him up nor did the porter, when he had rubbed his eye and at last opened the gate, give him a muc more welcome reception. However our friend wa not a man to be put off in this way, and I hav every reason to believe that he got a very goo breakfast in due course of time.

But no condescension, no kindness of friend no English luxuries, could make him forget for moment his great desire to return home; an from the day of his arrival, he counted the day till he should sail to rejoin those who were dear to him. Let us hope that he may have prosperous voyage, and find that all has gone o happily in his absence. I asked him whether h expected ever to satisfy all the inquiries wi which he would be overwhelmed on his retur He confessed that this appeared hopeless, and intends to draw up, while on the passage, a fu account of all that he has heard and seen. H principal apprehension, with respect to the futu of the colony, was on account of the smallness the island, and the rapid increase of the popul tion. He earnestly hopes that it will, at les last his time, for nothing could ever induce hi to lead the people to a fresh island. He thin they may go on where they are for ten years, b no longer. Not that there is any difficulty getting land at other islands, for both at Huahi and at the Sandwich Islands they have be offered it, but the experience of their sho sojourn at Tahiti makes them dread every thoug of going amongst other islanders. Their on wish is, to settle on some island where there a no native inhabitants, and, on this account, th would like Juan Fernandez, if it did not belo to the Chilian government. They have now s

eir hearts on Norfolk Island, in case it should er be given up as a penal settlement. Mr. bbs had some interviews on this subject with r late Colonial Minister, who seems to have ven him hopes that it might some day be rned over to them. It would admirably suit em, being many times larger than Pitcairn's, ving a fertile soil, and, above all things, ssessing no anchorage, so that they would be arly as free from molestation as they are now. The whole future, however, of this interesting ople, fills one with an undefined dread, for one nnot help fearing that a state of things so iique, so remarkable, cannot last forever, and at increased intercourse with Europeans, or a ste for less simple habits, may introduce some ement of evil which may throw a blight upon eir present innocence.

In discussing the character of his people with r. Nobbs, I asked him how he accounted for ch an absence of evil amongst them—how it reed with the belief that all mankind are sin-l, and with the teaching of the Bible on this int. His answer was well worth remembering. Because," said he, "the children have no bad ample before their eyes: evil is no doubt in em, as in all other human beings, but there is encouragement from without to bring it to the rface; the Bible is the daily and hourly rule life; if a dispute arises, they act on the in-ction 'let not the sun go down upon your rath.' Again, the young people know they can arry when they are old enough, so one tempta-on to sin is removed; there are no differences religious opinion; a bad word or indecent jest e unknown upon the island, nor are any intoxicat-g liquors ever seen."

Probably any community where such rules as ese are not merely talked about, but zealously ut in practice, might show a similar result. If, herefore, in conclusion, without being thought have turned my lecture into a sermon, I might resume to draw a moral from the simple story f these happy islanders, I should say, let us each our sphere, in some measure at least, try to nitate their virtues. It is true that such an bsence of evil example from without cannot be ttained in this country, least of all in this vast Metropolis, but let us remember how all these appy results, under the blessing of God, flowed rom the earnest convictions and persevering abor of one man John Adams; and after he had een enabled to reform himself, let us remember vho were those he found himself called to work pon—heathens, murderesses, adulteresses. It is robable that few could have to deal with a soil nore unpromising than this, but there is little loubt that success, such as his, marvellous as it ppears, would be found to follow any such at-empts; for human nature is the same whether nder the sky of England or of the Pacific Ocean, and the faith that can overcome that human nature, is the common property of those that seek it, in every climate and in every period of time.

INSECTS INJURIOUS TO VEGETATION.—THE PEACH TREE BORER.

We make the following extract from the pen of Mr. Glover, (treating of the peach tree borer,) which will be published in the forthcoming agricultural report:

"The peach tree borer (*ægeria excitiosa*) is produced from eggs deposited at the foot of the peach tree by a wasp-like moth of steel blue color, with an orange ring round the abdomen. The eggs are deposited during the summer upon the trunk close to the ground, and sometimes also in wounds or between the crotches of trees. The worms when hatched devour the inner bark and young wood, generally just beneath the surface of the earth, frequently girding the tree and destroying its life. Often when the leaves turn yellow or appear sickly—as in the disease called the 'yellows'—if the ground round the trunk should be turned up, the cause of the disease would be discovered to be this worm, which should be immediately cut out and destroyed. Trees attacked by these insects can be easily recognized by the gum which oozes out of the wounds they have made. There appears to be a succession of broods during the warm season, as very young worms are found at almost all times except in the colder months; but it has been stated that they must pass a whole winter before they can assume the perfect state. On the Hudson, in New York, the moths come out about June or July, and from the chrysalides taken from a peach orchard I found nearly twice as many males as females. Nectarines and apricots are as liable to be attacked by these worms as the peach. They are also sometimes taken from the plum tree roots, as well as the knots or excrescences to which the plum is liable, but which are in no wise caused by them. The worm is about an inch in length, of a yellowish-white, with an amber brown head. The chrysalis is brown and formed in a case of an oval shape, made of the chips gnawed from the bark and a gummy substance which issues from the mouth of the insect. The perfect moth measures about an inch across the expanded wings. The male is smaller than the female, and may easily be recognized by all the wings being transparent, bordered and veined with steel blue, while the upper wings of the female are opaque and of a dark blue color. The under ones transparent, veined and bordered with blue, as in the male. Her body is likewise distinguished by a broad orange colored belt.

"Dr Harris, in his valuable 'Treatise on the Insects of New England Injurious to Vegetation,' recommends the following remedy; 'Remove the earth around the base of the tree, crush and des-

troy the cocoons and borers which may be found in it and under the bark, cover the wounded parts with the common clay composition, and surround the trunk with a strip of sheathing paper eight or nine inches wide, which should extend two inches below the level of the soil, and be secured by strings of matting above. Fresh mortar should then be placed around the root so as to confine the paper and prevent access beneath it, and the remaining cavity may be filled with new or unexhausted loam. The operation should be performed in the spring or during the month of June. In winter the strings may be removed and in the following spring the trees should again be examined for any borers that may have escaped search before, and the protecting applications should be renewed.' The ashes of anthracite coal have also been recommended to be put into the cavities made when the earth has been removed from around the trunks when searching for the worm; and if the trunks are thoroughly searched three or four times a year, especially in the earth near the roots, and the grubs or chrysalides dug out and destroyed, these insects would soon cease to be as injurious as they are at present."—*Agricultural Division of the Patent Office.*

AFFLICTION SANCTIFIED.

BY EDWARD C. JONES.

"He healeth them that are broken in heart."—DAVID.

When all our hopes are dropping,
Like jewels from a zone,
And fate each bough is lopping,
Where verdure's robe was thrown;
When peace with cable parted,
Drives to a darkling sea,
God of the broken-hearted,
We bow our souls to thee.

Our idols may have perished
Before whose shrine went up
The incense wreath we cherished,
In the heart's golden cup;
Altar and idol vanished,
Alone that heart may be,
But from thy love unbanished,
We bow our souls to thee.

Cold is the consolation
Which Earth vouchsafes to grief,
Nor birth, nor wealth, nor station,
From anguish brings relief;
Time's comforts all are fading,
As dew-pearls on the lawn—
Their warmth is but the iceberg,
When tinged with rosy dawn.

Though queenly in its beauty,
The flower must fold its bell,
And melody is fleeting
In music's purple shell;
So dear hands must be folded
Upon the pulseless breast,
Tones which our spirits moulded,
In death's deep silence rest.

Then desolate and grieving,
With life a cheerless waste,
Like birds their snow-clime leaving,
To God's warm love we haste;
And as the child who wanders,
More genial finds the hearth,
The soul converted ponders
Upon its Saviour's worth.

Oh! feel not then forsaken,
When every joy has fled—
The morn—the morn is breaking,
'Tis lighter overhead.
Good is it thus to suffer,
The iron rod to feel;
Hear, hear thy Father's offer,
"The hand that smites will heal."

WATCH, MOTHER, WATCH.

Mother, watch the little feet
Climbing o'er the garden wall.
Bounding through the busy street,
Ranging cellar, shed and hall;
Never count the moments lost,
Never mind the time it costs;
Little feet will go astray,
Guide them, mother, while you may.

Mother, watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay;
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother, watch the little tongue
Prattling eloquent and wild,
What is said and what is sung
By thy happy, joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken;
This same tongue may yet proclaim
Blessings in a Saviour's name.

Mother, watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart,
Keep, O keep that young heart true.
Extricating every weed,
Sowing good and precious seed;
Harvest rich, you then may see,
Ripening for eternity.

VERMONT VERSUS VIRGINIA.

I make the comparison of Vermont and Virginia, at the present time, because the comparison will show some interesting statistics of both States, and because it exhibits most clearly the difference between a State of intelligent freemen and one which is cursed with the blighting influences of slavery.

Nature has done everything for Virginia—for Vermont she has done comparatively nothing. Virginia, with the exception of the Eastern section, has the finest climate in the world—Vermont has cold and frosts at least eight months in the year; Virginia is almost wholly a farming state from the want of intelligence and enterprise of her people—Vermont is a farming state from necessity; Virginia has a natural soil which nothing but slave labor could ever impoverish—Vermont has a soil which nothing but free labor could possibly live upon; Virginia has eight months in the year for the growth of her harvests—Vermont has only four; Virginia has

inexhaustible mines of gold, iron, coal, and salt —Vermont is *comparatively* destitute of mineral wealth; Virginia has excellent facilities for foreign commerce—Vermont has none; Virginia has a great extent of inland navigation—Vermont has none; Virginia has 61,000 square miles of territory—Vermont has 8,000; the population of Virginia is 1,421,661, or four and a half times that of Vermont, which is 314,120; the average decennial increase of the population of Virginia from 1780 to 1850, has been 11.39 per cent. —that of Vermont has been 26.78 per cent.; Virginia has 23 inhabitants to the square mile—Vermont has 39.

In proportion to her population, Vermont has

Twice as many Colleges as Virginia.

One half more College students.

Nearly seven times as many Public School scholars.

More than four times as many Public Schools.

Nearly twice as many Academies and Private Schools.

Three and a half times as many pupils in the same.

Four times as many attending school during the year.

But look at the number of adults who cannot read and write. The whole *Free Population* of Virginia, *over* 20 *years of age*, is 438,966. Of this number, there are 87,383 *Native American Adults* who cannot read and write, or 1 *in* 5!!!

The whole *Free Population* of Vermont, *over* 20 *years of age*, is 167,787. Of this number, there are 616 *Native American Adults* who cannot read and write, or *one in two hundred and seventy-two.* This includes the Free Blacks. Perhaps Virginia may complain of this. We will omit them, and the result will be, *Free White* Population of Virginia, over 20 years of age, 413,428; *White Native American Adults*, who cannot read and write, 75,868, or *one in five and a half!!*

Free White population of Vermont, over 20 years of age, 167,376; *White Native American* adults, who cannot read and write, 565, or *one in two hundred and ninety-six.*

Let us compare the Free Black Adults of Vermont, with the Native American white citizens of Virginia.

Free *Black* adults in Vermont who cannot read and write, one in eight. Free *White* adults in Virginia who cannot read and write, one in five and a half. Even the "poor, miserable, free niggers" (as a Virginian calls them) in Vermont, are ahead of the Native American white citizens of Virginia in point of intelligence.

It is no wonder that Yankee teachers find such a fertile field for their labors, among the benighted inhabitants of the Old Dominion.

But the boast of Virginia is her agricultural interests; let us see how she compares with Vermont in that respect.

First, of Farms; Vermont has, *in proportion to her population*,

More acres of improved land than Virginia.

Her farms are worth much more.

Her farming tools are worth nearly twice as much, while Virginia has more than twice as much unimproved land as Vermont.

Second, Live Stock; Vermont has, *in proportion to her population*,

More horses than Virginia.

More than twice as many milch cows.

Two and a half times as many working oxen.

More of "Other Cattle."

More than three times as many sheep, and the value of her live stock, compared with that of Virginia, is as 5 to 3.

But Virginia has, *in proportion to her population*, twenty-two times as many asses and mules, and six times as many hogs as Vermont.

Let us look at the *Produce* of the two States for one year. *In proportion to her population*, Vermont produces

Nearly twice as much rye as Virginia.

More oats.

More than five times as much wool.

Seven times as many potatoes (of all kinds.)

Seven times as much barley.

More than four times as much buckwheat.

Five times as much butter.

Ninety times as much cheese.

Ten and a half times as much hay.

One hundred and twelve times as many hops.

Twenty-three times as much sugar.

More honey and beeswax.

Eight times as much value of orchard products.

Virginia produces, *in proportion to her population*, more tobacco, peas and beans, flax, wheat, and corn, than Vermont.

Under the head of Literary Statistics, we find that *in proportion to her population*, Vermont has

Nearly twice as many newspapers as Virginia.

Their circulation is two and a half times as much.

The number of copies printed annually is much more.

Also, that Vermont has, *in proportion to her population*,

Eight times as many public libraries.

Three times as many volumes in the same.

Religious Statistics. Vermont has more churches, more seats in the churches, and nearly twice as much value of church property as Virginia, in proportion to her population. So much for the statistics of the two States.

It will be seen from all the preceding statistics that in every thing relating to the education and intelligence of the people, Vermont is greatly superior to Virginia, while even in agricultural statistics, which are the boast of Virginia, and for which her soil and climate are peculiarly adapted, Vermont is superior to the Old Dominion.—*Watchman and Reflector.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is still dull. Sales of standard brands at $8 00 per barrel. Sales for home consumption at $8 25 a $8 75 for common and select brands, and fancy lots at $9 25 a $9 50 per bbl. Rye Flour is quoted at $6 75 per bbl. Penna. Corn Meal is held at $4 25 per bbl.

Grain.—There is a fair amount of Wheat offering, but the demand is limited. Sales of 3000 bu. prime Delaware and Pennsylvania red at $1.60, and white at $1 60 a $1 80 per bu. Penna. Rye at $1 09. Corn is steady at 98c, afloat. Delaware Oats sold at 40c, afloat.

MOORESTOWN BOARDING SCHOOL FOR YOUNG MEN AND BOYS, commences on the first Second day in the Tenth month, (October.) Terms $140 per year. For particulars, address the Principal for a Circular.

BENJAMIN B LIPPINCOTT, *Principal*,
9th mo. 8. Moorestown, Burlington Co., N. J.

SHARON FEMALE SEMINARY will be re-opened for the reception of pupils on the 15th of Ninth month. RACHEL T. JACKSON,
9th mo. 1—4t. *Principal.*

FRIENDS' CENTRAL SCHOOL, BOYS' DEPARTMENT.—The Committee having charge of the School are gratified at being able to announce that they have secured the services of Aaron B. Ivins as Principal, whose long experience and success in teaching they think recommend him to the confidence of Friends and others.

The School will be opened on the *first* Second day in the Ninth month next.

The building, situated on a lot adjoining Cherry St. Meeting House, is airy and commodious, having been erected especially for schools. The main room will accommodate one hundred pupils; in addition to which there are suitable Class rooms, a Lecture room, and an Observatory.

This School has been instituted principally for the education of the children of Friends; when others are admitted, it is expected our testimony to simplicity will be properly regarded, and that the rules established for its government will be observed.

The pupils will be expected to attend the meetings for worship held at Cherry Street on Fourth days.

No pupil will be admitted for part of a term; nor will any be received under eleven years of age, without the consent of the Visiting Committee. The qualifications for admission will be, a capability of reading with facility in the reading books of the School, writing a legible hand, and having an elementary knowledge of Arithmetic, Grammar and Geography.

Lectures on Philosophy, Chemistry, Astronomy, and such other subjects as may be thought expedient, elucidated by suitable apparatus, will be delivered in connexion with the regular studies.

The year is divided into two terms of five months each, one commencing on the first day of the *Second* month, and ending on the last day of the *Sixth* month; the other beginning on the first of the *Ninth* month, and ending on the last day of the *First* month.* There will be two sessions daily.

The price of tuition is $25 per term for Class A; $20 per term for Class B; and $15 per term for Class C, *payable in advance*. No extra charge will be made for fuel, pens, ink and slate pencils.

School books (except blank books) will be furnished, for the use of which the following charges will be made. Parents or guardians may, however, furnish their own books if they so prefer.

Class A, including	Astronomy,	$2 00	per term.
" A, excluding	"	1 75	"
" B, "	"	1 75	"
" C, "	"	1 50	"

If any book be unnecessarily damaged by a pupil, the Principal may assess such damage, and charge the same in addition to the above.

For instruction in the Languages and Drawing, separate classes will be arranged to receive those of the School who may desire it; for each of which an extra charge will be made.

For further information, application can be made to

AARON B. IVINS, Principal,
Residence, No. 551 Vine St.,

or to the following Friends:

Dillwyn Parrish,
S. W. corner Eighth and Arch Sts.
J. Wilson Moore,
No. 63 Spruce Street.
Jacob M. Ellis,
No. 7 N. 2d St. & No. 350 N. 7th St.
Ann A. Townsend,
No. 254 North Fourth Street.
Sarah S. Biddle,
No. 164 Arch St.
Deborah F. Wharton,
9th mo. 1. No. 130 Spruce St.

*There will be no school during the week of Yearly Meeting, or on the days of the Quarterly or Monthly Meetings held at Cherry Street.

WANTED,—A young man, (with or without a family,) who is a good miller by trade. A Friend would be preferred, and liberal wages given. Address J. M. W., Barclay P. O., Whiteside Co., Ill.
9th mo. 1.

BYBERRY BOARDING SCHOOL FOR GIRLS.—The First Session of this School, which will be opened by Jane, Annie and Mary S. Hiliborn, will commence the first Second day of the Eleventh month next, and continue twenty weeks.

It is located in a healthy and pleasant situation in Byberry, Twenty-third Ward, Philada., with easy and cheap access to the city twice a day by steamboat from Bickley's Landing, or by cars from Cornwell's Depot, either of which is about two miles distant. The course of instruction will comprise the usual branches of a liberal English education, with Mathematics and Drawing.

Every attention will be given to promote the health, comfort and progress of the pupils.

Terms.—For Tuition, Boarding and Washing, $60 per session, payable one-half in advance.

For circulars, direct to JANE HILLBORN,
Byberry, Pa.

References.

Charles Stokes, Rancocas, N. J.
William Parry, Cinnaminson, N. J.
Charles Kaighn, Camden, N. J.
Charles Williams, White Marsh, Pa.
John Simmons, No. 437 N. Seventh St., Philada.
A. T. W. Wright, No. 604 N. Fifth St., Philada.,
Principal of the Normal School.
8th mo. 4—4m. pd.

WANTED.—A Female Teacher to take charge of a School for Girls, under the care of Camden Preparative Meeting. For information apply to John Huen, Camden, Delaware, or to Wm. W. Moore, No. 100 South Fifth St., Philadelphia.

SEASONED LUMBER—constantly on hand and for sale by R. A. & J. J. Williams & Co.,
N. W. corner Broad and Green Sts.
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8th mo. 4—3m. F. Shoemaker.

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REMARKS UPON THE KNOWLEDGE OF THE ONE LORD, THE ONLY TRUE GOD.

BY JOB SCOTT.

(Continued from page 387.)

Can any thing more plainly evince that it is the light which shines in the hearts of the wicked, and that only, which can give them the light of the knowledge of the glory of God, and make them *children of the light*, than these two passages?

I am not able to conceive how any that believe the scriptures can reasonably gainsay it, or pretend they have this knowledge, whilst they professedly reject that light which shines for the purpose of giving it to mankind. Could man attain it any other way, he were more excusable in neglecting the light; but seeing nothing else "can make manifest;" seeing these things are only "spiritually discerned;" seeing "the things of God knoweth no man but the spirit of God," 1 Cor. ii. 11; seeing "he revealeth them unto us by his spirit," as that only which can search them; it is a matter of indispensable necessity to all that would truly know God and their own duty to him, to take heed unto this light thus "shining in a dark place, until the day dawn and the day star arise in *their* hearts." 2 Peter i. 19. Nothing else can assure them of the truth of Christianity, give them a certain evidence that they rightly understand the scriptures, or that what they are doing, as duty to God, is pleasing in his sight or not. What certainty is there in visions, voices, or even miracles, without the sanction and evidence of divine light upon the soul, seeing, whatever makes any thing manifest is and must be light?

Did the Jews know Christ? Did they not pronounce him a blasphemer and mad? Did they not say he had a devil, and cast out devils by Beelzebub? See of how little avail is the marvellous display of divine power, even in the working of miracles, towards the conviction of those "who rebel against the light;" and how can it be otherwise, since nothing else can *manifest* the difference between divine power and the power of darkness?

Rebelling against the light, "they know not the ways thereof." Job xxiv. 13. How then can they judge whether a miracle be according to its "ways," or not? How could Pharaoh and the Egyptians, by any natural ideas, or by mere human understanding, know whether the signs and wonders wrought among them, through the power and by direction of the Almighty, were really any more than the effects of magic art? It is true, Moses and Aaron did some things which the magicians could not do. But as they had done much, in imitation of what divine power effected, it was natural to suppose, that after a little more trial and experience, they would be able to equal all that the servants of God had done; or that if *they* should not, yet others might be found who could. For what could they, as natural men, conclude, but that Moses and Aaron were nothing more than magicians, a little more expert, more fully instructed and thoroughly versed in the art, than those of Egypt?

Indeed, it does not appear that the greatest signs or wonders would ever have moved Pharaoh to consent to let Israel go, had not the Lord sent his plagues upon him; something that he could *feel;* and even after being thus bowed a little, how he did again rebel, and refuse to let them go, till driven to extremity of distress; and after all he was so far from a clear sense and discernment of things, that he and his hosts vainly pursued after them, and perished in the Red sea.

Had the Egyptians known certainly it was the immediate hand of God that divided the sea for Israel, it is scarcely to be believed they would not have fled back affrighted, rather than dared to follow after them: for after all the former signs and plagues, and this last wonderful interposition of Omnipotence on behalf off that afflicted people, how could the Egyptians, viewing things in this light, have expected any thing less upon their daring insolence, and almost unparalleled presumption in pursuing after those on whose side Eternal Power was thus evidently and eminently engaged, than that the sea would close upon them as it did, by the all-righteous will and

direction of Him, whom they were thus endeavoring to disappoint in his purposes?

It seems clear to me, that rebellion against the light had so blinded and hardened them, that they were far from a clear discovery of the power and ability of that hand and arm, that wrought such marvellous things upon and among them: and many may now condemn them, who are daily stifling, in like manner, that in themselves, which alone is able to give them a better understanding than the blind Egyptians had. Indeed, it will forever be impossible to have a clear discovery or manifestation of divine things, what is, or is not of God, but by the light that *manifests* them.

Come, reader, let us bring the matter close home to ourselves. Let us suppose the Almighty speaking to our outward ears, and with an audible voice declaring, "I am God;" and at the same time denouncing eternal death upon us, if we do or omit certain things. Let us suppose, for instance, that he forbids us to meddle with the fruit of a certain tree, on pain of death; and positively assures us that this is the absolute *law*, and prohibition of the Holy One. Now, unless his holy spirit influence our hearts, unless his *light* make it manifest, that it is his voice, his *law*, his prohibition, how is it possible to know it? Are there no cheats, no counterfeits, in the world? We read of satan's transformations, his appearing as an angel of light. We read that the serpent deceived Eve, although the voice of God had expressly forbidden her to eat or touch the fruit of the tree.

Now suppose we should hear two outward and distinct voices: one saying, "Eat not," and pronouncing death upon us if we disobey: the other saying, "Eat, and be as gods knowing good and evil;" adding, "ye shall not die:" how are we to distinguish which of these is the voice of God, and which the voice of satan? I think I am sure, that whether these voices proceeded through an outwardly visible, living creature, or out of the whirlwind, the earthquake, the furnace, or out of the still, quiet earth or air, neither of us could tell, by the mere sound of the voice, nor by any of these appearances, which came from heaven, or which from hell.

"But ye have an unction from the Holy One, (saith John) and ye know all things." "The anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie." 1 John ii. 27. Now though such as yet know not God have not so received this anointing, as thereby to know all things; yet the fulness of the anointing being no other than a blessed increase, a powerful indwelling influence and possession of that same holy light, that shines, at least dimly, at times and seasons, in every dark heart, it is evident that some degree of the same anointing, whereby the primitive Christians knew all things, necessary to their salvation, is the only thing that can give a clear discerning in the things of God to any soul.

If "whatever makes manifest is light," then be that which maketh manifest called unction, truth, life, love, or whatever else, it is still the one, same, saving, divine light, or else it could not give the knowledge of all things. We do not suppose "all things" here means every natural truth, or mathematical demonstration, but all things needful to the salvation of the soul, a clear discovery of God's will, of good and evil: and that this *is obtained* in "the LIGHT," the holy anointing, blessed experience does most infallibly confirm. Though expressed by various appellations, it is still the same thing, in substance, but not always in degree, nor in the exact manner of its operations and influence; these being much according to the different states of individuals. For "the light of Israel shall be for a fire, and his Holy One for a flame." Isaiah x. 17. "Our God is a consuming fire," Heb. xii. 29, and yet he is as truly "the fountain of living waters." Jer. ii. 13. Though a fire to one state, and in one sense, and a fountain of living and refreshing waters to and in another, he is but one and the same, and "changeth not."

It is not outward signs and wonders only, that we cannot know whence they are, without "divine light," but the same difficulty in judging attends every inward impression. If one has an impulse to do this, and another that, no mere human understanding in thyself or others, can determine, without "the light that makes all things manifest, whether one, or the other, or both, be right or wrong. Hence the necessity to "trust in the Lord with all thine heart, and lean not unto thine own understanding." Prov. iii. 5. Should a vocal voice or inward impulse enjoin any one to slay his son, I am certain that unless the light should make it manifest to be an injunction from God, the wisdom, reason, learning, and religion of man would all with one voice cry out "it is a dreadful delusion." Indeed, the immorality of the thing is one of the main evidences that the natural understanding would set up as a standard, whereby to determine the action to be evil; and it is good to have a reverent regard to this standard so as carefully to shun all immoralities; but in Abraham's case, when God did command him, for the trial of his faith and obedience, to offer up his own son, had he leaned to a natural or unenlightened understanding, must he not surely have disobeyed the word of God? Or had he consulted with the wise and prudent, the devout and zealous, would they not have told him he was mad? Was not Christ condemned by the strictest among the people as a profaner of the sabbath, and his followers accused as turners of the world upside down? and yet the wisdom of the world is still

believing itself competent to the knowledge of divine things, able to judge and decide upon the most difficult and important points, doctrines, and duties; and to determine what is of God, and what is contrary to him!

Is natural wisdom another thing now than formerly? Are not its deductions and conclusions as contradictory as ever? Do not some sensible men altogether reject Christianity, even in theory? And is not a reason why they do so, readily to be found in the many irrational and unscriptural mysteries, as they are called, which this world's wisdom has endeavored to add to, or engraft upon it? What sober, cool, thinking man can believe, that there are three distinct and separate persons in one God, that each of these persons is God, and yet that there are not three Gods, but only one? Who can have any idea of personality, without at the same time, and in the same thought, taking in the idea of distinct, separate existences? Is there generally understood any other meaning to the word *person?* If not, and three persons can yet be but one, may we not affirm, that Peter, James, and John, are one? One family they may be; but suppose that together as one family, they had all power, wisdom, &c., yet who would affirm Peter has all, James has all, and John has all; that Peter is the whole family, James is the whole, and John is the whole; and yet there is but one whole, but one that has all power, &c. Or who does not see, that if this whole family really consists of three distinct persons, and each of these three is the whole, then Peter is not only Peter, but he is Peter, James, and John; James also must, at this rate, be both Peter, James and John, and so must John? Shall we not be obliged to grant that this makes three Peters, three Jameses, and three Johns?

And can any man living extricate the common doctrine of the trinity, at this day maintained by thousands, from all, or any of these difficulties, absurdities, and impossibilities? If the Father is a person, the son a person, and the holy ghost a person, then here are three distinct and separate persons. Then, if the Father, as a distinct and separate person, be God, the son God, and the holy ghost God, each as distinct, separate persons, surely here are three Gods.

And further, if God always consists of three separate persons, then it follows, that seeing each of these three persons is very God, there must in every one of the three exist the Father, son, and holy ghost. This will make nine separate persons, and so on; for again three times nine is twenty-seven, and I find no where to stop, ad infinitum.

Some zealous trinitarian may think me as wicked as the Jews thought Christ, my Lord and Saviour, and be ready to pronounce me, as they did him, a blasphemer, for thus exposing the sandy foundation on which that Babel of confusion, the *common doctrine* of the trinity is built. And did I not believe that God is determined to confound the wisdom of the wise, I should greatly marvel that wise and sober men of every religious name in Christendom, have not long ago united in exploding such a monster of absurdity.

I verily believe, any truly conscientious Christian, whose views are clear and thoroughly rational, would yield up his life in the flames, before he would subscribe to such a creed; a creed which every attempt to explain and establish, must of necessity be as absolute a confusion of language, as was that on the plains of Shinar, unless it can be made to appear that a person is not a distinct and separate existence; that is, that a person is not a person, or not what general consent and custom have taught us to understand by a person.

Well may we cry out, "Where are the wise." &c. "Hath not God made foolish the wisdom of this world?" If men had been content with scripture language, the simple diction of the holy ghost, all this confusion would have been avoided, and the enemies of Christianity would not have had such cause to laugh it to scorn.

I firmly believe, that "there are three that bear record in heaven;" 1 John v. 7, not three *persons*, any more than three Gods; but one eternal GOD over all; as to his nature, being, existence, and substance, absolutely and entirely ONE. "Hear, O Israel! the Lord our God is one Lord." Deut. vi. 4. But the subtle disputer of this world queries, if there are three that bear record in heaven, what are they, if they are not three persons? But, serious reader, I wish thee not to puzzle thyself about mysteries, but rather advise thee, for thy soul's good, to wait upon God, in the measure or manifestation of his divine light that shines in thy heart, for the opening of the seals of the sealed book. This light is the key of David, it was the key that unlocked and opened unto him deep things, and otherwise inexplicable mysteries, and even gave him more understanding than his teachers. It is as able to open unto thee all things necessary for thee to know; but be not thou too hasty; have a care thou art not too fond of *the tree of knowledge*, lest thou also be *puffed up* with vain notions, and fancy thou art wise and learned in things whereof thou art profoundly ignorant. Oh! this has caused thousands to reject the real openings of "the light!" This made the Jews reject Christ. How they disdained the meanness of his appearance! how they hated his doctrines! "Have any of the rulers and the Pharisees believed on him? But this people, that know not the law, are accursed." See how full they were of their own sufficiency! They thought they *knew* something whereby they could determine about divine things, about doc-

trines and messengers, whether they were of God or not; and so in their great boast of knowledge, they rejected the messenger of the everlasting covenant, whom those they called accursed, and ignorant of the law, gladly received, and thereby obtained everlasting salvation to their souls. "Great is the mystery of godliness, and it had been better for mankind, had they been content with what the holy ghost has revealed, and does reveal, than to push their inquiries to such unreasonable and unjustfiable lengths as they have done, in the prying of that *vulture's eye, which hath not seen,* and never can see into that which is *within the veil.*

Some glances of these things, individuals have had, in the Lord's way and time, who have taken up the cross to their own will and wisdom, submitted all their natural powers and capacities to the rectification of a superior, a divine principle, and have patiently and perseveringly waited on the Lord, for the opening of the seals: but, as Paul said in regard to things seen in the third heaven, so may it be said of certain things, which have been opened in our day with unquestionable clearness in the pure vision of divine light, to wit, that they are words or things in some sense "*unspeakable,*" and scarcely "lawful for a man to utter," because men cannot receive them. For this reason Christ spake in parables, that the meaning and mystery should be *hid from the wise* and *revealed unto babes;* to whom it was *given to know those things,* whereof he so spake; but to others it was not given, as himself testified.

(To be continued.)

From the Autobiography of Sarah (Lynes) Grubb.

"Once when young in the ministry, being at an inn, with the family with whom I lived, I heard one of them say, she had placed a handkerchief in one of the chambers, and on going to fetch it, could not find it. Immediately, my mind was impressed with a sense that a young girl, whom I had seen in the house, had stolen the handkerchief. I was astonished at my conviction of this fact, for I had, by no means, a disposition to suspect any one of evil. It was not, however, to be suppressed; for I saw with clearness, she had committed the theft; what showed it me, was the light of the Lord, which came like lightning into my mind. I ran to inquire for the girl, who came, not knowing my business with her. I looked at her, and in the fear of the Lord, told her she had stolen the handkerchief, which she dared not deny, and it was produced. Then I spoke to her, the power of the Lord accompanying what I said in a wonderful manner; the girl turned very pale, almost like a corpse. I continued to declare of the exceeding sinfulness of sin, and to warn the young creature for, perhaps, twenty minutes. While the Lord's word was passing through me, a servant was cleaning the floor of the room where we stood; one, apparently of the very lowest of her class. She felt so struck by the authority with which the communication was attended, that she raised her hands with astonishment. The mother of the young girl came to me before we left the inn, and asked me how I could tell that her daughter had taken and concealed the handkerchief; to which I replied, that I was made acquainted with it, from a sense given me by the spirit of Truth in my own mind, the anointing which could not only give me to be without doubt in this thing, but also did influence all that take heed to it, so as to lead them out of sin and bring them to live godly lives. I told her, she had this gift of God *in herself;* that all the children of men had it, or a measure of it, and warned her to take heed to it. I understood they were all Papists who heard me speak. After this was over and we passed away from the place, I was so overcome with what had occurred, that I could not refrain from many tears.—*Letters, &c., of S. Grubb, page* 6.

From a Correspondent.

Piety is comely, wherever found—but when its fruits are apparent in early life, they seem invested with peculiar beauty. The following letter written by our late friend, John Jackson, in his 24th year, prior to his coming forth in the ministry, and before he had manifested to the world a submission to the secret operations of Divine Grace, contains so much that is excellent, that its perusal may be instructive not only to the young but to those of riper years. It alludes to some remarks made in a religious opportunity in the family of a Friend.

Darby, 9 mo. 1, 1834.

Dear Friend:—I feel a freedom to communicate a few sentiments, suggested by some remarks thou made last evening at M. C.'s, in which I understood thee to hold out the idea, that a mind highly cultivated and improved by a judicious application of its time and talents in the acquisition of knowledge, was not susceptible of greater enjoyments, than one ignorant of the truths of philosophy as illustrated by the aid of science. Also, the ambition that prompts man to the pursuit of knowledge is of the same kind as that which leads him to follow the world, solely bent upon the acquisition of its treasures. I do not write with a desire to be found in opposition to thee, and I hope that a little interchange of sentiment will prove that such is not the case; therefore I submit my views in the simplicity and integrity of my heart.

I believe that we are constituted with minds that are designed for endless progression in

knowledge, virtue, and felicity; and in order that every improvable faculty thereof may be continually receiving new accessions of knowledge, infinite wisdom has seen best to spread before us a wide field for contemplation; and according to my views of the subject, our happiness is wisely connected with this improvement, which is as essential to this end, as the exercise of the body is conducive to its health.

By the Divine works we are every where surrounded, and when I consider myself admitted to become a spectator thereof, I look upon them with the liveliest emotions of gratitude—and when I contemplate the Majesty and Wisdom that have been exerted in producing the order and harmony that reign throughout the whole universe, I cannot believe myself brought hither to look with thoughtless eyes upon so much magnificence and grandeur, but am led rather to believe, that, properly directing the faculties of the mind in acquiring a knowledge of the Creator's works, would not only enlarge the sphere of its understanding, but magnify its conceptions of His wisdom and power, and inspire the spirit of gratitude, devotion and *reverence*.

Science has been one of the most powerful engines, before which superstition, that grand enemy to human happiness, has vanished like the darkness of night, before the splendor of the morning sun. In its pursuit the mind is never at a loss for subjects to fill up the vacuities of existence. Nature invites it to a feast of pleasure, and she opens her inexhaustible storehouse and presents every day new beauties and new discoveries that afford instruction to the inquiring mind of man. He may contemplate the sun in its meridian splendor, or, in the silence of the midnight hour, turn his eyes towards the canopy of heaven to behold innumerable worlds that have had their consecrated paths from time immemorial, still moving in the same perfect order, as on the day

> "When nature's beauteous form began
> And when to different form the waters stood,
> As o'er the chaos moved the breathing God."

And will not such contemplations inspire him with sentiments similar to these, "Lord when I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man that thou visitest him. Thou hast made him a little lower than the angels, and crowned him with glory and honor."

We discover too, by the aid of science, those laws by which the universe is governed and in what manner the extensive plans of Divine Providence are carried on. It enables us not only to direct the ship through the pathless ocean, but to measure the comet's flight over fields of unlimited space. It gratifies the vision of the philosopher with scenes of which the ignorant have but a faint conception, by making him acquainted with the magnitude of worlds placed at such inconceivable distances from us, as to appear but as twinkling luminaries in the firmament of heaven. It teaches him to remember that the same Eternal mind which conceived their vast formation—whose divine hand placed them in their proper ranks and gave them motion, could by a small exertion of its powers reduce them to nothing, and hurry the world with all its glittering appendages into tumult and confusion, dissolution and chaos. And while we descend into the remote ages of antiquity, and with the light of chronology peruse the annals of the past, we may remember that time, on whose devastations we ponder, which has caused the most splendid cities to moulder in the dust, and the proud empires of ancient renown to sleep with the ashes of their founders, compels us at the same moment to advance towards eternity, and finally lands us in its fathomless and unbounded ocean.

And dost thou not think, my dear friend, that there are many hours in the season of youth, that may be wisely appropriated to laying up a fund of useful information which memory shall unlock when oppressed with the weight of increasing years? I do not wish, by any means, to inculcate the idea that we can by scientific perception penetrate the recesses of mysterious revelation, or, by entering into the intricate labyrinth of metaphysical reasoning, comprehend the nature of the God Supreme.

No, verily, for by such attempts too many have wandered far upon the barren mountains of skepticism and infidelity, and thereby made shipwreck of hopes and feelings that would have gone with them through the valley of the shadow of death, and illuminated their pathway to the mansions of eternal glory. I speak of the loss which such have sustained, with feelings commemorative of the goodness of my heavenly Father, who has preserved me by continued visitations of his fatherly care, upon the brink of infidelity, upon which, I fear, I once was bordering. Ah! when I contemplate the regular succession of spring and summer, autumn and winter—the perfect order and harmony throughout His ample creation, and man, as the centre to which the emanations of his beneficence flow, I dare not for a moment doubt his existence and the greatness of his power.

Although the endowments of literature and the pursuit of scientific knowledge may not be required, to advance us in the way of eternal life, yet, if thereby our views of a Creator should be enlarged and our hearts inspired to declare

> "These are thy glorious works, Parent of good,
> Almighty! thine this universal frame,
> Thus wondrous fair. Thyself how wondrous then,
> Unspeakable--who sittest above these heavens,
> To us invisible, or dimly seen
> In these, thy lowest works—yet these declare
> Thy goodness beyond thought, and power divine!"

should the ambition that prompts us outward, be construed into a desire to acquire earthly fame? I own, *that all our pursuits after knowledge, should be with a desire to know more of the ways and the works of the Deity,* because I believe if such were the case, it would exalt our idea of his goodness, and proportionally endear him as a divine Benefactor to our hearts.

"Philosophy baptized
In the pure fountain of eternal love,
Has eyes indeed, and viewing all she sees
As meant to indicate a God to man,
Gives Him His praise and forfeits not her own:
Learning has borne such fruit in other days,
On all her branches. Piety has found
Friends, in the friends of science—and true prayer
Has flowed from lips wet with Castalian dews."

I do not wish thee to understand me as looking to these things as the primary source of happiness. My desire is to build upon a foundation that cannot be shaken, and that I may be found walking in fellowship with those who feel the communion of the holy spirit and the love of God continually to abound in their hearts. My own unfaithfulness in maintaining the integrity of a self-denying follower of the cross, has made me unworthy to become even one of the hindermost of the flock of Christ, and yet, desiring to advance, such precious opportunities as we had last evening affords me a degree of satisfaction that language cannot express. To feel the sensible presence of that Being, whom the heaven of heavens cannot contain, and the mind filled with a desire that His knowledge might cover the earth, as the waters cover the sea, is a privilege that I highly appreciate. Indeed when I think of the spiritual wants of many professing the faith of Christ, and of the moral darkness that envelopes the minds of those who know not God, my spirit is clothed with earnest desires that the great Lord of the harvest would send forth his dedicated children and qualify them more and more to preach the gospel in the demonstration of the spirit and with power, that the borders of Zion might be enlarged, and converts to the religion of Jesus be multiplied like the drops of the morning.

In thy labors to promote this great cause, thou hast the unity and sympathy of my feelings—and knowing thy advanced experience is capable of affording a helping hand, I would solicit its extension towards a brother, oftentimes laboring under discouragements, yet desirous to advance in the knowledge of the Truth and the support of its testimonies. Of latter times my mind has been led to look at the beauty and sweet simplicity of those Christian testimonies professedly supported by those sons of the morning, who manifested so great an obedience to the opening visions of light, as to support them in the midst of persecution, thus evincing to the world, that they were not ashamed of the gospel of Christ. Theirs was a religion, that consisted in a practical conformity to the will of God, and although it was unadorned with the vain embellishments of art, yet it shone as a city set on a hill, the light whereof spread abroad among the nations, and many were gathered thereby to come and partake of the salvation that was found within her gates. Oh that these testimonies could advance continually, until all that is opposed to the kingdom of Christ should be shaken to the very foundation, and the power of eternal truth spread and prevail in the earth.

I have extended this communication beyond what I expected, for which I offer no apology, save that which is found in the freedom I feel to communicate my sentiments to thee.

My love to —— and for thyself, the portion always due from Thy friend,

JOHN JACKSON.

From the Leisure Hour.

A CHAPTER ON COMETS.

Comets have been, in all ages, regarded with intense interest, both by the peasant and the philosopher. Their sudden and singular appearance, their great magnitude and velocity, and the usual appendage of a stream, or, as it has been commonly called, a tail, projected from the side furthest from the sun, have rendered them objects of the highest curiosity. The term *tail*, however, is by no means happy, as, in receding from the sun, the tail goes before and not behind the body of the comet. This appendage presents somewhat the appearance of hair; hence the name comet, derived from the Latin word *coma*—"a lock of hair." These bodies in their motion are not confined to the zone in which the planets move, but come from remote regions of space. The curves or orbits which they describe are also very eccentric; that is, greatly deviating from a circle. In this respect they are distinguished from planets. The orbit of Mercury, for instance, has a considerable eccentricity, his least distance, compared with his greatest, being as about 2 to 3; whereas these elements in the orbits of some comets are more than a 1000 to 1.

The sun is found to be at the focus of their orbits, and his gravitation is the centripetal force concerned in the description of their tracks. From him they derive their light, which is reflected to us from their whole volume; but their texture seems not sufficiently compact to present the varying *phases*, as in the moon and several of the planets. It is not improbable, however, that the materials of a comet, in a very near approach to the sun, may for the time become self-luminous; for it is evident, from the extraordinary and rapid changes which then take place, that some extremely powerful excitation is produced by the proximity of that luminary, not unlikely of an electrical nature, and sufficient to induce a phosphorescent property in the highly attenuated substance of the nebulous appendage

of the comet. Several of these bodies are entirely devoid of streams or tails, presenting merely a round or oval figure, resembling a mass of vapor or mist. After the most careful examination with the best telescopes, it seems doubtful whether even the nucleus, or the body of the comet itself, ever consists of matter in a solid state. Some are quite transparent, so that the smallest stars can be seen through the most dense part of them. Hence, from their great thinness, these curious bodies seldom shine with anything like the brightness of the planets; though, in this respect, there is the greatest diversity among them, which we must attribute to differences in their densities, or, perhaps, in the original constitution of the physical elements, as adapted for the absorption or reflection of light. Their light usually resembles loose, faintly-illumined vapor, but several have exhibited tints of faint red, some of blue, and others of a bright gold color. It is only during their passage in the lower parts of their orbits that they become visible to us; at about five or six times our distance from the sun, they are lost through the feebleness of their light. Hence only large and bright comets remain visible for any considerable time.

There is a vast difference, we may observe, in the velocity of different comets. The great comet of 1680, and that of 1843, are remarkable instances of this; the velocity of the latter at the perihelion (the point of the orbit nearest to the sun) was 366 miles in one second of time. Both these comets approached nearer to the sun than any others that have been computed. That of 1680 passed round the sun at a distance from his surface of one-third of his radius, or about 147,000 miles, while that of 1843 was at one time only one-seventh of his radius, or about 63,000 miles distant from the luminous surface of that glorious and wonderful body. To what an enormous heat must these comets have been exposed—a heat that would have melted, and perhaps rendered gaseous, all our earths, rocks and metals. From their amazing velocity, their distance from the sun would very rapidly increase, but still the heating influence of the latter would be prodigious. It has been computed that the intensity of heat upon the comet of 1843 must have been 47,000 times greater than what we experience at about 3000 times the distance of that body from the sun. If we regard this as wholly free thermometric heat, it is to us inconceivable that the comet was not utterly destroyed by the actual dissipation of its substance in space.

The dilatation which comets undergo from the influence of the sun, and the rapidity with which it takes place, is astonishing. The comet of 1680 threw off a streamer or tail, on the side turned from the sun, of 60 millions of miles in length, and this in the space of 48 hours. Its direction would suggest that some powerful repellent force must have been exerted upon it by the sun. It subsequently attained to a length of 123 millions of miles. One that appeared in 1769 had a stream of 48 millions of miles; and the beautiful comet of 1811, visible for several months, was accompanied by one, divided into two branches, that extended over 180 millions of miles. In this comet, as is generally observed, the streamer was separated by an invisible atmosphere from the head, which was about 540,000 miles in diameter.

It is difficult to imagine that the matter of the tails, projected to so great a distance, could ever be all again collected by the attraction of the nucleus, or main body of the comet. This may partly account for the observed decrease of this appendage at the successive visits of the same comet. The material thus left in the neighborhood of the sun, may also, by the agency of this powerful attraction, have contributed to the formation of that nebulous medium or atmosphere surrounding him, called the zodiacal light, which very much resembles the matter of a comet's tail. While some comets are entirely without this appendage, others have been seen with several, as the comet of 1823, which had two tails. They were of unequal magnitude and brightness; the larger and brighter one turned from the sun, the smaller nearly towards it. Another, seen in 1744, had no less than six streams about 30° long, spread out over a very considerable angle. Except in small comets, we may add, the tails are seldom straight.

It is a comparatively modern discovery that these bodies, erratic as they appear, are in their motions subject to the same kind of forces which regulate planetary motion. It is, for instance, capable of demonstration from laws of gravity, that a body projected at a given distance from the sun with any amount of velocity, unless thrown directly toward the centre, must, in scientific language, describe a curve. In order, too, that it may revolve permanently, it must describe either a circle, or that oval figure called an ellipse. After the most careful observations of the great comet of 1680, made by Newton and Dr. Halley, an elliptical orbit was computed and laid down to represent its observed motion, and this orbit was rigorously maintained throughout its visible course.

The first actual prediction of a comet's return to the sun was made by Dr. Halley, and his attempt, apparently so daring and hazardous, was crowned with success. Having observed and computed the elements of a splendid comet that appeared in 1682, with a tail 50° in length, he remarked a striking coincidence between its elements and those of two large comets recorded in the years 1607 and 1531, and he conceived they might be three distinct visits of one and the same comet. Now between these dates there

were respectively intervals of 76 and 75 years: adding, therefore, 77 years to the period when he himself observed it, he ventured to predict its next return in 1759. He had the sagacity to perceive that its motion would be affected by the attractions of the planets, and that the differences in the periods of its return, as given above, might be thus accounted for. Halley did not live to see his predictions fulfilled; but the high probability of a successful result encouraged the astronomers and mathematicians of that period to investigate most minutely all the effects due to planetary disturbance on the orbit of the comet; and it was finally concluded that it would come to the perihelion in the middle of April, 1759. It did so on the 12TH OF MARCH IN THAT YEAR. 618 days had been allowed for the influence of the attraction of the various planets in delaying the arrival of the expected stranger; 100 being due to Saturn, and 518 to Jupiter. The calculation of the astronomers, imperfect as it was, was a near approach to accuracy, and was a glorious triumph of the intellect over sense. The path of the comet had to be computed from day to day; it was exposed, too, to disturbing influences, varying in intensity and direction, while for nearly 77 years it was invisible. This noble achievement was effected by the spiritual intellect of man, in reliance on the certainty of those laws by which it has pleased the Creator to govern the world of matter, and which, by scrutiny and thought, it has also been his will that man should discover. In this instance the astronomer's patient and laudable inquiry met with an ample and rich reward. The next return of Halley's comet was predicted for 1835; and after all the elements of disturbance had been re-computed with the most rigorous and indefatigable care, its passage through the perihelion, after the absence of 76 years, was foretold within ten days of its actual occurrence. Had certain discoveries since made by Professor Airy been known at the time, the prediction would have been fulfilled to the very day. The appearance of this comet at its several visits have been considerably different, but its identity has been accurately verified. Its next return may be expected in 1911.

(To be continued.)

THE APPROBATION OF OUR FAMILIES, who are with us in our secret hours, hear our private converse, know the habits of our lives and the bent of our dispositions, is, or should be, to us, far more pleasing and triumphant than the shouts of the multitude, or the worship of the world.

MOMENTS IN HEAVEN.

There are moments when every spirit that hath breathed eternal life, feels in the presence of some great and unknown power. In the cool evening, the shady noon, or the dewy morning, all and every one hath felt that some power above the earth was near. A silent spell sheds o'er the spirit a foretaste of Heaven's joy. Thoughts come as rays of light illuminating the cell within, and, peering out over the lovely landscape, reveal beauties that were never seen before.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 15, 1855.

The name of Job Scott, as author of the leading article in our last number, was unintentionally omitted.

"The poor ye have *always* with you." This is a scripture declaration, and to remember them and do them *good* remains to be a part of our Christian duty. We cannot but regard with interest many of the reformatory measures of our day that have for their object the amelioration of the condition of this class among us, and more especially those which promote habits of useful industry, which have a tendency to elevate the mind and awaken feelings of self-respect by furnishing not only literary knowledge, but also that which will enable them to obtain the necessaries of life. A report has recently been furnished us in relation to what our Sisters are doing in a neighboring city.

The account of the school for the little German girls inspired us with the hope that the seed thus sown may yield an abundant harvest. We think it cannot but be productive of good. The old adage still holds good, "an ounce of prevention is worth a pound of cure." Hence do we not only hail this important movement in New York, with pleasure, but also the "Homes for Friendless Children" in our own city. We cannot but believe, that if those in whose hearts the feelings of benevolence have ripened into active operation, carry forward the great work with an eye single to Him who can alone bless their efforts, that in after years many of those who have been thus shielded and cared for when they could not care for themselves, will "arise up and call them blessed."

The following information relative to the early interest of our community in the cause of education is gleaned from an editorial notice in the Public Ledger, and shews that much good can be accomplished by individual energy.

The "Philadelphia Society for the Establishment and Support of Charity Schools" was

riginated in the winter of 1799, among some pprentices, clerks and young men just commencng business, who, seeing the disadvantages the hildren of the poor labored under at that time o procure an education, generously formed an ssociation for the purpose of teaching gratuiously such children the rudiments of an English ducation. A night school was opened, and, lternately, these youthful pioneers in so momenous an undertaking commenced the work, giving nstructions to some twenty or thirty pupils. he first season their entire revenue was sixteen ollars, derived from their own contributions. The uccess of the experiment was so great that the ucceeding year the members taxed themselves ach one dollar per month and opened a day chool. The school rapidly increased, and an ct of incorporation was deemed necessary.

While these young men were practically estabishing the common school institution, a wealthy erman, Christopher Ludwig, was providing unds for a similar institution. This gentleman migrated from Germany, a poor lad, with much xperience in the world, a knowledge of the umble and useful occupation of baking, and ith twenty-five pounds as the extent of his ortune when he embarked for Philadelphia. With industry, frugality and enterprise, he managed to make money in baking gingerbread n Letitia court. He accumulated property, and t his death, in 1801, left $8000 to the Associaion which should first be incorporated for the urpose of teaching gratis the poor children of hiladelphia.

The magnitude of the bequest induced the rustees of the Pennsylvania University to beome a competitor for it, against the Philadelphia ociety above referred to. It was required that he act of incorporation, after receiving the fficial signatures, should be enrolled at Lancaster. he agent of the University and the agent of the hiladelphia Society started on a race to Lanaster, each with a deed in his pocket, to get the enefit of a first enrolment, which would secure he legacy. The University man, though on orseback, and with the first start, let the agent f the Society distance him before he reached the irst stopping place, and he abandoned the race. he Society's man kept on, unconscious of his ictory, borrowing and hiring horses from farmers when his own gave out, and reached Lancaster, ixty-six miles, in seven hours, and had the enolment properly made and recorded. This secured the legacy, and enabled the society to greatly extend its operations. The citizens subscribed $2,800 additional, at the suggestion of Dr. Benjamin Rush. A school-house was fitted p, and Thomas Walters, in 1802, undertook the duties of the first regular teacher of the school, with sixty pupils. The friends of the school ontinued to augment, and also the number of upils. In 1811, a school for girls was established. In 1814, under the managers of the same society, two Lancasterian schools were established in Southwark, and the County Commissioners allowed the Society $6 a pupil for a limited number of scholars, which the managers admitted into the school. The next year the Legislature made provisions for public schools, and relieved the Society of its duties, though it continued to, and still does, support two free schools.

The State of Pennsylvania is yet zealously active in the encouragement and support of means designed to elevate the poorer classes, and furnish them with an equal opportunity with the rich, to enlarge their mental capacities and qualify them for the active duties of life.

Our Free Schools have extended far and wide the means of education, and no child need now be without the qualifications for the exercise of his powers in that occupation for which he has a talent or preference.

We cannot approve of *all* the practices encouraged and the sentiments inculcated in our public schools, at the present time; yet we believe the *free school system* is a necessary element for the healthful sustenance of our form of government.

In our last number it was announced that the Judges of the Supreme Court of Pennsylvania were deliberating on the petition of Passmore Williamson, for a writ of habeas corpus. On 7th day, the 8th inst., the opinion of the Court was delivered in Philadelphia by Judge Black, adverse to the granting of the petition. Judge Knox dissenting. Our space will not admit the publication of the voluminous opinions on which grounds for the decision and the dissent of Judge Knox are founded. They will be published extensively throughout the United States, and those interested in the important issues involved in the case, will have an opportunity of examining for themselves.

The colored men, Ballard and Custis, who were convicted of an assault and battery on John H. Wheeler, appeared before Judge Kelly on 7th day last, and were sentenced to pay a fine of ten dollars each to the Commonwealth, to pay the costs of prosecution, and to be committed to prison for one week.

Passmore Williamson still remains a prisoner in Moyamensing, and bears his incarceration with manly fortitude, supported, as we believe he is, by a conscience void of offence, so far as relates to the cause of his imprisonment.

LETTER OF SYMPATHY TO PASSMORE WILLIAMSON.

Lake Superior, on Board the North Star,
August 11, 1855.

My Dear Sir,—With astonishment and indignation I have learned the story of your imprisonment; and now, from this distant retreat, where I am for the moment, I make haste to send you my sympathy.

From beginning to end—from side to side, and in every aspect—this transaction can be regarded only as a clear, indubitable, and utterly unmitigated outrage. The new-fangled doctrine, that a slavemaster can *voluntarily* import his alleged slave—of course with all the revolting incidents of Slavery—into the Free States, is not more odious than it is preposterous. It is scouted by reason and disowned by universal jurisprudence. You were right in disregarding it. In stepping forward to remind persons claimed as slaves on this pretext, that all such claim is baseless, you did a good work. It was this knowledge which filled them with confidence to regain their God-given liberty. And for this it appears that you have been brought before a man who, "dressed in a little brief authority," has cast you into prison. This outrage was rendered more outrageous by the way in which it was done.

It was perpetrated through the great writ of habeas corpus. This writ of freedom and deliverance, which in England has often been styled the palladium of the Constitution—which is recognised as a distinctive feature of Constitutional Government—which finds no place in a despotism, and which is the very master-key appointed to unlock prison doors and let the oppressed go free—has been made in your case, by a hocus pocus without precedent, the instrument of imprisonment and oppression.

Strange and disgraceful as all this is, it must be considered as the natural fruit of slavery. Any person, whosoever he may be—whether simple citizen or magistrate—who undertakes to uphold this wrong, seems forthwith to lose his reason. He may be just, humane and decent in other things, but in the support of slavery he becomes unjust, inhuman and indecent—often in obvious unconsciousness of his degradation. The blindness which makes him insensible to a wrong so transcendent, naturally makes him insensible to the lesser wrong by which it is maintained. What is the writ of habeas corpus, the trial by jury, the privilege of debate, or your liberty or mine, in the estimation of a person who has already screwed himself to the pitch of injustice necessary for the vindication of an institution which separates parent and child—which stamps woman as a concubine—which shuts the gates of knowledge, and which snatches from the weak all the hard-earned fruits of incessant toil?

But there must be an end to these things; and as Shakespeare found a jewel in the toad's head, so do I find a cheering omen in the injustice which has made you its victim. There is an old saying, handed down from distant antiquity, that, "Whom the gods wish to destroy they first make mad;" and I have often of late been impressed by its truth. The Slave Oligarchy is mad, and their overflowing madness runs through every agent and tool. In all that they do—especially in the Fugitive Slave Bill and its cruel enforcement, the Nebraska Bill and its felonious administration, and now in the imprisonment of an unoffending citizen—I rejoice to believe that there is unmistakeable evidence of that madness which precedes a fall. Verily the day is at hand when returning justice will once more bear sway; then, among the triumphs of Freedom, will be a reckoning with unjust judges.

Meanwhile, accept my congratulations on the portion of responsibility and dignity which is yours. It is a privilege to suffer for truth; and I envy not the meanness of that soul which would hesitate to prefer the stone walls of a prison, to the cushioned seat of the magistrate by whose irrational and tyrannical edict you have been condemned.

Believe me, my dear sir, with much regard, very faithfully yours,

CHARLES SUMNER.

Passmore Williamson, Esq., Moyamensing Prison, Philadelphia.

Second Annual Report of the Industrial School Association for German Girls. April, 1855.

The Managers of the *Industrial School* for *German Girls*, present the following Report to the Society:—

This School is intended for the Street children of the German quarter of our City—for those who from ignorance of our language, poverty of parents, or gross indifference to its necessity, are unwilling or unable to attend the Public Schools. It has been open without interruption, through two winters and one summer, and we feel convinced there is, at present, no better way of reaching these neglected girls, so exposed to all the temptations of a large city. The general arrangements of these Schools are too well known to require special notice. This was removed on the first of May, from the single room in which it was opened the previous winter, to a house No. 14 Avenue C., near Second Street, where 120 children may be received every day, except Saturday and Sunday, in two comfortable school-rooms. A good dinner is provided for them, with meat three times a week, which a certain number of the older girls assist the Matron in preparing. They are taught to do general housework, to wash and iron such coarse articles as are used in the School, and to keep the house in

er. The Matron bathes each child once a ek, and in the afternoon they are taught to upon plain garments, which are given to m as they may require them.

The *Infant School* is under the care of a ncipal teacher, who devotes her whole time forty little girls from six to ten years old, ching them through pictures, until they can derstand English. They learn readily and h patient attention. Their minds are in gene- wakeful, active and clear, and their disposi- ns affectionate and docile. They are easily erested by religious instruction, which is ays of the simplest and most direct character. ey listen attentively to little talks about the ht and wrong, as to some *new* thing, and the erest and curiosity they evince is very differ- from the manner of children, long accustomed such teachings. The gentle, kindly influence the Principal is much increased by her visit- the homes of the children, which is done stantly.

The School for older girls numbers eighty-two, m eight to fifteen years of age—under the arge of a Principal, assisted by the volunteer chers. The order, regularity, and self-control ich exist in this School, are very remarkable; d spring from the Principal's decided, but iet influence, without the use of punishment reward. The number of ladies who have ight through the winter, has been sixty a week dividing their attendance between the morning d afternoon. Many have served through two ere winters, with great perseverance and faith- ness—and we look to this intercourse between e poor and the highly favored, as the most luable feature of this form of charity. It has l in many cases to a personal interest between e teacher and some one child, which may be e means of influencing her future life—giving r a friend and adviser whom she may approach th confidence. Many of those connected with e School receive one child on Saturday, to ach her some nicer kind of work, to create a ste for more refining amusements, and to try awaken her religious feelings through personal tercourse, and through the affections. There e different ways of carrying out such an object, ited to different tastes or circumstances. The ll can find a way of using what we have and at we are—God's gifts to us—for the good of hers.

Through the German visitor, and the volun- er monthly visitors, every child has been visited, d we know the condition of the family. The ports of all our habitual visitors are to the me effect. They say—"We can hardly exer- se too much care in this matter of giving. riven by the hard season to beg, when, perhaps, ey never begged before, it has become easy to em, and may readily become habitual." The dicious manner in which garments have been distributed in the School after close inquiry, and the rules which prevent the teachers from giving to their classes, have had a very favorable influence in doing away with that constant asking for clothing, which both parents and children seemed to think the only object, of those who came to serve them, was to gratify.

Of those sent to the Public Schools we receive, generally, good accounts. We wish to keep up their connexion with the School, by encouraging them to take books from the Circulating Library, belonging to the School and by attending the Christmas and other festivals. The Library has two hundred volumes, donations from publishers and friends, and about twenty-five children take out books. They are returned with regularity, and it is considered a distinction to have them. Several little girls say that they teach their mothers some of the words and tell them the stories. This loan of books is an inducement to study; and the rapidity with which sufficient English is learned to entitle them to take out a book, is very encouraging.

In the midst of so much misery and this growing pauperism of our City—the saddest thought and fact of this sad winter—we may console ourselves with the feeling that this, our work among children, cannot fail to do some good, even if it be partial and limited. The influences under which they are brought, and the spirit which leads our teachers to go to these poor vagrants, instead of leaving it for them to come to us, must make its true impression upon them. It is no child's play which should fill womens' minds and hearts in this country. The time has passed when they may think their duties are bounded by their own walls. In an earlier and ruder age of Christianity, when protection was necessary for those whose consciences called them to duties which lay beyond their homes, the garb and authority of the Church gave to a few that security which law and an advanced civilization now provide for all. The Sisters of Charity and of Mercy live up to this view of womens' duties, to the exclusion of all other—and with the corruptions and prejudices of the Old World, the dress of a nun and the sanctity of religious vows, may be necessary to secure that respect and deference, which women so generally receive among us. This, in changing their position, enlarges their duties and increases their responsibilities. The independence they enjoy, to a degree unknown in older countries, should be an incentive to increased faithfulness in using it. The education they receive, often only limited by capacity or inclination, should be something more than a dead letter, an affair of expense or display, or at best of selfish and refined gratification. The position of women in this country, more peculiar than they are aware of, and exciting the attention of Europeans to an extent not understood among us, brings with it responsibilities which

it would be well for them to consider. There is no privilege without its attendant duty—and these blessings of education and of freedom, should result in enlarged minds and capacities, wider interests than those which have generally satisfied women; should strengthen their resolutions and enable them to direct wisely their sympathies and exertions. It has been stated to us by those whose sense of Christian duty leads them among prisoners, that this preventive work for children is the chief hope they have for the decrease of crime in large cities. Every feeling of gratitude towards God, of obedience to the words and sympathy with the spirit of Him, whose life was with the lowly and neglected, should make this work among the poor, especially among children, a part of the recognized duty of every woman, to be discharged as all other duties are, with self-sacrifice and effort, and at some personal cost and labor.

MY GROPINGS NINE MILES UNDER GROUND.

In the month of September, accompanied by a young friend, the writer gratified a long-cherished desire by a visit to the celebrated Mammoth Cave of Kentucky, ninety miles south from Louisville. A tedious and fatiguing stage-coach journey of eighteen hours brought us to Bell's hotel, a comfortable road-side inn, where the coach deposits passengers for the cave. Mr. Bell, mine host, now descending the hill of life, is well known on the road, and is famed for not having seen the Mammoth Cave, although a thirty years' resident within seven miles of it. A gentleman and his wife from Lexington, Kentucky, were our sole and agreeable companions to the cave. After two hours' jolting in a buggy over a most uncomfortable road, through beautiful, rolling, oak-clad "barrens," we were housed in a good hotel erected for the accommodation of the cave visitors.

Having fortified ourselves with a good dinner as well as coarse woolen jackets and caps, we set out for our first day's excursion underground. Mat, our negro slave guide, with nothing slavish in learning, dress, or language, provided a lamp for each of us, and led us down a steep path into a deep dark ravine. At the bottom appears the Mammoth's Mouth, a wide orifice of very forbidding aspect, to which we descended by rude steps constructed of the loose rocks and earth. On entering, we were met by a flight of bats, numbers of which inhabit the outer parts of the cave.

The part immediately within the entrance is comparatively contracted, although about the size of a railway tunnel, and is known by the name of The Narrows. This expands into a more spacious section called the First Salpetre Vats. Here was an extensive manufactory of saltpetre for gunpowder during the war of 1812–15. It was obtained by lixiviating the fine alluvial earth with which the floor of the cave is deeply covered. The wagon tracks and foot-prints of the oxen employed in the work are still distinctly visible. Lines of wooden pipes, by which the ley was conveyed to the evaporating pans, numerous wooden vats and other erections, show the great extent of the work carried on in this pandemonium—truly a fit place for the preparation of the death-dealing material. The roof of the vast house is a lofty dome, called the Rotunda.

The most interesting parts of the cave have fanciful designations, derived from the names of various objects to which they have a rude resemblance, or from some incident in their history. Thus, having passed the first vats, we meet the Cliffs of Kentucky River, which, the Kentuckian informs us, this lamp-lit landscape really resembles. Next appear the Church and Pulpit, where there was at one time regular preaching and where a sermon is still delivered at times when visitors are many. It is an irregular vault sixty feet in height. We then passed through the Second Saltpetre Vats, where the cave is wide and lofty, cumbered with hills of stones and saline earth thrown up in the process of lixiviation, and enter the Gothic Gallery. Across this division runs a ledge of the limestone rock projecting from the wall, and from this Gallery, which we ascend with some little difficulty, we have a peculiar view faintly revealed by the scattered lamps beneath us.

Leaving the main cave here, we turned to the right, into the Gothic Avenue, in which the rocks assume a rude resemblance to Gothic architecture. Here in a niche was found the mummy of a woman. As no known tribe of American Indians preserve their dead in this manner, she is believed to have belonged to an extinct race, perhaps to those who raised the numberless mysterious mounds which are scattered over the western state—a numerous people who have left no other history.

Rousing himself from the reverie into which the mummy story will probably throw him, the tourist soon reaches the Gothic Chapel, which well entitled to its name from the massive ribbed pillars and arches formed by the junction of the stalactites from the roof, and the stalagmites from the floor. Descending into a deep cave called the Lover's Leap, and scrambling through Elbow Crevice, we contemplate the beauties of the Star Chamber, of which some one has truly said that the roof seems to be split open, revealing the vault of the night—heaven spangled with stars. This most beautiful phenomenon is caused by the roof, fifty feet above us, being coated with a black crust, studded with small crystals, which twinkle in the lamp-light.

The Deserted Chamber is memorable as the scene of a curious experiment in the treatment of consumption. The air of the cave being mild,

l unaffected by the changes of the season, consumptive patients were to be cured by being ried alive. Houses, which are still standing, re built in the now deserted chamber, and the luntary immigration to a species of classical ides duly took place. Through their love of e light, they consented to "remain in darkness those who had been long dead." Life is eet, but the result was as might have been ticipated. They enjoyed indeed a mild and uable though damp climate; but then the oom, the silence, with the wakeful sensitiveess these must have produced, and the constant ciety of their fellow consumptives, exerted a neful effect. It was soon found that their uation was too unnatural for healthy influences, d the well-meant scheme was gradually abaned, "the last man" having persevered for a ar without benefit.

With a heavy sigh for the consumptives, or rhaps to test the soundness of our own lungs, e trudge on again in search of other wonders. ravelling the Winding Labyrinth, we are ruptly stopped by a wall of rock, in which we rceive an opening like a Gothic window. ithin this window is Goran's Dome. Our ide ignites some oiled paper and throws it to the abyss. While thus illuminated, we an over the window sill, and perceive this grand d beautiful cavity rising one hundred feet ove, and sinking as far beneath us. Such laces possess an indescribable attraction, and I uld not resist the desire to descend to the ttom if at all practicable. Turning back a few eps, I followed Mat through narrow, rugged, d tortuous crevices, gradually descending to e top of a water-worn pass, only large enough admit a man's body. This pass may be comared to a chimney stuck round internally with ikes of rock, mud being substituted for soot. was some thirty feet in depth, and opens into e bottom of the Dome. Scrambling down ar-fashion, we soon reached the bottom, and oran's majestic dome, illuminated by the lights our party at the window in mid-distance, wered above us to the height of two hundred et—a sharp cone, ribbed like a groined vault, d polished by that persevering architect, water. icking up a few pebbles as memorials, we rarned by the same rat-holes, thoroughly bemeared, but delighted.

Our first day's excursion terminated at the ottomless Pit. This fearful place for a time t bounds to discovery in the cave, completely arring further progress. To look into it, and sten to the booming thunder that rose from an nknown depth when a stone was hurled into it, ng deprived the most stout-hearted of their etermination to explore. At length a subterranean Columbus crossed it at the second attempt, only escaping destruction by a hairbreadth. His ladder slipped, but a death grip of a projecting rock saved him, and he found himself on the further side. A gangway was soon after thrown across the narrow part of it. It is found to be about one hundred and sixty feet in depth. Several deeper passages have been found opening into it in different directions. Indeed the limestone formation in the vicinity of the Bottomless Pit, (to repeat that awful appellation, so suggestive of a more terrible reality,) and Goran's Dome, is quite honey-combed with caves, above, below, and around. One part of it is worn into the form of a very deep circular draw well, apparently as perfect as plummet and compass can make it. Here, however, as we have said, ended our first day's excursion, and, in miner language, we "went to grass" again.

We set out anew next morning to penetrate to the extremity of the cave and explore its various branches. Mat carried a can of oil; Albert, another slave of much intelligence, a basket of provisions; and our suite was completed by his wife Helena, a brown woman, cheerful, neat, and rather good looking. We proceed by the main cave, over the ground already described, till we reach the Giant's Coffin, a fallen rock lying near the wall. This coffin hid for thirty years, after the discovery of the cave, the entrance to the parts reserved for this day's excursion. Visitors passed and repassed closely by, without dreaming that behind it lay a passage leading to avenues more extensive and remarkable than any yet discovered.

Turning sharp behind the Giant's Coffin, we descend by a ladder through the steps of lime into the Valley of Humility. Thence through the winding way, or Fat Man's Misery, a long serpentine water-worn passage, just wide enough for ordinary "humans," but in which one of the Falstaff species would be miserable indeed, and would, doubtless, wipe his brow, and heartily congratulate himself when he had wriggled himself through the pass into Great Relief. We next reach in succession River Hall; Bacon Chamber, its roof strangely worn into resemblance of scores of bacon hams hanging from it; the Dead Sea, a horrid gulf with a black pool at the bottom, that one shudders to look at; the River Styx, which is heard rushing along in a chasm below us to join Lake Lethe. We cross the river by a natural bridge, which leads us to the shores of the lake, a pond of limpid water, never once ruffled by a breeze. We are paddled over it in a flat-bottomed boat, and land upon a smooth, sandy beach, at the entrance of the Great Walk. This is a lofty and wide corridor, three hundred yards long, through which the river flows when its waters are high: but we *now* walk without obstruction over its sandy bed. Apparently it has been altogether excavated by running water, of which every part of its shelves and cavities bears the impress. It leads to Echo River. Upon its quiet and pellucid waters we

embark. The lamps are ranged in the bow of the boat, and Mat seats himself with his paddle in the stern. Silently she glides through an arch so low that we must crouch in passing, but which immediately expands again into a wide irregular pass. So transparent is the water, that although sometimes twenty feet in depth, we can distinctly survey its bed, its every stone and crag, even to the bottom. While sitting in breathless admiration, the guide, by a blow upon the boat from his paddles, awakes the slumbering echo. It rolls around us, reverberates along the vaults, and dies away in the gloom, like a peal of music uttered in thunder, sinking by soft cadence into primeval silence. Then the paddle is timed to a negro melody, with an abrupt pause at the close of each verse. Hark! The echo expires with such a perfect resemblance to a bass note from a strong piano, that we may exclaim, surely there is some other instrument than rock and water here. A voice hails us from the darkness ahead. "It was only an echo." "No; it was certainly a voice." Reaching the termination of our voyage, where the river disappears through a low conduit, we find that the voice was from a solitary fisherman who had been pursuing his sport since early morning; for the waters of the cave are tenanted by two species of fish as peculiar as their habitation—fish without eyes—divine skill, economical in all its workings, having denied them organs which would here have been useless.

(To be continued.)

PRAY FOR THOSE THOU LOVEST.

Yes pray for those thou lovest, thou mayst vainly, idly seek,
The fervid words of tenderness by feeble words to speak;
Go kneel before thy Father's throne, and meekly, humbly there,
Ask blessings for the loved ones in the silent hour of prayer.

Yes, pray for those thou lovest, if uncounted wealth were thine,
The treasures of the boundless deep, the riches of the mine,
Thou couldst not to thy cherished friend, so dear a gift impart,
As the earnest benediction of a deeply loving heart.

Seek not the worldling's friendship, it shall droop and wane ere long,
In the cold and heartless glitter of the pleasure loving throng;
But seek the friend who, when thy prayer for him shall murmured be,
Breathes forth in faithful sympathy a fervent prayer for thee.

And should thy flowery path become a thorny bed of pain,
The friendship formed in bonds like these thy spirit shall sustain,
Years may not chill, nor change invade, nor poverty impair
The love that grew and flourished at the holy time of prayer.

From the Dollar Newspaper.

"PERSEVERE."

BY J. M. HALDEMAN, JR.

Oh! what a sweet and magic power
A single word has on the ear,
That, whispered in a parting hour,
Can bring our dearest friends so near.

'Twas but a word—but it was spoken
When friend from friend was forced to part;
'T was but a word—but 't was a token
To brighten o'er a beating heart.

'T was but a word—but often when
A withered hope I've sorrowed o'er,
That word has cheered me on again,
And brought me peace and joy once more.

'T was but a word—a single word—
But oft, when gloomy cares were near,
Its magic tones again I've heard—
Thy parting word, to "Persevere."

'T was but a word—but oft when night
Has shadowed all things, far and near,
I love to think my beacon light
Is in that word, to "Persevere."

Then think not I shall e'er forget
The parting word—'t is prized by me
Whene'er I think of thee; 't is yet
Endeared to me by memory.

CHRISTIAN CIRCUMSPECTION.

Teach me, with mind unruffled and serene,
To meet the hourly accidents of life;
And let the tones of gentle patience lend
Their soft sweet music to my lightest word.
O! may I bear in mind, that from the roots
Of withered and neglected duties spring
The rankest sin-weeds that infest the heart;
That wisdom infinite has placed me here
To work thy will, watched o'er by angels' eyes,
Cherished and cared for not alone by those
Whom Thou hast given to tread life's path with me,
But with a love beyond all human ken,
By Thee on whom my hopes of heaven depend,
My Lord, my God, my Saviour, and my Friend.

Calvert's "Wife's Manual."

HUMAN ELEVATION.

"I know" says Channing, "but one elevation of a human being, and that is Elevation of Soul. Without this, it matters nothing where a man stands, or what he possesses; and with it, he towers; he is one of God's nobility, no matter what place he holds in the social scale. There are not different kinds of dignity for different orders of men, but one and the same to all. The only elevation of a human being, consists in the exercise, growth, energy of the higher principles and powers of his soul. A bird may be shot upward to the skies by a foreign force, but it rises, in the true sense of the word, only when it spreads its own wings, and soars by its own living power. So a man may be thrust upwards in a conspicuous place by outward accidents, but he rises only so far as he exerts himself, and expands his best faculties, and ascends by a free effort, to a nobler region of thought and action."

HOW TO PLANT TREES.

The number of Philadelphians who have "cottages out of town," or who reside permanently in the rural districts, has rendered the planting of shade and other ornamental trees a subject of general interest. Every person, who owns an acre, desires to have trees on it. Yet so few individuals understand how to set them out properly, that usually it is only after frequent trials, and after years have passed, that the coveted object is attained.

This failure is the result of a popular notion that trees do not require cultivation. Four men out of five, who set out trees around their houses, think that is only necessary to put thriving young plants into the ground, and that nature will do the rest. Yet if the farmer were to display similar ignorance in relation to his wheat or potatoes, these same persons would pronounce him a fool. A young tree demands cultivation as much as corn. What the method of that cultivation should be is the subject we propose to consider. We can do it best by giving an actual experience.

A gentleman, some two years ago, purchased a small piece out of town, which had on it quite a number of deciduous trees, planted about four years before. None of the trees, however, were healthy, though some throve better than others. Resolving to reset them, he had them all carefully dug up, and in this process noticed that the most flourishing had been accidentally put down in large holes and where the soil was comparatively rich. He found also that the puniest of all had been set in a soil so hard that their roots had been unable to penetrate the nearly impervious earth. He concluded from this that the great difficulty in transplanting trees lay in the omission to provide a proper soil for the suckers of the roots to extend themselves in, and that this omission could best be corrected by increasing the diameter of the hole, as well as by supplying a soil sufficiently nutritious. The air, he reasoned, was always the same, whether a tree was well or illy set out. A damaging exposure being avoided, the proper care of the roots was all in all.

Accordingly he dug, for each tree, a hole five feet in diameter. The top soil he carefully reserved, but the sub-soil he rejected. Placing the young plant in its proper position in this hole, he had the roots carefully spread out, even the smallest sucker, patiently avoiding to bruise them. The hole was then filled up with the top soil, and with other similar soil brought from other parts of the field. The time chosen for setting out the trees was autumn, on the supposition that they would be in a better condition to receive the beneficial influences of spring than if they were left till the latter season to be planted. A covering of well-rotted manure, about four inches deep, was spread over the ground, around the young tree, as far as the hole had extended, which the winter rains gradually dissolving, became disseminated through the earth below, where it was drunk up by the roots. The results fully verified the expectations of the transplanter. In eighteen months the trees have grown more than they did in the four preceding years, and surpass in luxuriance nearly all those which have been set out in the neighborhood. They now require no more care.

To those familiar with the scientific cultivation of shade trees, this narrative may seem unnecessary. It details a process substantially similar to that which has been pursued, they will say, both in England and the United States for over fifty years. But it must be remembered that few men who purchase rural homesteads about Philadelphia have studied the scientific cultivation of trees, and that they generally suppose nature will kill or nourish the tree as she pleases, and that all they can do is to stick it in the ground. Besides, the plan we have detailed is one which a man of the most moderate means can adopt, for it does not require the calling in of a professional assistant, with its attendant bill of costs.—*Ledger.*

LABELS OF FRUIT TREES.

After a trial of some years, we can confidently recommend the following composition as making an indelible marking paint on zinc for trees. Let strips of zinc, half an inch wide and perfectly bright, of any suitable length be procured, punch a hole in one end, and suspend by copper wire to the branch of a tree, with the name written on, and it will remain for many years indicating at all times the name, and preventing much of the confusion so prevalent in the nomenclature of fruits. It should be written with a quill pen, and always shaken before using. Take one dram verdigris, one drachm sal ammoniac powder and half a drachm of lamp-black, and mix with ten drachms of water.—*Selected from the Pennsylvania Farm Journal.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is firmer. Standard brands are now held at $7 62 a $8 00 per barrel. The sales for home consumption at $7 75 up to $8 25 for common and extra brands, and fancy lots at higher figures. Nothing doing in Rye Flour; last sale is quoted at $6 25. Penna. Corn Meal is held at $4 25 per bbl.

Grain.—There is a fair amount of Wheat offering, and prices are well maintained. Sales of 6000 bushels good and prime Southern red, part Tennessee, at $1 70 per bushel, and $1 85 a $1 88 for prime white. Small sales of Delaware Rye at $1 00, and Penna. at $1 09. Corn is dull; last sales of yellow at 95c, afloat. Oats are in better demand, and 5000 bushels good Delaware sold, part at 37 a 39½c per bushel.

Cloverseed is not inquired after, but there is little or none left in first hands; we quote at $6 50 a $7 25 per 64 lbs. Sales of Timothy at $3 75 a $4 50 per bushel, and Flaxseed at $1 85.

ELDRIDGE'S HILL BOARDING SCHOOL FOR FOR YOUNG MEN AND BOYS, at Eldridge's Hill, Salem Co., N. J.

The Winter Session of this Institution will open on the 12th of Eleventh month next, and continue twenty weeks. Terms of admission $20 per session.

All the branches of a liberal English education are thoroughly taught.

A Course of Lectures on Chemistry will be delivered by a practical Chemist.

For Circulars of School, address the Principal,

ALLEN FLITCRAFT,

9th mo. 15—2m. *Eldridge's Hill, Salem Co., N.J.*

MOORESTOWN BOARDING SCHOOL FOR YOUNG MEN AND BOYS, commences on the first Second day in the Tenth month, (October.) Terms $140 per year. For particulars, address the Principal for a Circular.

BENJAMIN B. LIPPINCOTT, *Principal*,

9th mo. 8. Moorestown, Burlington Co., N. J.

SHARON FEMALE SEMINARY will be re-opened for the reception of pupils on the 15th of Ninth month. RACHEL T. JACKSON,

9th mo. 1—4t. *Principal.*

FRIENDS' CENTRAL SCHOOL, BOYS' DEPARTMENT.—The Committee having charge of the School are gratified at being able to announce that they have secured the services of AARON B. IVINS as Principal, whose long experience and success in teaching they think recommend him to the confidence of Friends and others.

The School will be opened on the *first* Second day in the Ninth month next.

The building, situated on a lot adjoining Cherry St. Meeting House, is airy and commodious, having been erected especially for schools. The main room will accommodate one hundred pupils; in addition to which there are suitable Class rooms, a Lecture room, and an Observatory.

This School has been instituted principally for the education of the children of Friends; when others are admitted, it is expected our testimony to simplicity will be properly regarded, and that the rules established for its government will be observed.

The pupils will be expected to attend the meetings for worship held at Cherry Street on Fourth days.

No pupil will be admitted for part of a term; nor will any be received under eleven years of age, without the consent of the Visiting Committee. The qualifications for admission will be, a capability of reading with facility in the reading books of the School, writing a legible hand, and having an elementary knowledge of Arithmetic, Grammar and Geography.

Lectures on Philosophy, Chemistry, Astronomy, and such other subjects as may be thought expedient, elucidated by suitable apparatus, will be delivered in connexion with the regular studies.

The year is divided into two terms of five months each, one commencing on the first day of the *Second* month, and ending on the last day of the *Sixth* month; the other beginning on the first of the *Ninth* month, and ending on the last day of the *First* month.* There will be two sessions daily.

The price of tuition is $25 per term for Class A; $20 per term for Class B; and $15 per term for Class C, *payable in advance*. No extra charge will be made for fuel, pens, ink and slate pencils.

School books (except blank books) will be furnished, for the use of which the following charges will be made. Parents or guardians may, however, furnish their own books if they so prefer.

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" A, excluding	"	1 75	"
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" C, "	"	1 50	"

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REMARKS UPON THE KNOWLEDGE OF THE ONE LORD, THE ONLY TRUE GOD.

BY JOB SCOTT.

(Continued from page 404)

But in regard to the three that bear record in heaven, some few hints may be given, which perhaps will offend none of the true babes, none of those to whom it is *given to know* these things; though, if they should offend *the wise and prudent*, it will be nothing new, nor yet a strange thing, seeing God will *hide these things from them*.

God is love, is light, is life, power, wisdom, goodness, a fountain of living waters, a fire, a refiner, &c. Yet although he is truly all these, he is but ONE, and always the same, yesterday, to-day, and for ever. He changeth not. He loveth the upright. He is angry with the wicked every day; yet he is not at one time angry, and at another loving, in such wise as to make any change or alteration in himself; neither is there any thing or things in him, which is not perfectly one, and that always and forever. His nature is such, that he is an eternal fountain of love, and yet that same nature maketh him a consuming fire, and a God of vengeance to the wicked. Indeed, these two seemingly different operations of his power, are not in himself in any wise different. It is no more two acts, or operations in himself, whereby one soul is condemned and another condemned, than it is two different natures in the sun, to soften pitch and harden clay. He is to men and to all things, according to their own state, condition, and being. His whole nature is in such eternal opposition to evil, that every soul that commits it, must feel his vengeance. Yet it is not in our power, by all our evil deeds, to alter him, the unchangeable God; or to disturb his repose, by stirring the passions of anger or revenge. He cannot be at one time, other than what he is at all times. He is wise, just, good, &c., but these are not in him different properties. We tell of his attributes; and it is very proper that we should, in order to convey our ideas of him one to another. But let us not so far deceive ourselves as to conclude one attribute really exists in him, in any kind of distinction from another. We distinguish wisdom from power, among men; and so attributing these to God, many may be led to consider him, as it were, in parts; or that there is something else than simply ONE in him. It is perhaps more strictly proper to say God *is* wisdom; *is* goodness; *is* power; *is* justice, &c., than to say he *has* these attributes. Hence the peculiar propriety of many scripture phrases, as, "God is love," "God is light," "Our God is a consuming fire," &c. And it is strictly true that the wisdom of God, is God himself; his power is himself; so is his goodness, his love, his light, his life, &c. All is *one*.

It is true we have a different idea of power, from what we have of wisdom; but when we say God is almighty, we don't mean that something in him *is so*, which something else in him *is not;* but we mean that he himself, as a simple, uncompound, indivisible Being, *is wholly so;* but when we say he is *wise*, or *good*, or *holy*, we mean that he is one eternal fountain of every thing that is truly good, valuable, or excellent. He is riches, he is health, he is all in all to them that love him. Well, therefore, might he call himself by the name, "I AM." This, to me, implies all perfection, as if he had said, "I am in and of myself, what none else is, or can be. I am love. I am light. I am all that ought to be, or can be desired, in a right mind. I am, and there is none beside me." "Beside me there is no saviour." Had he gone about to describe what he was, it might have been either endless, or else have been so confined as to include but a small part of what seems comprehended in these two words, "I AM," which, to me, are equal to the phrase of his being "ALL IN ALL." Some may call this a wandering from the subject, but I intended to show that whatever we read of a plurality in God, or of the three that bear record in heaven, there is not any thing in God that is not strictly ONE.

That the Father is in the son, and the son in the Father, I readily allow. "I and my Father are one," is Christ's own language, the language of eternal truth! And even the name of the son

that is born and given unto us is "the Mighty God, the Everlasting Father." Indeed, it must be so, if the Father and son are *one*, seeing "God is one, and his name one." Christ, as he is God, is the same with the Father, and no more a distinct person from him, than God as light and God as love is two distinct fountains; one of light, and the other of love. Hence, with the strictest propriety, his name is, and ought to be, "The Everlasting Father." Now, if he is the everlasting Father, who can distinguish him from the Father, or make him a distinct person? Observe well, that I speak of Christ now, as he is God. In time he became the son of man, and partook of human nature; and the wisdom of men has strove hard to make a God of man; whereas, the distinction between the godhead and the manhood ought never to be lost; for, wherever it is, *language will be confounded.* God was, it is true, "manifest in the flesh:" but do Christians worship a God of flesh? Was the outward body of Jesus the everlasting Father? In one place we read, "The word was made flesh;" but I never could believe any more from that passage than that, as another text hath it, "He took not on him the nature of angels, but the seed of Abraham." And again: "Forasmuch as the brethren were partakers of flesh and blood, he himself also took part of the same." So I understand that he only *took flesh*, for if the word was absolutely *made flesh*, then *flesh* was the *word*, and the *word* was something that *was made.* Whereas, "the word was in the beginning with God, and truly was God," consequently, was not made. If it was made, it was a creature; if it was not made, and yet was real flesh, then "in the beginning" was flesh, flesh was with God, and flesh was God. I hope the reader is satisfied, by this time, that flesh is not God nor any part of God. The word was God, and this word *took flesh*, according to that testimony, "Lo! I come, a body hast thou prepared me." Here is both he that came, the *eternal word*, and the body that was *prepared for him.* He told Philip, "He that hath seen me hath seen the Father also." Surely many saw that outward body, who did not see the Father, but all who saw through the veil, so as to have a full view and clear sight of him, for whom the body was prepared, him who came to do the Father's will in that body, saw the Father.

"My Father," said he, "is greater than I." Here he speaks of himself, in a different respect from what he did, in saying "I and my Father are one." Why will the wisdom of man through ages strive so hard, to fix the crown of Godhead on flesh and blood? Did not Jesus tell of a day and hour, of which neither the angels, nor even the son himself knew, but the Father only? Surely Christ, the holy *word*, that was and is God, knows, and always did know all things. If he knew not something, which yet the Father did know, then he could not be God. Hence we may safely conclude that by the son which he here says *knew not*, he meant the same as when he said, "My Father is greater than I;" but it is certain there is no greater or less in God, nor any lack of knowledge.

But all these buildings are but Babels of confusion; and tend to prevent many sober, rational, well disposed persons from believing in Christ at all. I have great charity for these, even for some that are professed deists. I do not wonder that they are so. I could as soon believe as they do, as believe most of the creeds that have been invented by professed Christians: indeed, it is utterly impossible for most of them to be true. It is not a whit easier for me to believe the common doctrine of the trinity, so called, than that of transubstantiation. Nay, if the outward visible flesh and blood and bones of Jesus Christ must be deified and worshipped as God, I confess I think it is as much transubstantiation as any thing I have met with, unless it be granted that God was flesh and blood from all eternity.

Thus clear it is, that men greatly err when they undertake to divide God into three persons, or to set up something as God, which was not God from everlasting; which it will be acknowledged flesh and blood were not; neither, indeed, can flesh and blood enter into the kingdom of heaven. Christ speaks of himself, and is spoken of, sometimes as God, and sometimes as man. This has contributed to effect the Father's purpose and determination; that is, to hide these things from the wise and prudent; and yet the wise and prudent will be prying into them!

"That which is conceived in thee, is of the holy ghost." These words to Mary, show that God was the Father, and she the mother of Christ; hence he was both the son of God and the son of man. Hence also, although Christ is properly in some sense, and by way of eminence, the only begotten of the Father; yet, is every real member of his mystical body, the church, a true born son or daughter of God; an heir of God, and joint-heir with Christ: seeing in such there is properly a divine birth, "born again of God, not of corruptible, but of incorruptible seed, by the word of God, that liveth and abideth forever." "He that sanctifieth, and they that are sanctified, are all of one; hence he is not ashamed to call them brethren." "Christ, the first fruits," "the first born of every creature," "the beginning of the creation of God," hath in all things the pre-eminence. Yet every member of his body is a real branch of him, the true vine, and being ingrafted into the good olive-tree, they partake of the richness and fatness thereof; and grow thereby, from stature to stature, till they arrive, if faithful, "to the measure of the stature of the fulness of Christ." Christ is formed in them, and is in them the hope of glory. The

know that unless he be in them, they are reprobates. "The world seeth me not, but ye see me," is his language unto them. This regards not his outward appearance, for the world saw him in that, and crucified him too; but the sense in which he here speaks of himself, is as he is the Eternal Word, the light whereof is the light of the world; the same in substance as another expression, wherein he calls himself, "the spirit of truth, whom the world cannot receive, because it seeth him not."

The world, and worldly Christians, and outward-court worshippers, want something outward, that they *can see with their eyes*, or readily apprehend with their natural abilities. Hence, the many inventions of outward forms, and the practice of many outward ceremonies. These being easily attained to and performed, and inward spiritual worship and waiting requiring much subjection of that which loves to *make haste*, and to be *always ready:* and a clear, full, and living acquaintance with the workings of the *spirit of truth*, in the inner man, not being attained, but through the death of our own wills, and a cessation from depending on our own natural wisdom and understanding. Hence, for the sake of ease, most men take up with what is almost continually presenting in the chambers of imagery, in their own minds. Hence, the vast variety, not only of outward forms, and modes of worship, but of opinions concerning God, Christ, the scriptures, man's will, and many other articles.

This I am certain will continue to be the case, till men learn to trust to the teachings of God, who has promised to teach his people himself, and lean less to their own natural understandings. Not that the natural understanding of man is useless, and ought to be rejected; but kept in its proper place, and in proper order, as that through which the communication of divine things is made, and understood. "Ye were some time darkness, but now ye are light in the Lord," said the apostle, to the believers.

Here we see that the natural man, with all his learning, understanding, and abilities, is in a state of spiritual darkness, so that, though, through the adorable goodness of God, the divine light shineth in his heart, even in his natural state, yet it is but as *in a dark place*—"in darkness, and the darkness comprehendeth it not." And though the shining thereof is expressly "to give the knowledge of the glory of God," many are so dark, so far from comprehending it, that they deny it to be divine; as if a natural light could give the knowledge of HIM who is a spirit, and can only be spiritually discerned!

Our understanding, our reason, and every faculty is given for valuable purposes; but still in subordination to, and dependence on the illuminations of heavenly light, in every thing concerning true religion, and the saving knowledge of God. A fool, and even a madman, has the sense of feeling, of seeing, of hearing, &c., yet all these senses, though in full vigour, are not always sufficient to keep him from rushing precipitately and voluntarily into the fire or water, or from doing himself or others injury. Here we see how these inferior senses are dependant on the superior powers of the mind for direction, and that their usefulness to us, in a sound state, is greatly owing to the mental faculties, the exercise of reason and the understanding; and yet we do not infer from this, that the senses are useless—far otherwise: they are, under proper direction, of very great use; but, without the aid of superior help, can answer but little good purpose. So it is with our superior endowments; unless divinely helped, illuminated, and directed, we know nothing clearly of divine things, and can do nothing religiously useful: yet this no more supposes we must lay aside or reject our *mental* faculties, in things spiritual, than the little real use the *sensitive* faculties are to the idiot, or madman, supposes we ought wholly to discard their use in things natural.

As it is true that the fool and madman run about wild, know not whither they wander, and do little or no good to themselves or others, in things natural, even though they pretend to be, and really think they are, very knowing, wise, and useful; though they affect to do great things, and imagine they achieve very grand matters; apprehend themselves to be mighty monarchs, or commanding officers; so also it is equally, and not less sadly true, that many, in the busy exercise of their mere rational faculties, are vainly wandering about in many zealous performances, thinking they are doing great things, and that they are very knowing in religion, and that they are of mighty importance to the future welfare of mankind; imagining that they influence the minds of great numbers to the love of divine things, and yet, for the want of that which alone is able rightly to assist their faculties, and qualify them for usefulness, in things of this nature, all the mighty toil is as much imaginary, as much beside the realities of religion and true devotion, and as useless to mankind, in things spiritual, as are the great activity and anxious agitation of the lunatic, in things natural. And not only so, but both often do a great deal of mischief; and, in order to determine which does the most, we need but compare the importance of temporal and eternal things, and look at the various species of idolatry which this religious haste and activity, without divine aid, has introduced, and still, from age to age, is introducing among men; insomuch that the many changes from creed to creed, and from form to form, are often little or nothing better,—in short, are nothing else than a change from one image and one form of idolatry to another. I suppose few, if any, who worship images, have ever thought themselves idola-

ters, and yet they certainly are; and so are all who attempt to worship God without divine influence and qualifications: and the same hasty, active disposition, which prompts people now to these formal performances, in their own set times, and in their own forward wills, has also introduced every kind of idolatry, imagery, and babel of confusion, that have at any time appeared in the world. Let us look at the consequences of this will worship, and of that of zeal which has promoted it, and we shall easily see which does the most harm among men.

What bitterness and persecution, what bloodshed and butchery, as well as false doctrines and absurd opinions, has this ever ready, ever restless and active disposition, caused in the earth! Yea, doctrines which have induced, perhaps, millions to rest the eternal salvation of their immortal souls upon a mere broken reed, upon "imputed righteousness" without regeneration; or to set down at ease, upon some other foundation, equally imaginary, equally dangerous; covering themselves with a covering, and not of God's holy spirit; whereas every other covering will utterly fail in the day of trial, though the wo denounced against such will never fail: for nothing but the one safe covering can keep that dreadful wo from the souls of any.

Some may think this bears too hard upon self-activity and religious haste, and that surely, in this age of irreligious haste and debauchery, and every evil work, men ought not to be deterred from embracing almost any religious creed and form of worship, supposing it better to worship God, (as they call it,) in any mode, and even in the mere ability of man, than not to worship him at all; especially as men will have some object, and be in pursuit of something; and therefore, if not engaged in some kind of devotion, will be apt to take up with some of the current amusements and dissipations of the day, and settle into an habitual life of impiety and alienation from all good.

(To be continued.)

To the Editors of Friends' Intelligencer.

Having perused with interest and spiritual instruction the "Gift of an Abbess to her Nuns," I was glad to see that the editors of this paper had given it a place in their columns, as it contains valuable hints for every sincere seeker for eternal life. It is calculated to "stir up the pure mind by way of remembrance" of their highest interests, and cause the luke-warm and indifferent to see their condition with blushing and confusion of face. Although it is true that "it contains views not adopted by our Society," yet all will certainly make allowance for this, and accept with profit the excellent teachings contained therein; which, it is evident, were the result of humble waiting for daily spiritual food.

Having noticed no continuation of the work in last number, these remarks are given for your encouragement by A SUBSCRIBER.

A brief narrative of the sufferings of the Christian people called Quakers, at Lwyn-Gwrill, in Merionethshire, North Wales, in Great Britain. By JOHN HUMPHREY.

In the year 1661, our sufferings in Lwyn-Gwrill were very cruel, our persecutors driving us out of our religious meetings, and putting us in a pen-fold by the highway side, while they were drinking and making merry over us, and over the witness of God in themselves; and in a scoffing manner asking "If the little dog that followed us was the spirit that led us?"

After they had fitted themselves for their work, they drove us two miles by the sea shore, abusing us with their swords, forcing us to trot before their horses, it being late. It was their intention to oblige the ferry-man to put us on a little island or bank of sand in the sea, to secure us for the night, and in the morning to drive us twenty-four miles further, where some of our Friends were in prison. They had neither warrant nor officer among them, but some of our kind neighbors overtook us before they had us into the boat, and treating with them between jest and earnest, they released us out of their hands that night.

Soon after, the same party came in the night time, and broke open the house of John William, (the father of Rees John* and William John, who laid down their bodies in Pennsylvania). They violently hauled all the family out of their beds, excepting their mother, who was a cripple and could not stir, but as she was helped in and out of bed. They drove them a mile before day, slapping them with their swords, and (leaving none in the house but the impotent woman) they put them in an ale house while they sought after others.

The chief of them went to the house where my wife lived with her brother, before she was married; he knocked at the door, but she kept it shut until she was prepared to let him in, knowing that he could not have any good design. He sent her to the rest of the company, and went up and down taking all sorts that did not go to the steeple houses, even maids from the cottage were driven, bare footed, twenty miles before their horses, and not suffered to go out of the channel of the road. On the way they met an old woman returning from the mill with a bag of meal on her head. (Her son and daughter used to come to our meetings sometimes). They threw down the bag into the channel and made

* It was usual in Wales, for parents to call their childrens' surname after the father's first name. Hence, Rees John and William John were the sons of John William, Edward Foulke was the son of Foulke Thomas, and Hugh Griffith the son of Griffith Robert &c.

the old woman trot six miles before their horses, until she was overcome with fatigue; there they left her in the road, and sent the rest to prison, in a town called Balla. Here they remained in prison a considerable time, but at length were released.

I have seen some of these persecutors afterwards come to our doors and gladly accept a crust of bread at our hands. Soon after the prisoners were released, they were again taken by a warrant and brought before a Justice, who tendered the oath to them, and upon their refusal they were committed to prison, as well as all sorts of professors who were under the least convincement, until the prison was full. Here they remained until the assize, where they paid two and six pence a week for their diet, besides other duties and customs, which would amount to a great sum of money in a year, and was no small gain to the jailor. The prisoners now began to count the cost, and that what estate they now had would soon be consumed at that rate, and such as were not willing to part with all, went away with the flood at the assize.

But I may not omit to record, for a memorial to posterity, the faithful sufferings and sore afflictions in particular of four Friends, viz. my brother Samuel Humphreys, (who ran his race and finished his course in the land of his nativity, but his wife and seven children removed in the year 1683 to Pennsylvania,) the two brothers Evan John and Rees John before mentioned, and one John William, a poor husbandman, who went through great conflicts and suffered the buffetings of Satan, both within and without. These four Friends refused to swear at all, because Christ commanded his followers saying, "Swear not at all." They faithfully maintained the doctrine that this only true lawgiver hath power to kill or to save alive. This doctrine, indeed, was not preached at large among us in those days.

It might be said of these plain illiterate men, as was said of Peter and John of old; indeed, their innocent boldness was of the same character, though they could not read nor write, save in their own native language. The court was astonished and mad with fury, because they could not make them bow to their wills, when so many had obeyed their commandments and bowed their heads to the Image they had set up, and even taken the oath upon their knees.

The anger of the court was kindled against these faithful sufferers, and commanded that they should be immediately chained in irons, which was done by the jailor in the presence of the court, linking them two and two, and binding their hands to their backs; they were then conveyed to the jailor's house where they remained all night, in that posture, the jail being twelve miles distance from that town.

It was stormy weather, and floods were in their way to the jail, and when the jail was removed, they were forced to travel all day coupled with chains, only their hands were loosened. When they arrived the jailor provided meat, drink and beds for them at the same rate that he charged others before the sessions: he put victuals on the table, calling some of his associates to see him tender his meat to them, asking them, "if that was not sufficient for such men to eat?" some said "it was sufficient." He then vowed with curses and oaths, "if they would not take that he would famish them to death, and their blood should be upon their own heads," and some affirmed he might do so, and so he did endeavor to do for a long while; but means were found in his absence to convey a little food to them on a pike through a hole in the wall to keep them alive: they were kept close prisoners until the next assize when they were released by the court.

(To be continued.)

A GOOD EXAMPLE.

A boy was once tempted by some of his companions to pluck some ripe cherries from a tree which his father had forbidden him to touch.

"You need not be afraid, for if your father should find out that you had taken them he is so kind that he will not hurt you."

"That is the very reason replied the boy, why I should not touch them. It is true my Father may not hurt me; yet my disobedience I know would hurt my Father, and that would be worse to me than any thing else."

Was not this an excellent reason?

Goodness to be interesting, must be humble, modest, unassuming: not fond of show; not waiting for great and conspicuous occasions; but disclosing itself without labor and without design in pious and benevolent offices, so simple, so minute, so steady, so habitual, that they will carry a conviction of the singleness and purity of the heart from which they proceed. Such goodness is never lost. It glorifies by the very humility which encircles it; just as the lights of Heaven often break with peculiar splendor through the cloud which threatened to obscure them.

CHANNING.

BEAUTIFUL EXTRACT.

My God, give me not merely strength to abstain from that which is evil, but to abhor it—not merely that in my conversation and doings I might maintain the most strict and guarded decorum, but that in my heart I might be enabled to maintain an ethereal purity—glorifying the Lord with my soul and spirit, as well as body, which are the Lord's.—*Dr. Chalmers.*

For Friends' Intelligencer.

In the pleasant season of Spring, I went forth on a little journey to visit the Friends of Delaware and Maryland, composing the Southern Quarterly Meeting; a valuable friend in the neighborhood feeling the same concern, we were companions together, and I hope one another's helpers in the work. We took a steamboat at Arch St. wharf, and found we were acquainted with a number of the passengers. Among them was a young woman of pleasing appearance, who was going to Pine Grove, Maryland, to take charge of a school. She interested us much by her modest deportment and lonely condition; and with health exceedingly frail going far from all her relations, among strangers, excited our deep, and heartfelt sympathy. We have since heard that she was not benefitted by the change of climate as was anticipated, and returned to her parents in the northern part of the State of New York, and since has died. Dear Caroline, her sweet spirit has passed away, but her memory is precious even to a transient acquaintance. Her influence was felt, and threw a radiance around the influence of "a meek and quiet spirit which is of great price." The countenance of another young woman on board much interested us. She was young, handsome, the darling of her parents, and the object of attraction in her circle, in possession of every thing to render her life comfortable and happy. She, too, has since passed away, she too, has been called, Oh! so soon, to fill a seat in heaven. The ride down the river and bay was pleasant. We enjoyed the beautiful prospect of the broad expanse of water, and the shore scenery on both sides of villages and towns. When we reached Donna landing, about ten miles from Camden, we were affectionately received, and next day attended the meeting held in Camden, and visited our friends in that place: met with a kind reception from all; a feeling of warm hospitality pervades this place. Camden is a very pretty inland village, and a pleasant settlement of Friends. In the village and neighborhood round their salutary influence is sensibly felt in removing the evils of slavery and intemperance. Their example of practical righteousness in a quiet, unobtrusive manner, has had its effects in lessening these evils for miles around. Warner Mifflin, the genuine Quaker, and energetic abolitionist, resided near here. A cluster of poplars mark the abode of this dignified philanthropist, who was a bright and shining light in his day and generation, and though he is dead his example yet speaketh the powerful language of go and do likewise.

We were kindly invited by a respected relative, who was going to the quarterly meeting to be held at Easton on the eastern shore of Maryland, to take a seat in his carriage, which we gladly accepted, and about 1 o'clock on second day morning set out, accompanied by his little son, an interesting lad, whose lively remarks much amused us. We rode through many large plantations, where the desolating influence of slavery was seen and felt, and seeing them engaged in their hopeless toil, the feeling expressed by Cowper revived again and again:

"I would not have a slave to till my ground,
To carry me, to fan me when I sleep and tremble when I wake,
For all the wealth which sinews bought and sold
Have ever earned! No! dear as freedom is,
And in my heart's just estimation prized above all price,
I would much rather be myself the slave,
And wear the bonds, than fasten them on him."

We passed through much forest land, and the trees were glittering with the brilliancy and freshness of the early spring, enlivened by the beautiful blossoms of the laurel and the fragrant magnolia. About sunset reached the hospitable abode of our friend S. D. on the banks of the Choptank river; we were warmly welcomed by him, his wife and family, and enjoyed their society much. They have a pleasant, quiet, house; though in the midst of a slave population, he seems to think he is in the right place for him, and does a vast deal of good in using his influence for the rights of the colored people around him. There are several families of Friends in the neighborhood, who support a small meeting about two miles from his place, near the village of Danton. The river is navigable to this village; a steamboat runs to Baltimore several times in the week. The land appears to be in a better state of cultivation.

Our kind friends accompanied us next morning to the meeting, a distance from their residence of 20 miles. We passed through a very pretty country; the village of Hillsboro, and just beyond the Lloyd plantation where Frederick Douglas was raised. On this is an oak tree, the largest and most beautiful in its proportions I have ever seen; stretching its enormous branches on all sides in faultless symmetry, covered with the richest foliage; it was and ever will be, as long as it exists in its present beauty, an object of admiration and wonder. O that liberty might here erect her temple, and that *her votaries only* might ever be shaded by its umbrageous branches. At present that is not the case, for the poor slave toils beneath its shadow, and stops to cool his care-worn brow under its refreshing branches. This tree is known among *our* people as the *Quaker inn*, from the circumstance of Friends stopping there to eat their dinners in the shade on their journey from Camden to Easton, a distance of fifty miles, which they accomplish in a day. We arrived at meeting in due season, and found our Friends from the different branches there. The meeting-house at Third Haven is very ancient; it is supposed that George Fox held some meetings there. It

is situated in a beautiful grove of immense oaks, which form a lovely shade for all to assemble under and interchange the affectionate regard, or kind inquiry. I never beheld a more interesting sight than when witnessing the friendly sympathy that was manifested in one another, and the love and affection that existed among them. The sweet influence of these feelings was sensibly felt, and caused us to go rejoicing on our way. We attended the different adjournments of the meeting, which held three days, to our own comfort and solid satisfaction, and visited among our friends in their beautiful homes, enjoying the social intercourse. Never can I forget the kind hospitality and the affectionate regard our friends manifested towards us, and always may I bless the Father's hand who led me forth to visit this interesting portion of our Yearly Meeting. We felt deep sympathy for our friends in their peculiar situation, surrounded by those of other persuasions, many of whom are slave holders. They have been and are still exerting a powerful influence around them in holding up our testimonies both by precept and example, and the faithful labors of the exercised burden bearers will no doubt be blessed. "The harvest truly is plentiful and the laborers are few." It seemed right to make a few notes by the way as we were passing along, and thus commemorate the tender dealings of an Almighty hand to us, and the language was applicable, "Return unto thy rest, O my soul, for the Lord thy God has dealt bountifully with thee."

A FRIEND.

From Illustrations of Genius.

EXTRACT.

By H. GILES.

However unconscious, indifferent, or opposed as to what pious men deem *real* concerning the infinite, the invisible, and the eternal, no mind of strong faculties, moved by ardor for the true, or the beautiful, or the excellent, or the grand, but must feel in every profounder consciousness the *mystery* that is within it, and the *mystery* that unfolds it. Take the action of a powerful mind, dealing with the most naked ideas of mathematical *relation*. It loses itself in the calculus, deals with the remotest mathematics, rises to the most abstract results, in which pure thoughts seem to discover reasoning from time, space, change and matter. Yet, how perfectly soever the most transcendent problems may be resolved, however determinate may be the result, they are all within an infinitely including problem, of which *the unknown X—the mystery of being*—meets them on every side, and defies analysis.

Take the action of a powerful mind dealing with matter in its masses. It discovers their positions, motions, order, distances, appearances, measurements, weight, and forces. It traces their paths, it notes their places, and with an accuracy which excites delight and wonder, unfolds the universal laws of bodies and their mechanism. But the action of mind stops not with matter in the integrity of separate masses. It penetrates their interior constitution; it looks into their secret processes; it applies its geologies to the strata of the bulky mountains; it applies its chemistries to the arrangement and operations of invisible particles; and here *the unknown* X again appears, the *mystery* that evades solution. If design and purpose be admitted, it is the *mystery of creation*; if they are doubted or denied, the mystery is not less in being simply the *mystery of existence.*

Take further, the action of a powerful mind dealing with organized and vitalized forms; then upward through all the grades of vegetable and animal development, from the blade of grass to the kingly tree, from the insect's egg that slumbers in the mud, to the lion that rules the forest or the eagle that overtops the cloud, there is universe above universe, there is universe within universe; and ample as the regions are which observation has traversed, harmonious as the order is which science has evolved, all that intellect discovers or understands is but a point encompassed by immensity; and *mystery* is in the point itself, as well as in the immensity that surrounds it—*the mystery of life.* Superadd to these the element of distinct consciousness, that separates itself from all, and that is cognizant of itself; the subjective entity, without which being would be blank, and creation objectless, and life a wilderness of blind sensation; without which no glory would be called from above the sun, no wisdom evoked from beneath the earth, and no gratitude sent up in articulated anthems from the heart of life. But this very consciousness is the crowning mystery—*the mystery of spirit.*

Man is not only thus embosomed in mystery, but has the deepest of mysteries in his capacity to apprehend mystery. Man is not only embosomed in mystery, but is in himself the sum of all mysteries.

That he is at all, involves the mystery of being; that he is so fearfully and wonderfully formed, involves the mystery of creation; that he breathes and feels, involves the mystery of life; and that he reasons and believes, involves the mystery of spirit. From this element of religion, then, no man of energy can escape; it is impressed on it within and from without; it meets it in every direction; in the whole circle of human thought and human knowledge, it is the centre and the circumference.

MAKE the *most* of yourself, your talents and opportunities, wasting no idle breath or empty sighs on what you might have been, under kinder

auspices. If your Maker had thought any other talents or opportunities better for you, he would have given them to you.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 22, 1855.

The continuation of the work alluded to by "A Subscriber" was omitted in our last number, on account of the reception of other matter claiming precedence.

For Friends' Intelligencer.

In chronicling the events of time, we often find standing in bold relief, living characters whose many virtues shed a light around, pointing to purity of life, and setting an example worthy of emulation. Such an instance we witness in viewing the life of our beloved friend RUTH RAY, (widow of Francis Ray,) a member of Chatham Monthly Meeting, N. Y., who departed this life the 14th of Eighth month, of apoplexy, at the age of 76 years and 6 months, having been a member of the Society of Friends nearly sixty years. Being ardently attached to the great principles promulgated by its early founders, through all the vicissitudes which the Society has of latter years so painfully passed, and deeply engaged for the prosperity of Zion, she was ever ready to encourage, admonish and instruct. As years advanced, the calm serenity of her mind became more and more conspicuous, and her testimony afforded abundant evidence that she had improved the talent given her, that her lamp was trimmed and burning, and when called upon by the great Giver of goodness, she was ready to yield up the golden grain with the increase; and though dead she yet speaketh: "Follow me as I have endeavored to follow Christ." T. B.

DIED,—In Huntingdon Co., Ind., on the 9th of Fifth month last, of paralysis, BENJAMIN MASON, aged nearly 70 years. He was an affectionate husband, a kind parent and good neighbor.

PRIVATE TEACHER.

An intelligent Female Friend, competent to teach a few girls in a private family, to whom a small compensation with a home in the family for the winter would be satisfactory, may hear of an opening of the kind by addressing "P. T., care of Friends' Intelligencer," with name, reference and compensation desired.

SELF-DEPENDENCE.

If you would have your son be something in the world, teach him to depend on himself. Let him learn it is by close, strenuous personal application that he must rise—that he must, in short, make himself, and be the architect of his own fortune.

A FACT NOT GENERALLY CONSIDERED.—"He that would train up a child in the way he should go, must go in the way he would train up a child."

GIFT FROM AN ABBESS TO HER NUNS.

Submission to God.—Perfect Religious.

(Continued from page 390.)

The perfect religious truly loves God. Her adherence of heart is really to him.

This being the case, her pleasure, even in religious exercises, is a fruit of her love to him, and is therefore really kept in subordination to his will.

She desires that the love of God may really be the spring of all her actions. She therefore loves her religious exercises for God. Hence her love for them is not a superstitious love. She knows that where two or three are met together, Christ will not be in the midst of them, if they are met in their own name, instead of in his. Ordinances can never be blessed, unless God blesses them. In his favor is life, in the light of his countenance alone we can see light, and at his right hand only are rivers of joy and pleasures for evermore: nor will our heavenly Father ever bless religious ordinances to us, when we go in our own will, to the neglect of other duties to which his holy will has manifestly called us.

The perfect religious is therefore disposed by a real principle of humility and submission, to suffer the deprivation of religious ordinances, when God, by illness, or any other manifest duty, or accident, interdicts her from enjoying them, knowing that obedience is better than sacrifice, and that his wisdom will provide her path better than her short-sightedness. She knows that his holy and loving presence fills heaven and earth, and that the abundant riches of his goodness replenish the wants of every living soul, and that therefore she never can be sent empty away, whilst she abides in him and him alone who is her fulness. Nor can she ever be separated from him whilst her soul truly waits upon him, and whilst she in truth listens to his voice and obeys his requirings, as implicitly and submissively in that which she refrains from doing, as in that which she does.

An heartfelt submission to a privation so severe, is often a more unequivocal mark that the soul seeks after God in spirit and in truth, than the most ardently zealous practice of every external exercise of piety. Nay, she will even profit by the state of interior desolation, darkness, and heaviness, in which it pleases infinite wisdom sometimes to leave her. The prophet Isaiah has said, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." St. Peter, too, describes those who are kept by the power of God through faith unto salvation, as being frequently, for a season, in heaviness through manifold temptations for the trial of their faith. Hence, the perfect religious, instead of being utterly dismayed at such times, looks upon them as seasons vouchsafed by

the Lord for self-examination. That she may try her own heart to its very ground, and see whether or not she follows him from spiritual selfishness; whether it be God, or the consolations of God, she follows. Whether she loves him, or only loves the spiritual blessings he has bestowed on her; whether the main object of her pursuit has been the benedictions of God, or the great God himself of all benedictions.

It is neither temporal pleasure, nor even spiritual pleasure, which ought to be the final object of our attachment, but God himself. For so long as it is merely enjoyment which we seek, whether temporal or spiritual, though the latter be of a far more elevated nature than the former, it is still ourselves and not God that we seek. It is the creature and not the Creator, since whilst we seem to desire him, we only seek him as a means whereby to enjoy ourselves, thus placing ourselves above him.

The proof that our final attachment is to God, and not to the sweetness we find in spiritual exercises, appears by our practising them with the same fidelity, and the same adhesion of will, when deprived of all sensible comfort, as when they are accompanied by the most lively spiritual enjoyment. The perfect religious is really rooted and grounded, not in frames and feelings, but in the faith once delivered to the saints. When therefore she walks in darkness, and has no light; she truly trusts in the name of the Lord, and his word, like a lamp in that darkness, shows her, step by step, whither her feet should tend. And this conviction of faith is so solidly grounded upon the Rock of Ages, that she can truly say with the afflicted prophet Job, "though he should slay me, yet will I trust in him."

It is not indeed that she does not most ardently desire the light of the Lord's countenance. Her soul waiteth for the Lord more than they that watch for the morning, but then her soul doth patiently wait, on his word does she hope, and his name and his sure word of promise so establish her heart, that she is enabled to trust without wavering upon his effectual assistance, even though deprived of the consolations of his sensible presence.

Hence if the Lord should not see it meet immediately to answer her ardent desire, the solidity of faith and reality of grace preserve her heart fixed and grounded in peace, though stripped of sensible consolation, and though her affliction may be very grievous to her. Nay, as all things shall work together for the good of those who truly love God, so this state of darkness and deprivation will, under the divine blessing, dispose her with renewed humility to receive the cordial of divine consolation, having experienced of a truth that they are gifts wholly gratuitous on the part of God, that without him she can do nothing, and that unless the sun of righteousness arise upon her with healing in his beams, she is only like a desert land which can of itself produce nothing, without being daily watered by the dew from heaven, and renovated by the sun, the source of life and light.

The perfect religious desires to wait continually upon God, deeply sensible that in her dwelleth no good thing, and that every good and perfect gift must come down from above, but then she waits upon him, not so much that he may replenish her with that theoretic knowledge of divine truths, which may enable her to discuss them, as that he may impart to her the detailed knowledge, step by step, of the particular path in which he would have her to walk. She knows that those who are in the Spirit should be careful to maintain a daily walk in the Spirit. She therefore waits; and even on sacred subjects she carefully endeavors to restrain all merely natural curiosity: she truly feels herself mortally diseased; she desires above all to be healed, she knows herself to be sinful; she desires to be cleansed; she is then careful that her desire for instruction be always with a view to real obedience. She knows that as the name of God may be taken in vain by word of mouth, so may that holy name be taken in vain by unsuitable thoughts and imaginations in the heart, and his commandment may thus be transgressed in the secret of the soul, even whilst the lips are sealed. And she is deeply convinced, that all thoughts and imaginations of God come under that denomination, which are fostered as an entertainment to a speculative, or busy and irreverent curiosity, instead of prostrating the soul before him in humble adoration, or yielding the homage of implicit obedience. If the perfect religious seeks the knowledge of God above all things, she may be said, in one sense, to fear it above all things. Knowing that for every degree of the knowledge of God she receives in the day of grace, he will demand a corresponding fruit in the day of judgment. She therefore continually examines, with a holy jealousy, what is the disposition of heart she brings to spiritual reading. She takes heed not only that she hears, and what she hears, but especially likewise takes heed, *how* she hears.

She waits upon him at every step, that he may not only enlighten her darkness, but renew her fervor, and sustain her strength. She sits in silence at his feet, not only to learn the knowledge of his truth, but that he may vouchsafe to inspire her heart with the unfeigned love of it.

She is assiduous in her attachment to spiritual reading, especially to that of the holy Scriptures, as the book published by God himself, and whose contents, like their great Author, consists of truth without any mixture of error. She also diligently assists at every means of instruction in divine things, and she desires to attend them with all the attention of which she is capable, and in a spirit of prayer. Nevertheless she at-

tends without superstitiously attaching herself to them. She well knows, that unless the great Author himself explain his book to the heart, even the written word of truth will not avail. Unless the lamb himself break the seal, the book cannot be opened unto her; unless the root and offspring of David, he who has the key of David unlock her heart, the most holy truth will find no entrance. Hence those outward practices of devotion in which she is most assiduous she does not rely upon, but rather passes through them to rest in the secret of her soul on him alone who is the true prophet, priest, and king of her church; knowing that those alone are blessed, who, hearing his sayings, abidingly keep them.

She fears lest she should delude herself by mistaking the occupation of the mind about religion, for the submission of the heart to religion. She knows that if a curse attends the avaricious heaping up of temporal riches without using them, a still heavier curse attends laying up in a napkin the talent of spiritual wealth. She therefore seeks spiritually as well as temporally, not so much to build barns and store-houses to heap up the abundance of her goods, as to look up to her heavenly Father for that daily bread which may, day by day, renew her own soul in life, and supply the necessities of those whom his providence, from day to day, sends to her.

All that she desires, is to have an experimental knowledge of Jesus Christ, and of him crucified; known not by theory, but by experience; for it is only by the teaching of the Spirit, men can call him Lord, and it is only with the heart man can believe unto righteousness. Hence she rather fears than desires that knowledge of divine truths, which tends rather to furnish the understanding, than to regulate the heart. Knowledge, says the apostle, *puffeth* up, but charity *buildeth* up.

Moreover whether the Lord gladdens her heart by lifting upon her the light of his countenance, or whether she is in sadness and heaviness from his withdrawing it; in either case the foundation of her faith is the same, and she submits alike to the divine dispensation with true resignation of heart.

(To be continued.)

APPETITE.—A medical writer says that the failure of appetite in the summer is apt to be considered as, *per se*, an evil, to be doctored and removed; while it is only a sign of mischief, not the mischief itself. Instead, therefore, of resorting to stimulating condiments or medicines to force an appetite, one should live abstemiously for a few days, and as the system works off the causes of disease, a natural appetite will come back. In those rare cases in which a failure of appetite depends on absolute deficiency of food, a return to more generous diet presents the only hope of relief.

MY GROPINGS NINE MILES UNDER GROUND.

[Concluded from page 414.]

Setting forward again with increasing curiosity, we proceed for a mile and a half through a wide avenue called Silliman's, which has in general the appearance of a dry river channel. Here lie what are termed, after the nomenclature of classic mythology, the Infernal Regions, traversed by a shelving slippery path, where a single false step would plunge us into a dark chasm which is close alongside. Escaped from this place of evil name, the wild and rugged Pass of El Gau soon receives us. It may be two miles long and thirty to sixty feet in height, but so narrow that our lamps can scarcely light the eye to the roof—a most strange dry river channel, wholly water-worn, with galleries of projecting ledges on either side, and at various heights. The limestone at the partings of the strata is worn into all kinds of fantastic shapes and cavities, wide low caverns and sharp shelves, their serrated outlines and deep shadows giving the pass an air of gloomy grandeur, which we frequently linger to contemplate.

The pass of El Gau, and seemingly also our pilgrimage, terminates at Hebe's Spring of sulphurous water. But no—look up. A long ladder leads to an ugly black hole which opens its jaws in the roof. Through it lies the way to Cleveland's Cabinet, another spacious avenue two miles long. Its walls and roof are almost wholly incrusted with white gypsum, in every variety of form. The *chefs d'œuvres* of the cabinet are Mary's Bower and Charlotte's Grotto, where the gypsum on the roof has effloresced into the most beautiful variety of vines, leaves, and flowers, of formal likeness the most striking, but all of spotless white. The roof of Charlotte's Grotto might be compared to a parterre of flowers—bleached, petrified and inverted—the beauteous work of a subtile artist. The whole avenue is quite dry, but cumbered with fallen rocks, which make walking slow and difficult. But while "forward" is the word, the weakest feel no weakness here.

The Rocky Mountains are a hill of huge fallen rocks, which we climb on hands and feet, and from the summit look down into Dismal Hollow, a chaos vast, where our lamp's feeble rays are lost in gloom. Let us descend and scatter with our lights around its verge. We have surely penetrated to the regal hall of "chaos and ancient night." Well might its vague sublimity lead the imagination of tourists astray, who have variously estimated its area at from two to eight acres; but enough remains when I say that one acre seems to be nearer the truth. There are heights and hollows, with "rocks upon rocks in dire confusion hurled." The dismal ruin is spanned by a vault of Titanic masonry, terribly grand; its rudely regular dome, curving upward till lost in darkness, which, above and around us,

rows its mantle of mystery over the sombre randeur of the scene.

There are several avenues leading from Dismal Hollow. Following one of them a little way we ome in sight of Sarina's Arbor in a nook beneath s, and a very wet and incommodious bower she eems to have chosen, tenantable only by a mer- naid. The descent being precipitous and dif- cult, our Lexington friend sat himself down at he top and resolved to rest content with what he ad seen, while his more spirited lady determined o persevere. Our way lay along a slanting slip- ery rock, with a black chasm at its verge. But ur cheerful and attentive guide, throwing him- elf back against the wall beyond, and bridging he clefts with his limbs, offered his not handsome ut useful limbs, as stepping stones across the reacherous surface. By them we passed in safety nd reached the arbor, which well rewarded our riosity. It is draped with wavy sheets of brown alactites, appearing at a hasty glance like very ick leather tapering downward to sharp edges, nd when struck, sounding like metallic plates in very note of the gamut. The water, ancient ecorator, still trickles from the drapery, and, ceived into a basin, forms Medora's Spring. et us have a draught of its limpid water, for e have now attained the "benmost bore" of he Mammouth Cave, *nine miles* from daylight.

Our stomachs now began to remonstrate against he want of attention; so recrossing Dismal Hollow, and taking our parting look of it from he Rocky Mountains, we select a convenient g for our dining table, and Albert displays the ntents of his basket, fowls, ham, and bread; od fare for a party of human moles. Bethink- g myself to write a letter from this novel vouac to a dear friend "far, far away" in the orld of sun and moonlight, a stone is stuck into fissure and my lamp hung upon it; the sole of he Lady's Slipper forms an elegant writing esk, and a blunt pencil bluntly records my feel- gs. But now slaves and freemen have dined, nd the lady has nine miles between her and st, with abated novelty to sustain her home- ard steps.

We examined some minor avenues of the cave we returned, but left miles unvisited. The uides very properly preserve the mineral riosities of the bowers and arbors from the nds of selfish tourists; but abundance of autiful specimens may be picked up in other oks and crevices in Cleveland's Cabinet, where e spent some time in collecting them. Not the ast beautiful forms which the gypsum assumes e those of long crystalline needles, and straight lk-like fibres. Large white spiders, plump and vial, the aldermen of the race, inhabit the dry sures, and are the only indigenous occupants e saw besides the fish and bats. There are, owever, we were told, some rats occasionally et with.

The estimated length of the cave, nine miles, is as near the truth as the guides can judge by the time taken to traverse it. In that distance it is believed that we *cross* our own track more than once, but at various heights and depths, as we go from end to end, turning and twisting about, rising and descending through the most unexpected openings, and with the strangest tortuosities. Probably among the thousands of unexamined nooks and holes other discoveries will be made, as some have been made lately. The proprietor forbids a survey and plan of the cave to be made—which would be very interesting—but it is the opinion of the guides that the whole lies beneath a surface embraced in a circle three miles in diameter.

Several points of minor interest solicit our notice as we repass them, of which we may now find time to note the following; leaving many halls, avenues and so forth, still unmentioned:—Diamond Grotto, where alabaster varies her freaks by gemming the roofs with diamonds. Mamre Ceiling and Snow-ball Room, which she has ceiled with hailstones and snow-balls of exquisite purity. Martha's Vineyard, named from the stalactites in the form of huge clusters of grapes with which it is hung. The Hanging Rocks, which have caved in from above, and remain suspended by their angles, a stony avalanche in threatening confusion. The Great Western Steamship, a rock-shelf jutting from an angle of Silliman's Avenue. Purgatory, a difficult by-way to which the guides resort when Echo River rises too high to be freely navigated. Sidesaddle Pit, sixty feet in depth, as plumb as any miner could excavate it, and water-worn to the smoothness of polished ashler. The Arched Way, a long, low and narrow passage, regularly arched as if by compass. Floating Clouds, seemingly another startling view of the sky. Napoleon's Dome, which runs up into a cone to the height of forty feet, crusted over with white crystalline gypsum. The Register Room, the roof of which is the visitor's book, and has its mammoth pages full of their names, written in candle smoke. A natural arm-chair of stalagmite. Post oak Pillar, a column of the natural order, we will call it supporting the roof. The First Echo, a spot where a stamp of the foot on the floor sounds beneath us like a stroke on a huge bass drum, showing that we are upon the roof of a lower vault, and possibly raising unpleasant doubts as to the safety of our floor. This phenomenon is frequently observed.

Proceeding ahead of our party, and keeping beyond eye and ear shot of them, as we wander on in silence, the darkness receding from and following the small circle of our lamp, we realize the sensations of loneliness and awe that can only be felt in such a place. But this is an amusement that must be cautiously indulged; a wrong turn may separate us from the guide, o

our reveries may be rudely disturbed by a step into one of the numerous clefts and chasms that lie in the way. Following our party at a short distance is the best way to view the cave, as we have thus the benefit of all the lights before us, and form a better idea of its heights, widths, and rugged grandeur, than those in front can have.

Let me seat myself on this stone, extinguish my lamp, and allow my companions to pass on. How unique the scene as they appear and disappear among the knolls, rocks, and hollows, their lights chasing for a moment the shadows, now there, now yonder, streaming upward and athwart with fitful gleam. The darkness advances—our distance lengthens—and now the merry laugh no longer reaches us; their voices sink to echoed murmurs, the last footfall has died upon the ear, the last gleam has vanished from yon far-off crag, not even a drop of water reminds us of motion. Hush! let breath and pulse be still. Darkness that may be felt. Silence as of non-existence. Self-consciousness the most intense. Was ever isolation so complete? Life so distant and yet so near. We listen for the "still small voice" of the Eternal, and seem to hear a "whisper" of his presence. Happy they who in such a moment feel that they are reconciled to him, and that he is their father and their friend.

Ye who bow to the powerful attraction of the unknown in matter or spirit, how you would have triumphed to be the first that stood upon the brink of the Bottomless Pit, and, bending, gazed with eager longing into the gloom beyond—resting not till you had passed the gulf, undaunted by its black terrors—hastening onward into the world of old night to lift the veil from scenes unrevealed to any eye but their Creator's—scarcely heeding the wants of nature till you had gazed upon each glassy lake, drunk from each pellucid spring, sailed upon each silent river, listening with wondering delight to its musical echoes, peered into each black chasm, traversed each dusky avenue and murky hall, rejoiced over those flowers of stone, stood awe-struck beneath the vault of Dismal Hollow, penetrated to the utmost bourn of this wondrous subterrene, and sighed that there was not such another to explore.

But it is time to welcome back the light. We strike, therefore, our lucifer match and overtake our companions, who have waited for us at a turn where the seeming exit is by a wide and inviting avenue, but the real one by an insignificant cleft which might have been blundered past unnoticed. We have been altogether no less than eleven hours underground, and our excursion draws to a close. Day again appears before us at the extremity of the dark vista, in its mild radiance, more beautiful and grateful than ever. "Hail, holy light, offspring of heaven, first-born!" The fanning breeze again salutes us, the fresh verdue, the waving boughs, the music of the woods, their flowers and fragrance. Ah, poor consumptives ye made a sad change!—*National Magazine*

LENGTH OF HUMAN LIFE.

An article in the last number of Blackwood's Magazine, on the above subject holds out the idea that the age of man should be one hundred years, instead of three score and ten. The author says: "We do not simply die; we usually kill ourselves. Our habits, our passions, our anxieties of body and mind; these shorten our lives, and prevent us from reaching the natural limit of human existence." Gluttony, he asserts, destroys more lives than intemperate drinking, and yet, "it is the fashion to restrict the term sobriety to the moderate use of liquors." A sober life no doubt implies moderation in all things—in eating, drinking, and the enjoyment of all the pleasures of life. But although we have read and heard much of moderation in eating and in drinking, the difficulty has always arisen in our minds respecting the true standard of moderation. What is it? who will define it? The standard suitable for one is not for another. No—temperance in all things. But no man can or should set up his own standard for his neighbor. And yet it may truly be said, that general rules for temperance may be set down, which if followed, would be of immense benefit; such as not to eat so much as will unfit the mind for its usual exertions; or so much as will make the body heavy and torpid. Not to pass hastily from one extreme of living to another, but to change slowly and cautiously, to eat plain and wholesome food, and to proportion its quantity to the temperament, the age, and strength of the eater. Not to allow the appetite for food and drink to regulate the quantity to be taken, but experience, void of sensual desire." These rules, if followed, will tend to promote health, and thus lead to a greater length of days and years in man's existence; still there is a natural period for man to exist, and neither food, drink, nor sobriety can place him beyond that. We find that each species of animal has its boundary of life, and so has man. He has his infancy, youth, middle age, old age, and then comes the winding sheet and the narrow house.

But how long does his existence last? how many years encircle his natural life? These are important questions. We find that thirty years is considered to be a generation; that is the whole world is re-peopled every thirty years with a new race, and a like number departs from it in that period. But no person considers thirty years as the natural term of man's life—seventy years being generally set down as that limit. A book, however, recently published in Paris, by M. Flourens, which has created no small sensation in that city, places old age at eighty-five years, and the complete natural life of man about a

entury. Buffon, the naturalist, entertained such n opinion. The rule of life laid down by him, is, hat animals live from six to seven times the umber of years required to complete their growth, ich as the horse, which completes its growth at our years, lives from twenty to twenty-four ears, and a man who takes eighteen years to each his full growth may live more than a undred years. There are but few men who ve to a hundred years, and just as few horses hat live to twenty-four, but that affords no eason why many men, and almost all men of a ound constitution, may not live for a century. The table of M. Flourens relating to life is as ollows:—

Man grows for	20	years,	and lives	90 or 100
The camel	8	"	"	40
The horse	5	"	"	25
The ox	4	"	"	15 or 20
The dog	2	"	"	10 or 12

This is somewhat different from Buffon, but e sets it down as a fixed rule that all the large nimals live about five times longer that the ime required for their full growth. This uestion is one of deep importance to the whole uman family. It is one to which the inge- ious Frenchman has brought a great amount of nowledge in investigation, and he holds up sci- nce, as presenting to all men a life of sobriety, a ery extended fund of existenee.—*Scientific Am.*

BEAUTY EVERYWHERE.

BY E. C. MARSHALL.

Adoring souls some beauty find
In every humble nook,
In every line some glowing thought
Through all of Nature's book;
Enrapt they hear the Eternal's voice
In thunders of the storm,
They see His spirit hovering o'er
The mountain's misty form:
They fancy heavenly symphonies
Inspire the nightingale,
They see angelic footprints on
The violets of the vale.

Each moment fleeting past, gives some
New beauty joyous birth,
Some glories of the azure dome
Or iris hues of earth;
The sweetly slumbering lake,
The wild swan, round whose downy breast
The dashing ripples break,
The skylark's lonely path on high,
Each leaflet's tiny scroll,
Have all its deepest raptures waked
Within the living soul.

'Tis sweetest solace thus to hear,
Through Nature's canopy,
Unceasing swell the choral strains,
In melting harmony
Sent forth from all created things,
In holy stillness breathing
A rapture on the attuned ear,
A story ever wreathing,
Or in the grandeur of the storm,
Or when the dew drop glistens,
Of teachings fraught with truth divine
To every one that listens.

THE REWARD.

BY J. G. WHITTIER.

Who, looking backwards from his manhood's prime,
Sees not the spectre of his misspent time;
And, through the shade
Of funeral cypress, planted thick behind,
Hears no reproachful whisper on the wind
From the loved dead?

Who bears no trace of Passion's evil force?
Who shuns thy sting, oh terrible Remorse?
Who would not cast
Half of his future from him, but to win
Wakeless oblivion for the wrong and sin
Of the sealed past?

Alas! the evil which we fain would shun;
We do, and leave the wished for good undone;
Our strength to-day
Is but to-morrow's weakness, prone to fall;
Poor, blind, unprofitable servants all,
Are we alway.

Yet who, thus looking backwards, o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been
Permitted, weak and simple as he was,
To cheer and aid, in some ennobling cause,
His fellow-men?

If he hath hidden the outcast, or let in
A ray of sunshine to the cell of sin;
If he hath lent
Strength to the weak, and, in the hour of need,
Over the suffering, mindless of his creed
Or hue, hath bent:

He has not lived in vain, and while he gives
The praise to Him in whom he moves and lives,
With thankful heart
He gazes backward, and with hope before,
Knowing that from his works he never more
Can henceforth part.

YORUBA—CENTRAL AFRICA.

The Home and Foreign Journal publishes the following interesting communication from T. J. Bowen, having reference chiefly to the people and natural history of the Kingdom of Yoruba.

This country is commonly but improperly called Yarriba on our maps. It is reckoned by geographers a part of Central Africa, although the southern line is within sixty miles of the Bight of Benin. This classification is just, for the character of the country and the people is decidedly that of Central Africa, and very unlike any thing found in the other regions near the coast.

Several independent tribes speak the Yoruba language, and, in fact, are the same people in origin, character, religion, &c. The principal of these are Ijeba and Ifeh, on the coast of Yoruba, and Ijebu, Egba, Otta and Iketu on the south. The same language is spoken at Lagos, Badagry, and on the coast. The people of Effrong (Ka-Kanda,) speak a similar tongue. The Nufi is quite different, yet evidently belongs to the same family of languages. A part of Nufi lies on this side the Niger, so that Yoruba does not extend to that great river at any point.

The various tribes who speak the Yoruba language probably number a million of souls.—

They occupy a country about as large as the State of Georgia. In former times they were much more numerous. But *hundreds* of towns have been destroyed by war. I have counted eighteen sites of depopulated towns in a journey of sixty miles. That district is now a desert, or rather a huge forest. Most of the towns visited by the Landers are now in ruins, including Awyow, (Katunga or Eyeo,) the capital. The slave trade has done this. Vast numbers of Yorubas have been exported, and vast numbers have perished in the battle and the siege. Many are now in Brazil, Cuba, Sierra Leone, &c. Sometimes they purchase their freedom in America and come home. Others have been sent to the Barbary States. They are almost as numerous in Sokoto, &c., as in Central Africa. Very lately a man returned to Ijaye from Sokoto, where he had been a slave fourteen years. He brought me a fowl, as a present, which I delicately refused to accept, and he listened with apparent wonder to the gospel.

The surface of Yoruba is chiefly an elevated, gently undulating pain. In this country the Kong mountains are not a continuous chain, but are broken in detached masses with plains around and between them. Their greatest height is probably two thousand feet. In many places they are quite rugged, being composed of granite.

Yoruba is a prairie country, and resembles Texas. Timber is scarce. The scenery is often most beautiful, but I cannot attempt to describe it, my object being to state facts as briefly as possible.

The country is well watered, being everywhere traversed by streams of clear water flowing over rocky beds. The largest rivers are the Ogun and the Osshun, which are less than one hundred yards in width. They never overflow, and there is not an acre of swamp in the country, so far as I have ever seen or heard.

The soil is of second quality, as we would say in America, but in many places it is poor, and often gravelly or rocky. The rocks are almost entirely granite, gneiss, quartz, and iron conglomerated. There is no lime in any form.—Iron is the only metal known to exist.

Vegetation is very luxuriant. The grass on the prairies is often twelve feet high and some of the forest trees are immense. They are never fit for house logs, being too short when small enough and too long when large enough. Their trunks are invariably nearly white. All the saplings are crooked. There is no fine wood for exportation and but little camwood, that is a kind of logwood. Coarse, strong timber is common enough in the forest. There is one tree, the wood of which is exactly like white hickory, but the leaves, fruit, &c., are very different. Showy flowers are numerous on the trees, but very scarce on the fields and prairies. Scarcely any of the wild fruit is fit to eat.

During the dry and hot season vegetation ha a period of repose. This begins in November and ends in February. By the middle of January the grass in the prairie is brown and dry, and good many trees shed their leaves.

My limits will allow me to describe but few o the trees and herbs which are worthy of notice The oil palm is the most valuable tree in Africa The palm oil trade, like the cotton trade, i destined to enrich nations. This yellow oil is a important article of food in Africa. The har nuts, when burnt and ground, afford another oil which is used for lamps in all Yoruba, where th palm grows. The foot stalks of the leaves ar 15 or 20 feet long, and are used for rafters i thatching houses.

On the high plains of the interior the palm does not flourish; but here its place is supplie by the butter tree. This tree is no way relate to the palm. It bears fruit as large as an egg The seed is a large stone, or nut, with a sof shell. From this is made an oil of a bluish yellow color, as hard as butter, and slightly aromatic. The people call it butter, and use i to fry in.

The seeds of the African locust are exclusively used in palaver, sauce or hash. Locust seeds like kola nuts, are an important article of traffi throughout the country. The butter trees an locust trees grow on the prairies, giving them picturesque appearance. The kola tree prefer the forest. It does not bear till about twenty years old.

In the forests there is a species of black pepper High botanical authorities say it is not cubebs but in this they are doubtless mistaken; perhap the plant they speak of is not Yoruba plant.

In the east of the country are a few trees calle ashori, of which the natives tell wonderful stories No plant grows near such a tree, and any bir or insect which flies near it, falls dead. Th wood is black, and so heavy, they say, as to sin in water. A piece an inch long, which I hav seen, was valued at two dollars. It is used as a amulet, and appears to be very scarce. To scol a piece from this tree is said to be a ver dangerous exploit. The man who attempts i runs rapidly by the tree, making one blow wit a cutlass, another follows to pick up the chip, bu sometimes one or both fall dead by the tree. must regard this tree as fabulous, though every body believes there are such in Ijebu.

The people have most of the cultivated plant known among us. Corn and yams are th principal crop.

NEW VILLAGES IN CANADA WEST.—Since th Reciprocity Treaty went into operation, a doze new villages have sprung up on the shores o Lake Huron, in the Huron district, to ship pro duce. Building is going on rapidly, and wharve and piers are being constructed.

NO MAN HIS OWN MASTER.

No human being is independent of his fellow-nen. The claims of humanity cannot be laid aside like a garment and the man stand forth denuded of his responsibilities and obligations. In one sense he is his own master, and that is as a sentient and free moral agent; but he is not his own master as far as the consequences of his acts affect others, nor as to accountability which will follow him both here and hereafter. No one has a right to trifle with his own well being, either physically or morally; for however humble may be his position, the happiness of others is more or less dependent upon him. As a citizen of the State, as a member of human society, as one of a group of friends, or of a family circle, the social ties are next in strength of claim to those which bind him as an accountable being to his Creator.

Do you observe that lowly man across the street? He is a day laborer at his trade, and so far as outward appearances are concerned, might be spared from the midst of this swarming human hive, and never be missed. Even this community would move on in its usual bustle and activity without his aid, and how much less then would his absence affect the great community of man? And yet this individual, humble as he seems, is of fearful consequence at his own fireside; and his fall by vice or misfortune would be attended with a grievous amount of woe and suffering. He labors industriously through the livelong day, with his energies, both physical and mental, bent upon his occupation. He seems almost a part and portion of the machine he is engaged in superintending, so regular and clock-like are his movements in connection with its ceaseless pulsations; but when the labors of the day are done, and he is released from his toil, we have an opportunity of seeing him in another and nobler position. The prattle of childhood greets him at the gate; the pleasant smile of his wife welcomes him home; and the tremulous voice of an aged and helpless mother, pleased as an infant at his return, awaken all the tender and holy emotions of his inner soul. He experiences a proud consciousness that near and dear ones look to him as their stay and support, and he stands up in the true dignity of manhood as the protector of those whom a kind Providence has committed to his care. Age, with footsteps tottering upon the verge of time; womanhood, in the sacred relation of mother to his children; and infancy, weak and helpless in the first blossomings of life's young spring—all look to him as their guide and stay, and gather around him as a flock around the good shepherd.

Is such a man his own master? Has he a right to trifle with his own life, his own health or his own moral well being! Does not a weight of helpless humanity depend upon his physical labors for support, and upon his moral conduct for an example? He stands as the almoner of the Creator's bounties to his own household, and any deed or thought immediately or remotely affecting his own capacities to fulfil the duties of that station, is an act of treason to the government of God. What greater incentive to act uprightly can an individual desire, than the thought that immortal souls near and dear to him are entrusted to his care, and that a strict account of his stewardship will be required of him hereafter?—*Rural New Yorker.*

Description of Mud Geyser, at Fort Yuma, California.—This wonderful spring of hot mud, which lies about sixty miles south of Fort Yuma, is situated on a vast plain, which extends eighty miles south from the Gila. The soil of the plain is of a dry mud, which was apparently at one time the bed of a lake or sea. The landscape is of the most dreary, barren and monotonous character. The Geyser covers fifteen or twenty acres. About the edges there is a warm, soft mud, with pools of warm water here and there. In the centre the mud bubbles like boiling Indian pudding, and a great quantity of steam is constantly rising, and is visible at a great distance. The mud and muddy water is frequently thrown more than a hundred and fifty feet high; and at these times the Geyser often makes a loud rumbling noise, distinct from that of the fall of the mud.

PHILADELPHIA MARKETS.

Flour and Meal.—Flour is very firmly held. Sales of standard brands for export at $7 50 per barrel. The sales for home consumption are at $8 00 up to $8 12 for common and extra brands, and fancy lots at higher figures. Nothing doing in Rye Flour; last sale is quoted at $6 25. Penna. Corn Meal is held at $4 25 per bbl.

Grain.—There is a fair amount of Wheat offering, and prices are again higher. Sales of 10,500 bushels Pennsylvania and Southern red at $1 65 a $1 80 per bushel, and $1 85 a $1 90 for fair and prime white. Small sales of Penna. Rye at $1 09, and Delaware at $1 00. Corn is dull at 91c, afloat. Oats are coming forward more freely, with sales of ordinary and good Delaware at 38½ a 39c per bushel.

IT is intended to commence the Winter Session of LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars, enquire of BENJ. SWAYNE, *Principal*,
London Grove P. O., Chester Co., Pa.
9th mo. 22.

KENNETT FEMALE SEMINARY.—The next Session will open on the 5th day of Eleventh month, 1855. The course of study will embrace all the branches of a solid English education. Terms for Boarding, Tuition, &c., $55.00 per session of Five Months. Pupils under twelve years of age, $50. For reference, &c., address
SAMUEL MARTIN, *Principal*,
9th mo. 22d—4t. Kennett Square, Pa.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS, at Eldridge's Hill, Salem Co., N. J.

The Winter Session of this Institution will open on the 12th of Eleventh month next, and continue twenty weeks. Terms of admission $20 per session.

All the branches of a liberal English education are thoroughly taught.

A Course of Lectures on Chemistry will be delivered by a practical Chemist.

For Circulars of School, address the Principal,

ALLEN FLITCRAFT,

9th mo. 15--2m. *Eldridge's Hill, Salem Co., N.J.*

MOORESTOWN BOARDING SCHOOL FOR YOUNG MEN AND BOYS, commences on the first Second day in the Tenth month, (October.) Terms $140 per year. For particulars, address the Principal for a Circular.

BENJAMIN B LIPPINCOTT, *Principal*,

9th mo. 8. Moorestown, Burlington Co., N. J.

SHARON FEMALE SEMINARY will be re-opened for the reception of pupils on the 15th of Ninth month. RACHEL T. JACKSON,

9th mo. 1—4t. *Principal.*

FRIENDS' CENTRAL SCHOOL, BOYS' DEPARTMENT.—The Committee having charge of the School are gratified at being able to announce that they have secured the services of AARON B. IVINS as Principal, whose long experience and success in teaching they think recommend him to the confidence of Friends and others.

The School will be opened on the *first* Second day in the Ninth month next.

The building, situated on a lot adjoining Cherry St. Meeting House, is airy and commodious, having been erected especially for schools. The main room will accommodate one hundred pupils; in addition to which there are suitable Class rooms, a Lecture room, and an Observatory.

This School has been instituted principally for the education of the children of Friends; when others are admitted, it is expected our testimony to simplicity will be properly regarded, and that the rules established for its government will be observed.

The pupils will be expected to attend the meetings for worship held at Cherry Street on Fourth days.

No pupil will be admitted for part of a term; nor will any be received under eleven years of age, without the consent of the Visiting Committee. The qualifications for admission will be, a capability of reading with facility in the reading books of the School, writing a legible hand, and having an elementary knowledge of Arithmetic, Grammar and Geography.

Lectures on Philosophy, Chemistry, Astronomy, and such other subjects as may be thought expedient, elucidated by suitable apparatus, will be delivered in connexion with the regular studies.

The year is divided into two terms of five months each, one commencing on the first day of the *Second* month, and ending on the last day of the *Sixth* month; the other beginning on the first of the *Ninth* month, and ending on the last day of the *First* month.* There will be two sessions daily.

The price of tuition is $25 per term for Class A; $20 per term for Class B; and $15 per term for Class C, *payable in advance*. No extra charge will be made for fuel, pens, ink and slate pencils.

School books (except blank books) will be furnished, for the use of which the following charges will be made. Parents or guardians may, however, furnish their own books if they so prefer.

Class A, including Astronomy, $2 00 per term.
" A, excluding " 1 75 "
" B, " " 1 75 "
" C, " " 1 50 "

If any book be unnecessarily damaged by a pupil, the Principal may assess such damage, and charge the same in addition to the above.

For instruction in the Languages and Drawing, separate classes will be arranged to receive those of the School who may desire it; for each of which an extra charge will be made.

For further information, application can be made to

AARON B. IVINS, PRINCIPAL,
Residence, No. 551 Vine St.,

or to the following Friends:

DILLWYN PARRISH,
S. W. corner Eighth and Arch Sts.
J. WILSON MOORE,
No. 63 Spruce Street.
JACOB M. ELLIS,
No. 7 N. 2d St. & No. 350 N. 7th St.
ANN A. TOWNSEND,
No. 254 North Fourth Street.
SARAH S. BIDDLE,
No. 164 Arch St.
DEBORAH F. WHARTON,
9th mo. 1. No. 130 Spruce St.

* There will be no school during the week of Yearly Meeting, or on the days of the Quarterly or Monthly Meetings held at Cherry Street.

WANTED,—A young man, (with or without a family,) who is a good miller by trade. A Friend would be preferred, and liberal wages given. Address J. M. W., Barclay P. O., Whiteside Co., Ill.

9th mo. 1.

BYBERRY BOARDING SCHOOL FOR GIRLS. The First Session of this School, which will be opened by Jane, Annie and Mary S. Hillborn, will commence the first Second day of the Eleventh month next, and continue twenty weeks.

It is located in a healthy and pleasant situation in Byberry, Twenty-third Ward, Philada., with easy and cheap access to the city twice a day by steamboat from Bickley's Landing, or by cars from Cornwell's Depot, either of which is about two miles distant. The course of instruction will comprise the usual branches of a liberal English education, with Mathematics and Drawing.

Every attention will be given to promote the health, comfort and progress of the pupils.

TERMS.—For Tuition, Boarding and Washing, $60 per session, payable one-half in advance.

For circulars, direct to JANE HILLBORN,
Byberry, Pa.

References.

CHARLES STOKES, Rancocas, N. J.
WILLIAM PARRY, Cinnaminson, N. J.
CHARLES KAIGHN, Camden, N. J.
CHARLES WILLIAMS, White Marsh, Pa.
JOHN SIMMONS, No. 437 N. Seventh St., Philada.
A. T. W. WRIGHT, No. 604 N. Fifth St., Philada.,
Principal of the Normal School.

8th mo. 4—4m. pd.

WANTED.—A Female Teacher to take charge of a School for Girls, under the care of Camden Preparative Meeting. For information apply to JOHN HUNN, Camden, Delaware, or to WM. W. MOORE, No. 100 South Fifth St., Philadelphia.

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REMARKS UPON THE KNOWLEDGE OF THE ONE LORD, THE ONLY TRUE GOD.

BY JOB SCOTT.

(Continued from page 420.)

But let it be considered, we do not contend for the casting off the fear and reverence of God—far from it. But that our fear and reverence ought to be so real, so deep and awful, as to prevent our forward, hasty attempts, to come before him with outward, vocal offerings, before we are assured of his requirings and assistance therein, lest he reprove us with, "who hath required this at your hands!"

The safe state is that of a careful, inward waiting for direction, looking to the Lord for help, in times of awful silence and profound stillness before him, and in reading the scriptures and other books, or in viewing the works of creation and Providence. God alone can give the right turn and direction to our minds, and profitably influence our thoughts, meditations, inferences, conclusions, and devotions in any of these times and occasions. Haste is almost always dangerous, but waiting on the Lord for clearness, direction, and qualification, is always safe, and never, if rightly exercised, fruitless; though I fear many who seem very religious, in what they can do of themselves, are yet so unacquainted with the real, certain openings, directions, and qualifications, which are and may be received through waiting on the Lord in the light, that they do very sincerely doubt and disbelieve them; esteeming what others declare of them, to be whimsical and imaginary; and concluding there is no readier way for people to grow notional and be overcome with imagination and delusion, than to be inwardly still and attentive to what passes in their own breasts, especially as it is sorrowfully true, that divers have given them occasion, pretending divine inspiration, a commission immediately from Heaven for the performance of unreasonable, extravagant, and even wicked actions.

It is indeed greatly to be regretted, that the same hasty disposition, which keeps up such a round of forms, ceremonies, and lifeless devotions, has carried away many in different ages, who have had or pretended to have had faith in inward manifestations and openings: but so far from destroying the reality of divine openings, impulses, and manifestations, these are pregnant instances of that mischief which arises from making haste, and not waiting in the patience for a clear discerning and discovery of divine things. Satan is a transformer and can assume the likeness of an angel of light. Is there therefore nothing certain? If so how came it ever to be known with certainty that satan could thus resemble a pure intelligence? Surely every counterfeit implies a reality, and had there been no such thing as clear inward openings and manifestations, it is scarcely credible that wicked men, seduced by satan, would so frequently have attempted to impose upon the world with pretended ones.

"Bristol stones," says archbishop Tillotson, "would never pretend to be diamonds, if there never had been diamonds." The remark has much in it. It extends a great way, and I think as it abundantly confutes those sceptics who reject all revealed religion because there are multitudes of pretenders to it and counterfeiters of it, who yet know little or nothing about it; so does it also and as amply overthrow their objections who deny any clear inward knowledge of God or infallible intimations of his will, because many have presumptuously pretended to them whilst ignorant of them.

Does any true believer who has, as scripture asserts, "the witness in himself," doubt his own adoption and sonship, or the reality of that inward blessed enjoyment called in sacred record "the love of God shed abroad in the heart," because wicked men and ignorant enthusiasts have the audacity to lay claim to the same thing?

How did Paul know that "the law of the spirit of life in Christ Jesus" had set him "free from the law of sin and death?" Why, he had the witness, the certain evidence of it in himself, or he never could have known it. Neither reading nor reasoning, without the living certain evidence of the holy spirit, could possibly ascertain him thereof. He was ignorantly once alive, without this law of the spirit of life; and though doubtless a great reader of the outward law, and

a great reasoner too, yet thought all was pretty well with him: but when God revealed his son in him immediately, things were brought close home to his real inward state by the coming of the inward commandment, the inward or spiritual law, (for he was well acquainted with the outward before,* and strict in its observance,) he found himself in a state of death, being slain thereby to that superficial life he had before falsely gloried in. This stripped him of all his supposed attainments in religion, and brought him to the loss of all things. He died to that state of darkness, and was brought into newness of life; he won Christ and was found in him, not having on his own righteousness, which was before thought so highly of in the creaturely ability and performance of the outward law; here he found opened in him a fountain of life and righteousness, and therein a new and divine ability. Now although he knew that of himself he could do nothing, yet he found living, inward help and ability to do all things through Christ that thus inwardly and powerfully strengthened him. The law of the spirit of life in Christ Jesus did really, and not feignedly, nor imputatively, but truly and substantially set him free from the law of sin and death.

Now how did Paul know all this real? Before this he was undoubtedly deceived, mistaken, and thought far otherwise of himself and others than according to the truth and reality of his own and their state. Will it be urged that he was still deceived? that he still knew nothing, because he could not know any thing truly in regard to religion or regeneration, while he was a mere natural man, and strove to know spiritual things of himself, in his own ability, and by his own wisdom and learning? If so, away with all pretence to reality in religion; talk no more of regeneration, divine enjoyment, the love of God shed abroad in the heart, the peace of God that passeth all mere natural understanding! But he was not deceived; when he came to learn in the school of Christ, he found his own utter inability, his need of an inward teacher, and could declare, "I know nothing by myself;" 1 Cor. iv. 4; and yet being well acquainted with the inward unction, the holy anointing, the divine light, he knew and learned thereby all things necessary to his salvation and duty. The fulness of divine instruction and knowledge in and by the light, enabled him to testify, that the shining of this true light is expressly intended to give the knowledge of God and divine things; or in his own words, "to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. iv. 6; for he declares positively, that for this very purpose "God, who commanded light to shine out of darkness, hath shined in our hearts." 2 Cor. iv. 6. Then surely what is clearly opened in our hearts, by the inshinings of this holy light, giving us according to the express design of its so shining therein, a real knowledg of God, of his glory, of our own state, and of ou duty to him, may be relied upon as matter c certainty.

If it is necessary we should know God and ou duty, which will not be questioned, it is certainl attainable: if it is not attainable by all th searchings, conceivings, and reasonings of me natural wisdom and learning, as it is not, the some other help is necessary; and if necessar it is certainly afforded, and that through God shining in our hearts to give us this necessar knowledge.

Here is a ground of certainty; without thi we may read, contend, dispute, and reason a our days, and never know God, or ourselve never know who is right or who or what is wrong

Paul, unconverted Paul, was very confider that he was right, but when stripped of all h creaturely confidence and reduced to the *loss* c *all things*, he found, confident as he had beer that he knew nothing: and hence he saw tha every man, who thinks he knows or can possibl know any thing clearly of God, or the things c God, of himself as a mere man, without divin light in his own soul, certainly *knows nothin* about them *as he ought* to know. He learne these things in a way that greatly humbled an brought down his former boasted ideas, abilitie and self-sufficiency. He saw that all he was, c profitably could be in religion and divine knov ledge, was alone by the grace of God. He saitl "By the grace of God, I am what I am." H knew he could be nothing good or useful, by an other means. Here by the law, influence, an teaching of this very principle of divine grac all boasting was excluded, and will be whenev man knows himself, and his inability, and abs lute dependence on superior help, both for i struction and strength in religion, for the knov ledge of God, and the performance of every duty for indeed all works performed by man merel are but the works and deeds of the law, l which no flesh can be saved. It is but the ol man with his deeds, trying to obey, trying t climb up to heaven some other way than b Christ, or by the ability which he giveth, wher by they that are *his* can do all things throug his strengthening influence. Here is the my tery of law and gospel.

Many high professors of Christianity, wl value themselves greatly upon their rejection works, and upon what they call faith in Chris are yet as "ignorantly going about to establis their own righteousness," as ever the Jews wer and so do not "submit themselves to the righ eousness of God." Such the apostle describe formerly, and such there are now; they profe great veneration for this very doctrine of t apostle, and are as ignorant of his meaning, the Jews were of that righteousness which th rejected in order to establish their own.

It was not only after Christ came in that outward body, that the Jews, by going about to establish their own, did not submit to the righteousness of God: (read Rom. x. 3,) it was long before also; it was whenever they depended on the mere creaturely, or outward performance of those things which God had instituted among them: for the letter without the life will kill. The offering of incense will be as offering swines' blood, unless it be done under a sense that the preparation of the heart and answer of the tongue are of the Lord.

Every religious work, done merely in man's ability, is a work or deed of the law, by which no flesh shall be justified, and yet the *doers* of the law shall be justified, though not by *the deeds of the law*. The deeds of the law can never redeem the soul from sin, nor quicken it to God. But he that is a real doer of the law, must be therein helped by a principle of divine life, must know the inward righteousness of Christ, and without being a doer of the divine law, in this ability, no man is saved; for the hearers of the law, talk what they will of faith and imputation, if they are not doers of it in this sense, shall not, as Paul says, be justified: but the full bringing in of the better hope justifies; for Christ is then alive in us, he is our hope of glory, and by him we livingly draw nigh unto God, feel after him, and find him, know our souls made alive in him, and united to him; this does indeed make perfect even touching the very conscience.

Here the conscience is made clean, being washed with pure spiritual water, thoroughly and really cleansed by the inward spiritual blood and cleansing. Here the soul is baptized into Christ, and livingly puts on Christ, is baptized with him into real death to all evil, else there would be no possibility of rising with him into newness of life; for where evil is lived in and lives in us, there full newness of life is not and cannot be known: for this, with all the daubings of untempered mortar, all the crying of peace, peace, through belief in a mere imputed righteousness, is still the old man with his deeds; who is and will be in the alienation and separation from God. But where the better hope is fully brought in and our whole man is under the influence of Christ, our inward hope of glory, here the only true doer of the law is brought forth, who never fails of divine justification, because every jot and tittle of God's law is fulfilled in the soul; and indeed nothing can pass away of it, till it be thus fulfilled; it remains and will remain in force against or upon us until we thus know it fulfilled.

Christ came not and comes not to destroy, but to fulfil it; and none can say they are not under the law, but under grace, who do not know the law fulfilled in them. Paul says, "We are not without law to God;" but that man who is not under the law, nor yet has known it fulfilled in him, is far from being under grace. Grace teaches the denial of all, not part only, but all ungodliness and worldly lusts, and also to live soberly, righteously, and godly, even here in this present world. How then can he that lives otherwise, and disregards or submits not to these teachings of grace, be under grace? No, no; some men have strange notions of grace, and think a state of grace consistent with a life of pollution; but Christ has told us, "whosoever committeth sin, is the servant of sin," John viii. 34, and his apostle, that, "his servants ye are to whom ye obey." Rom. vi. 16. Grace allows of no inquity, requires a clean heart, a pure conscience, the denial of all ungodliness; and where Christ rules, it must be so, for his fan is in his hand, and he will thoroughly purge his floor and burn up all the chaff, in those who know the full work of his fiery baptism, with unquenchable fire. This is the state of one who is not under the law, but under grace; for though he is not without law to God, yet he has passed from it; for it is he who still in degree transgresseth it, though he may desire to know it fulfilled in him, that is under it and in condemnation; but there is no condemnation to those who are wholly in Christ Jesus. Why so? Because they walk not after the flesh, but after the spirit. This is being under grace, for here the teachings of grace are complied with; all ungodliness is denied.

This is certainly the case where there is not a walking after the flesh but after the spirit; for what saith the apostle, "Walk in the spirit and ye shall not fulfil the lusts of the flesh." Gal. v. 16. Again, "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other;" Gal. v. 17; indeed so contrary, that it is impossible for him that walketh in and after the spirit, to live in the fulfillment of the lusts of the flesh: so that the apostle was very safe in his assertion that such should not, because he knew they could not.

Our blessed Lord also tells us, "No man can serve two masters;" but many who will think themselves his followers, and servants too, plead a privilege of serving his enemy at his expense, and of being in him, whilst under the condemnation of his righteous law of light; although it is certain there is "no condemnation to those who abide really in him;" not because he becomes "a cloak for their sins," by imputation of his righteousness to them whilst they remain sinful in themselves; for this is as glaring an absurdity as can be, and impossible to be true; but by actually doing away their sins. He shall save his people *from*, not *in* their sins; his work is *salvation*. This is the destruction of sin: he destroys the works of the devil, makes an absolute end of sin in the soul, and brings in everlasting righteousness, true holiness, without which none shall see the Lord.

This is never imputed, indeed cannot, in the nature of things, be imputed to the sinner continuing in sin. "Blessed is the man to whom the Lord imputeth not iniquity;" but why? Because his sins being remitted, and his soul cleansed, he is in fellowship with his God. But there is no fellowship between light and darkness, Christ and belial. God will forever impute sin to the soul that liveth in it. He is in eternal opposition to all evil; therefore evil deeds must always bring under condemnation; it is an impossibility that any man should be holy in Christ whilst he is sinful in himself. God sees us as we are, but man is prone to believe absurdities, and will in general sooner lay hold of almost any broken reed, and believe an impossibility, than submit to the daily cross of Christ, which alone can slay the enmity, and bring him into real discipleship. Indeed, what cannot that man believe, who can think himself holy in Christ, and yet be actually unholy! It is true Christ reconciles to God, and justifies the ungodly; for if we were not ungodly, what need of reconciliation and justification? The work of reconciliation is of twain making one new man, and so making peace; justification is the making him just who was not so before.

(To be continued.)

For Friends' Intelligencer.

"Gather up the fragments that remain, that nothing may be lost."

In the divine economy nothing is lost, and lately being at the house of my dear friend John Hunt, of New Jersey, I was kindly furnished with several letters written by his son, Willet Hicks Hunt (since deceased). I read them with deep interest, and it felt to me at the time that "Friends' Intelligencer" would be a proper and acceptable place for appropriate extracts from them, for the benefit of survivors. I requested them, together with the account of his last illness and death, which his father furnished me, which I have here endeavored to connect in the form of a memoir. JOSEPH FOULKE.

LETTER FROM HIS FATHER.

Rancocas, 9th mo. 8th, 1855.

DEAR FRIEND:—Believing that the dying testimonies of those who have been called from works to rewards, have their peculiar usefulness, I was made willing to answer thy request in giving an account of the few last years of the life of my dear eldest son Willet H. Hunt, who departed this life on 6th day the 26th of 6th month, 1855, in the 30th year of his age.

During the last three years of his life there was a manifest change in the man, after leaving his father to seek a livelihood for himself. He tried many things which subjected him to that kind of company which was unprofitable, and calculated to lead him down to the chambers of death. But ever to be praised, *God in matchless goodness and mercy* followed him with his glorious ministration of condemnation, which effected the mighty change. He now longed to leave the city, and way opening he removed from Philadelphia to Salem, New Jersey. "Here (as he says in a letter to his sister) I find is the place appointed for me *of God*, for here it was I was enabled to renew my covenants, which I have labored to keep inviolate." In another letter to his sister he says, "I am very busy at the carpenter trade, and so far my labors have been crowned with success."

While he resided in Salem, he says in a letter to his sister dated 1 mo. 10th, 1851, "As the age of manhood has arrived upon me, the struggle of business occupies the most of my time and attention, as thou knowest. I have experienced much in my life.

"Yes dear sister, I have been a youth that has rebelled against a very acute and sensitive conscience, and before death overtakes us, may we experience that redemption that can only extricate us from the power of Satan and from ruin. Oh! often does my mind dwell on the past scenes of our childhood. Those happy hours we spent together, never reflecting upon futurity. But ah! true are the words of the prophet, "The summer is past, the harvest is ended, and we are not saved." What a touching passage is this. Does it not apply forcibly to every sinner? It most assuredly does to me, I candidly confess."

I recommend thee, my dear sister, to search diligently the Scriptures of Truth, for in them thou wilt find more lasting and useful instruction than in any other book. It is a schoolmaster that leadeth unto Christ, for they testify of me, saith the Lord. But thou may remark, this is strange language for Willet to use, &c. But no matter things have changed. I yet feel that I am not the worst creature that ever lived, and do intend to strive with all my might to do the right thing; though sometimes it seems almost impossible; yet I live in hopes that futurity may be crowned with righteousness, and lasting hope. I do intend to keep the holy Scriptures more constantly in my mind. I do most firmly believe, that the day will come when we will be brought to account for the deeds done in the body, while here on earth. And it sometimes makes a deep impression on my mind. Ah! dear sister, thou can perceive that I have rebelled against a very acute and sensitive conscience. Oh! what rebellion I have passed through, unknown indeed to every one but my God.

In another letter to his sister, dated Rancocas, 6th mo. 15th, 1851, he says, "I again make an humble attempt to write thee a few lines, and in so doing, I earnestly enquire after thy health, assuring thee that mine is good, only laboring at times under great nervous debility."

"We were favored this afternoon with the company of ———, who held an appointed

neeting at Rancocas. It was largely attended. He spoke pointedly to the subject of our soul's salvation; it took a deep hold on my mind. I took t directly to myself; I did not get an interview with the dear man. I departed in agony of mind; ny heart throbbed in my bosom. I was indeed entirely unnerved. Oh! dear sister, thou knowest me not; no one knows me. I am a traveller alone, in a dark and gloomy pathway, beset with horns, where the *viper* and other venomous *reptiles* are the only inhabitants. The secrets of my heart, the dark things therein, under the baneful influence of these serpents, are unknown to any but myself and the Searcher of hearts. I cannot pen my thoughts; I cannot speak them. t is beyond my pen to describe. It is beyond ny tongue to utter. It is enough to break down he strongest mind. I have forgotten wisdom. I have avoided understanding and discretion, for they are the companions of Truth and Righteousness.

"The words of the dear minister this afternoon worked strongly on my mind, also my dear father this morning spoke powerfully. It broke me down, I was overcome; I sobbed aloud. The Friend this afternoon in the course of his communication said, "wilt thou go on, wilt thou remain in the clutches of the enemy, who has compassed thee about unto the soul, and is earnestly seeking thy everlasting ruin?"

It appears at the time he wrote these two letters to his sister, his residence was at Salem, and he was on a visit to his friends at Rancocas, to whom the last was written. His father's letter to me goes on to state, that "after remaining for some time at this place (Salem), industriously engaged in business, he returned to his father's house; and was received with joy. He assisted in the work on the farm a short season, and then engaged in business with a carpenter at Rancocas; there he gave great satisfaction, prospered, and grew in good esteem among his friends, and those with whom he was associated. He became more and more solid and reflective, his conversation and countenance manifested the change of heart. He frequently complained of great inward weakness and palpitation of the heart, but continued to work at his trade until winter, when he came home and employed himself at light services, as he felt able.

During the week of the Yearly Meeting, 1855, he came to the city in order to attend a few sittings. He came to my lodgings, appeared very serious, and had but little to say. In the morning he concluded to return immediately home, where he arrived to take his chamber and die. He was confined about a week, during two or three days of which time his pain must have been severe, but no complaint or murmur escaped his lips. As he drew near his close he appeared to lay very easy; and as we sat solemnly around his bed, I asked him if he had anything in his mind he wished to communicate to his father? After laying a little while he was at his own request raised up on a pillow. In this posture after a pause he said, "Raise up my hands," and as we raised up his hands, it appeared to me the immortal spirit was about to leave its clay tenement. After this struggle subsided, we laid down his hands again, which apparently were still in death. He now turned his head, and with a most impressive smile of innocence said, "*All is right! All is right!!*" Oh! dear friend, this last testimony of my dear child seemed to thrill through the souls of all present, and caused a general burst of feeling, which to some of us will be lasting as our natural lives."

I conclude affectionately, &c. thy friend,

JOHN HUNT.

For Friends' Intelligencer.

TRUTH IS A LASTING TREASURE.

Seek it then dear children, it is a priceless gem, the highest, purest gift of God to men, and freely offered to all. When found and treasured in the mind's own casket, it will embellish all contained therein; its qualities are various. It gives to every faculty a power of action, suited to the place appointed by the Creator, who made nothing in vain. *It is light* to show us how to walk, to teach us what is right, and what is wrong, what to choose and what to shun. It nerves with strength to do, or leave undone as duty calls. It stands as a monitor on all occasions, gentle as a dove, to seek and listen with attention and receive instruction, and its rebukes are proportionately severe when rejected or neglected. Its province is, to lead all souls to God; that is, from earth to heaven, and land them safely beyond the storms and tempests ever rising in this uncertain state of being. *This truth is Christ, the Saviour*, ever present with his creature man, to teach him wisdom, and lead him in the paths of peace. Come to him, then, whatever be your state, and ask his blessing, for he is full of mercy; his power is all sufficient. O let him do his work, and all will be well.

Our hearts are his temple, in them he delights to dwell, and illumine every perception by the diffusion of his own radiant brightness and surprising excellence. Dear children he visits you when very young; by the movings of his holy spirit, by the touches of his love to win you unto himself, to make you all his own. Can you appreciate this heavenly guest, that presents himself to your minds in royal brightness; and offers to direct you safely through time? The angel of his presence sits by to guard your precious minds from evil, to place a check on all that is not acceptable to him who gave you your being, and causes you to feel disquiet when too much inclined to self indulgence, and encourages also all that is right by sweetly calming every fear, and soothing every sorrow that may stir

the passions when self has been denied some darling pleasure, or some fond project has been resigned because a secret sense was felt that it might be wrong. *Keep near, keep near* this Oracle within, and let obedience strengthen your love for him who will crown your existence with blessings of a high order, if you love him above all, and delight in his law, "written in the heart and printed in the thoughts." S. H.

9*th* *mo.* 19*th*, 1855.

For Friends' Intelligencer.

Catherine Owens was a resident of Troy, N. Y., an esteemed member of the Society of Friends, and an elder of Troy Monthly Meeting.

Though possessed of limited means, she accomplished much in alleviating the sufferings of the poor and destitute. *Children* were the especial objects of her care, and the Orphan Asylum at Troy owes its establishment to her exertions.

Having no family of her own, being unmarried, much of her time was devoted to visiting the solitary and friendless, thus practically exemplifying the religion of Jesus.

The subjoined testimony to her worth was written by one, intimately acquainted with her, though they were not united in religious profession.

The tomb has recently closed over one of our most beloved and valued fellow citizens, CATHERINE OWEN, who died on the 28th ult. As her life was wholly devoted to the public service, a sense of justice, no less than the grateful love and profound sorrow of the community, compels us to offer a tribute to the memory of her departed worth.

Catherine Owen was one of that class of great and good women for which our city has been distinguished, whose efforts for suffering humanity have brought comfort and encouragement into its abodes of poverty and wretchedness. It is a great misfortune to lose the moral power of her venerated person gliding through our streets, associated as it was with our most useful charities,—herself the moving spirit in many of them. Heat and cold, sunshine and storm, were alike to her. Her aged form, unbowed by the weight of nearly four-score years which pressed upon her placid brow, might at times be seen, treading its various ways on errands of mercy. In our paths and at our firesides, her very presence kindled our hearts to love the destitute poor; and she would plead their cause with the gentlest accents, when her example failed to move us. She represented their wants, drew a simple picture of their sufferings, took us and our children to their comfortless dwellings, and by the love she manifested for them, and the light of her own blessed spirit cast upon the scene, helped us to forget the revolting circumstances incident to their condition, and to contemplate only our common humanity in our common origin and destiny. She brought the rich into sympathy with the poor, and was even a greater benefactor to them, for she called forth their benevolent affections and made charity attractive by her own beautiful exemplification of it.

Catherine Owen's silent influence pervaded every class of society. Hers was not that low form of charity which relieves mere physical wants. She had ever for the recipient of her bounty a smile of approbation, and a kindly word of advice or instruction. Her time, her thoughts, her affections, and her personal attentions in their own miserable abodes, were freely bestowed upon the poor. In return they yielded to her influence, and sought to improve themselves and their condition.

Her religion prompted her "to visit the fatherless and widows in their affliction," to minister to their wants, but the office in which she most delighted was the care of the fatherless. The orphans were her peculiar charge. Her heart embraced them all. Their moral training, their physical comfort, their intellectual cultivation, the refinement of their sensibilities, the exercise of their social affections, all that is requisite to make one good and wise, respectable and happy, were considered by her essential to their welfare. All that a father's care or a mother's love could dictate she sought to obtain for them. To accomplish her wishes she practised the strictest self-denial, the most persevering industry, and the most untiring energy. The home provided for them in the Orphan's Asylum was gladdened by many a beam of sunshine through her influence with our benevolent citizens. When these children gathered around her coffin, and their tears fell upon her shrouded form, we wept for them, for we felt that they were orphaned afresh. Whose love would supply the place of her tender affection? But we remembered that "when my father and mother forsake me, the Lord taketh me up." He will raise up another mother to add to the number of those noble women who now make the orphan children their own. She was the friend of all who were orphaned in heart. Like her Divine Master she was the friend of sinners, to do them good.

Catherine Owen's influence was so unobtrusive that it stole upon us as unconsciously as the silent dew. Unlimited power was yielded to this gentle woman. She was allowed to do all the good that the strength and ability conferred upon her by her Heavenly Father would permit. Money was freely placed at her disposal by gentlemen, when she informed them that it was needed for the orphan or destitute.

She was lovely in person, agreeable in manners, and eminently social in disposition. She combined in an unusual degree mildness with firmness, prudence with intrepidity, and activity of life with serenity of mind. Her character

eemed to exhibit all the fruits of the Spirit, 'love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance." From her stand-point the faults of others were concealed by their good qualities. Reproaches were unknown to her, the law of kindness was upon her lips, and that charity which "thinketh no evil" in her heart. In her society we were led to love our neighbor as ourselves. The good qualities and the good deeds of others were her favorite theme.

Free from prejudice, and loving the beautiful in nature, in art, and in human character, she remained to an advanced age in sympathy with the world. She was willing to spend and be spent in promoting the happiness of her fellow creatures. But although not weary of it, her regards were above its narrow sphere. She was willing as St. Paul expressed himself, 'either to continue with you for furtherance and joy in the faith, or to depart and be with Christ, which is far better."

In this state of mind the angel of death called her. He came "in an hour when she thought not," yet found her watching. He delivered his message kindly, and she was not, for God took her. It seemed to us a translation. We gazed after her in her heavenward course, and prayed that her mantle might fall upon us, enriched with those exalted virtues which are the fruits of righteousness.—*Troy Budget.*

GIFT FROM AN ABBESS TO HER NUNS.

Submission to God.—Imperfect Religious.

(Continued from page 426.)

Although the imperfect religious is far from possessing a permanent sense of the value either of spiritual instruction or of religious opportunities, and hence not unfrequently attends them with disgust, and oftener still with negligent indifference, yet it also frequently happens that she assists at them with fervor, because she has experienced spiritual sweetness and comfort in attending them.

At such seasons she suffers her heart to attach itself to them as an end. She becomes discontented when other duties deprive her of a continual attendance upon them, and she places her sole desire upon this sensible comfort, instead of upon submission to the will of God, who bestows satisfaction and joy, or withdraws them in whatever manner, and at whatever seasons, he sees best.

If, in addition to any hindrance in attending divine ordinances, God also withdraws his sensible comforts from her soul, she then becomes altogether perplexed, and no longer knows where to betake herself, or whither to look to. The very ground of her hope seems to fail her, and God becomes, as it were, inaccessible to her, because she was accustomed to seek him through the medium of frames and feelings, which continually fluctuate, instead of upon the firm ground of faith, which is immutable. Hence she falls into great weakness and discouragement, if not into despair, as though she had lost every thing, although in reality God remains to her as entirely as before, nay he may be said to remain to her in a more perfect and holy manner, since it is without any foreign mixture of her own self-complacency, if she were but sufficiently spiritually-minded to discern and to appreciate it.

When in this state of desolation, no longer finding any pleasure in spiritual things, she only drags herself unwillingly to all her religious observances, as though to pay an unwilling debt, and as though they became useless as soon as they no longer contributed to her pleasure. Yet, in fact, they are perhaps then most useful, because most humbling. And it is, perhaps, in especial mercy that he has withdrawn the sunshine of his countenance, for the very purpose of discovering to her conscience the subtle self-love and self-complacency which was mingled with her dedication to him. The very lesson, which his love sets before her, is to teach her to prove the inmost ground and intention of her heart, by discovering to her that she had hitherto been, step by step, following God for her own pleasure, not from unmingled adoration of his holiness, or unfeigned obedience to his will, abstracted from spiritually selfish ends; God, therefore, in very faithfulness, is willing to deliver her from this delusion, by discovering to her the ground of her heart, and teaching her to follow him from dedication to him only.

The imperfect religious earnestly desires that the Lord may soon restore to her the light of his countenance, but she does not, in the mean time, examine her own heart, and pray to him, and wait before him, until he be pleased to discover unto her wherefore he has withdrawn it. She does not take to heart his chastisement, and earnestly desire that the dew of his spirit should so fructify it, as to cause it to bring forth the peaceable fruits of righteousness. She only views it as so much lost time, and thus, unconsciously to herself, despises the chastening of the Lord. Hence, not regarding it as his message to her soul, far from seeking to listen to it with reverence, and humble herself under his mighty hand, she only struggles impatiently to free herself from this disagreeable state, and to induce another less humiliating. This she vainly imagines she can effect by her own industry, not recollecting that the spirit of God alone can be the true comforter. Nor will he ever become the comforter of that soul which is unwilling fully to submit to his holy and purifying visitings, as the convincer of sin.

She is not aware that it is impossible to find peace, but in that in which God has placed it. It is neither inherent in ordinances, in reading, in prayer, nor in meditation; but in unfeigned

and unreserved submission of heart and soul to the conduct of God over us, so that we may from the very ground of the mind, adopt the language that, "whether we live, or whether we die, we are the Lord's."

Christ, the all-sufficient Saviour, is no less faithful, as to what he does in us, than what he does for his people. No sooner has his disciple received his free justification, than his Spirit in equal faithfulness carries on the work of sanctification. He therefore in mercy bestows those successive discoveries and corrections of sin which can never be removed but by either quenching the light of his Spirit by an awful apostacy, or by opening the eyes of our heart to the blessed influx of his heavenly light, and purifying our heart by an operative faith on him who is equally styled our wisdom, our redemption, and our sanctification.

The imporfect religious has not considered this; she is therefore truly distressed at her desolate state; much because she thinks she has made shipwreck of the faith; more perhaps at the loss of that self-complacence with which she previously flattered herself, and received the flattery of others, on her spiritual attainments. She therefore makes all sorts of efforts to remedy the barrenness and dryness of her soul. But her endeavors are made in her own will. Her expectation is from her own efforts. As though the will of man could effect the work of the Spirit of God.

Hence she ransacks all the good books she can by any means obtain, to fill her mind with a store of good thoughts, but their abundance does not profit her, because, whilst she busies herself with industry to hoard them, she forgets to seek the benediction of God—the dew from above which can alone cause them to fructify. Hence she reads spiritual works abundantly, but she scarcely ever waits on the Lord to listen to his voice in the secret of her soul. She forgets that it is not those who labor in the form of external observances, but those who in spirit and in truth wait on the Lord, who renew their strength: they it is who shall mount with wings like the eagle, who shall run and not be weary, and who shall walk and not faint. She forgets that the end of all religious truth is its application by the good physician to the soul.

She therefore seeks out and reads with avidity all books of devotion, and collects the greatest variety and number. She also diligently seeks after all who are eminent, or at least celebrated for piety, and takes every means of being in their company and enjoying their conversation. She vainly imagines that when she shall have stored her mind with a clear understanding, and have filled her memory with a capacious treasure of the truths of Scripture, that she shall be truly religious. But, alas! she only experiences, according to the declaration of Scripture, that the increase of knowledge is often only the increase of sorrow. Being ignorant of this, she rather attaches herself to the knowledge, than to the obedience of the truth. Thus the very instruction which proves a blessing to others, becomes a real source of hindrance and of self-delusion to her. She has the misfortune rather to seek to know the truths of God because they are sublime, than to apply them because they are beneficial.

Hence she introduces into her soul the vice of curiosity, instead of inuring it to the virtue of obedience. She resembles a man who, though starving, should rather inquire curiously into the various recipes by which the viands placed before him were composed, instead of sitting down to renew his strength by actually partaking of them. Thus surrounded by plenty, her soul starves.

Whereas, the perfect religious only wishes to know Jesus Christ, and him crucified, this unhappy nun wishes rather to be acquainted with all things else. Thus having never dug deep and become fully established on the right foundation, she is always learning many truths; yet is never able to come to the experimental knowledge of the one fundamental truth.

After a time the state of the imperfect religious becomes yet worse. Finding her own efforts vain, she is tempted to give up all in despair. Not being brought to wait in humble silence before God, that she may renew her strength, and not being able to bear her desolate state, she seeks comfort from creatures to divert the sense of her sorrows; and thus her heart by degrees becomes dissipated and alienated from God.

When the imperfect religious sinks into this negligent state, she gives herself no trouble as to religious instruction, but vegetates on from day to day without ever thinking of stirring up the gift that may be in her. Thus she settles down in a formal, heartless round of attendance at daily worship, reading, and the dress and language prescribed by the custom of her order, whilst all is desolate and barren within.

It may be truly said of this poor nun in the language of the prophet, "the land is desolate for want of knowledge," since in truth there is nothing so poor or so barren as the human soul, when destitute of the experimental knowledge of God.

(To be continued.)

GOD'S PRESENCE.

They who have God's presence have all that they need; for in his presence is fulness of joy, and at his right hand pleasure for evermore. Are they in doubt and danger? they hear the Master's voice saying, "Peace, be still," and "It is I; be not afraid!" Are they in the water or the fire? "When thou passest through the waters, I will be with thee;—when thou walkest through

he fire, thou shalt not be burned." Christians, ndeed, are not over particular about circumstan-es, so that they are blessed with God's presence. When Jesus is seen walking upon the sea, they know that there will soon be a great calm. The people of God know what winter is, as well as summer; they know what thorns are as well as flowers. Often do they walk in desolate places, and stumble in rugged pathways, with a dark-ness that may be felt all around them; but when God is with them, crooked things are made straight, and rough places plain. I ask not, herefore, whether you are at ease or in trouble; whether you are sitting down in green pastures, r standing up in a fiery furnace; but rather, *s there one with you like unto the "Son of God?"* See Dan. iii. 25.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 29, 1855.

No doubt the late proceedings in the case of Passmore Williamson have caused heaviness in many hearts, not alone on account of personal rivation occasioned thereby; but that such hings should be, after the light of Christianity as for eighteen centuries been spreading its ivifying influences—and now when it is seem-ngly beaming with powerful effulgence, even in ur very midst, it is indeed marvellous that there re those who love darkness so much more than ght, that they close their eyes and turn their acks upon the first teachings of the Gospel ontained in the sermon on the mount, and njoined upon all bearing the name of Christ, hich, if accepted, would be upon their hearts as ne beams of the outward sun ever have been to l animated nature. But let us not be entirely iscouraged by the *signs* of the times. Behind ese clouds of political expediency and aggran-zement, there is a Power, which, from *seeming* vil, can evolve much good, and—has set the *w in the clouds.*

We know through what large amount of suf-ring the principles first promulgated by George ox were forcibly impressed by his coadjutors; ntil even the scoffers became willing receivers; nd, from the small seed, a mighty tree arose, hich has indeed spread its branches *for the heal-g of the nations.* Great truths were produced hich have been, by degrees, permanently graft-into political and religious codes, and taken ot in the hearts of the people to bear abun-nt fruit. These *lovers* of truth and righteous-ness, *patiently* suffered all kind of persecutions; preferring death in loathsome prisons to the re-nunciation of *one single* testimony. Like their divine Master, "when reviled, they reviled not again"—but, humbly received the cup of perse-cution with the simple prayer, "Father forgive them, for they know not what they do." One who bears their name is now realizing a small portion of their suffering, and by this humili-ating means, purchasing perhaps as important results. It may be not alone the blessed boon of freedom for millions yet unborn, but awaken-ing the attention of the people to realize the mo-narchical power of that law by which a peaceable, unoffending citizen can be held in confinement by the will of one man, without limitation or ac-countability. We desire that he may con-tinue firm to his trust, with patient humility, and are exceedingly desirous that our Society may not, in this season of excitement, compro-mise one principle, or swerve from *any* of our testimonies either in word or act—but endeavor at all times to observe the apostle's injunction, "Be sober and watch unto prayer"—"Be pa-tient; establish your hearts; for the coming of the Lord draweth nigh. Take the prophets who have spoken in the name of the Lord, for an ex-ample of suffering affliction, and of patience." We are persuaded that this is the only way, per-manently, to establish the good which we desire.

The letter from Charles Sumner which ap-peared in our last, was published without the cog-nizance of the Association.

DIED,—Suddenly, on the 29th of last month, EDMUND P., son of Margaret E. Bacon, aged 37 years and 6 months.

——, After a brief illness, on the 4th inst., at her home near Richmond, Ind., ELIZABETH, consort of William Thistlethwaite, in the 61st year of her age. So peacefully did the messenger fold about her the mantle of immortality, that it should be rather said, *life passed*, than that *she died.*

From the North American of 9th mo. 8, 1855.

WALDENSIAN TROUBLES ENDED.

The unhappy differences which had existed between the French and Italian portions of the Church of the Waldenses, were settled at the meeting of the Synod held at Tour recently. Dr. DeSanctis, the leader of the Italian party, who had been involved in difficulties with Mr. Meille, which led him to decline the professorship of the new theological seminary, was present, became reconciled to his late antagonist, and accepted

the post. Each made a speech characterized by much emotion, in which the faults of the past were confessed, and buried in oblivion. The conclusion of the scene is thus described.

This done, DeSanctis and Meille, "so long and so bitterly divided, obeying a common impulse, fell into each other's arms; and the whole Synod, the numerous audience, and even a priest who had come there as a spy, all burst into tears. A member then, hardly able to command his emotion, offered up a prayer of thanksgiving amid the sobs of the assembly. It was a noble scene, where the power of God's spirit was universally felt. The Synod spent an hour in sweet brotherly congratulations, and then returned to its work, which was carried on unto the end in a most lovely Christian spirit."

The following information extracted from the New York Tribune of the 15th inst., is an interesting exposition of the opinion of one learned in the law upon a similar case, to that which is now claiming attention.

The case of Passmore Williamson very naturally recalls that of Yates *v.* the People, which was disposed of in the Court of Errors of this State in 1810. The prisoner having been committed by the Court of Chancery to the custody of the Sheriff of Albany for mal practice and contempt, was brought into the Supreme Court on a writ of habeas corpus, and after due examination there of the cause of commitment, he was ordered to be remitted to the custody of the Sheriff, there to remain in the same condition in which he was at the time of the issuing of the writ of habeas corpus. Upon this, a writ of error was brought, returnable in the Court of Errors, and the question was whether a writ of error would lie in the case, and whether that court could revise a commitment for contempt by a judge of an inferior court. As a member of the court, De Witt Clinton gave his judgment in favor of the prisoners. The following extract from his opinion is interesting in its application to the question now under discussion:

"It is alleged that the pardoning power may be extended to the prisoner, which will afford him complete relief. The mercy of the Executive is one thing and the justice of the Court another. A pardon is not a remedy in the course of the law. It may or it may not be afforded at pleasure, and is entirely extrinsic from judicial proceedings. The sum of the reasoning is this: That a citizen may be deprived of his liberty without the accusation of a grand or the interposition of a petit jury, and on the mere fiat of a single judge; that this judge shall be without control and the citizen without appeal; that he must continue imprisoned for life, unless the judge shall relent, or unless the Executive shall pardon. *This doctrine may suit the meridian of Constantinople, but is utterly repugnant to the genius of a free government.* If the Governor cannot or will not pardon, and if the Legislature cannot or will not relieve, then a citizen may at any time, on the grounds contended for, be incarcerated for life *by a court composed of a single judge*, and without the benefit of a trial by his peers, and the judge cannot be called to account for his conduct. For, if I rightly understand the positions which are maintained, they are these: A court may commit for contempt, whether perpetrated in court or not. This commitment, whether legal or illegal, cannot be examined or overhauled by any other tribunal, but it is to be considered as final and conclusive, and it may continue during the pleasure of the court. If the prisoner is brought up on a writ of habeas corpus, the court is to remand him the moment it is perceived to be for a contempt, and no writ of error will lie on this decision; and *although this may be wicked and oppressive, and may operate as an imprisonment for life*, yet the court so acting is not liable to punishment; for a commitment is a judicial act, and it is contended that no judge can be questioned for judicial acts as such. Here then is a case (excluding the favorable interposition of the Executive or Legislature,) where an unjust or tyrannical judge may, at pleasure, imprison an innocent man for life, and yet place punishment at defiance. A doctrine pregnant with such monstrous absurdities, and teeming with such horrible results, can never be in unison with the letter or the spirit of a free and enlightened system of jurisprudence. And although I trust we have nothing to apprehend from such practices in the times in which we live, *yet we ought to fix our eye on futurity.* The all-pervading force of corruption and the all-grasping lust of power may raise up, for the destruction of unborn generations, men who will devote themselves to oppression and to blood. Why are we to expect an exemption from the common lot of nations? In the true course of events, we must, indeed, travel the round of human calamity. Pestilence and war, famine and oppression, will visit us, and we must anticipate that in some period the Tresilians and the Jeffrieses of former times will live again in our tribunals—men who will imprison under the forms of justice, and murder with all the solemnities of law.

Although the public papers have contained minute details connected with the arrest of Passmore Williamson, we present the following full statement from his father, published in the North American of the 18th inst., as we believe it can be relied on:

What were the real facts which rendered the resort to a writ of habeas corpus in the case of Wheeler's slaves an impossibility? Sufficient

re within my knowledge, and I will state them s briefly as I can.

Passmore Williamson is my son, and is asso- iated with me in business, at the S. W. corner f Seventh and Arch streets. That he is a iember of the Society aforesaid, and Secretary f its Acting Committee, has already been re- eatedly stated. On the 18th of the Seventh ionth (July) last, at full 4½ o'clock P. M., I as standing by his side at his desk, when Wil- am Still, clerk at the office of the Anti-Slavery ociety, entered our office, and laid on Pass- iore's desk in front of me, an open and almost legibly written note, which I picked up, and aving with difficulty read, handed it to Pass- iore, who also read it. The substance of the iformation it contained was, that there were at loodgood's Hotel, on Walnut st. wharf, three aves, with their master, who had brought them iere, and was intending to take them thence to . York by the 5 o'clock line; that said slaves esired their freedom, and a request that some ie would immediately come down and attend to ie case. Still proposed that they should resort) a writ of habeas corpus, as usual in such ases, to which Passmore replied, "that it was npossible to do so," and assigned two reasons, st "that there was no Judge in the city, so far s he knew, who had authority to grant the writ:" nd 2nd, "that there was not sufficient time to rocure the writ, and have it served, even if a udge were at hand to grant it." He, Pass- iore, being then particularly engaged with busi- ess preparatory to leaving the city that evening, y the 11 o'clock train of cars for Harrisburg, attend an election of officers for a Telegraph ompany, next day, at that place, stated it was npracticable then to go himself, and requested ill to proceed immediately to Bloodgood's, and tend as well as he could to the slaves and their ghts; and if he could do no more, to endeavor see them, so as to be able to describe them, id then to send a telegraphic despatch to New ork, so that the case could be met in a proper ay, upon their arrival there. Still then started, it were, to attend to the instructions given m, but when passing out of our door, turned on his heel and inquired whether there was ything to prevent the slaves leaving their mas- r if they saw proper to do so? To which in- iiry Passmore replied, "they have a perfect ght to go where they please, and they can do unless forcibly restrained by their master." ill then left our office to proceed to Blood- od's; Passmore resumed his business at his sk in front, and I passed back to my desk, iere I usually sit.

Within, I think, three minutes afterwards, assmore again threw down his pen, left his sk, put on his coat and hat, and, without a rd spoken by either of us to the other, he stily left the office. I had no doubt, however, as to where or the purpose for which he went. After what appeared to me then a very short ab- sence, (I think not exceeding, though it may have been less than a half an hour,) he returned to our office, and to myself and John Farnum, who happened then to be with me, he related the circumstances, as to himself and others con- nected with the release of Jane Johnson and her two children from the custody and control of their previous master, on board the steamboat Washington; their passing from thence over the wharf and down Delaware Avenue to Dock street, and from that point seeing them enter a carriage at Dock and Front streets, and driven off. The relation then made by him was, in sub- stance, and I think almost in terms, the same as was made by him in the District Court of the United States, on the 20th of same month, (two days later,) upon his affirmation, and by leave of the Court.

After Passmore's return to our office, as above stated, he was constantly and uninterruptedly engaged in preparing business at his desk until 10½ o'clock, with the single exception of, in the meantime, going to his home for his evening meal, and perhaps changing his clothes prepara- tory to leaving the city for Harrisburg. During most of the evening I was present with him in our office; and at 10½ o'clock or later he left it; I closed the door after him, and retired im- mediately to my chamber for the night, and in a short time was asleep in my bed. At 11 o'clock my wife woke me, and stated that our door bell had been twice rung. I immediately arose, pre- sented myself at the front window of my cham- ber, from which I distinctly saw at least *three persons* on and near my door steps, only one of whom I then recognized as Deputy Marshal Wm. H. Miller, who was spokesman on that oc- casion. I inquired their business. He informed me they wanted to see Passmore Williamson, to serve a writ upon him. I informed them dis- tinctly and explicitly that this (meaning my house) was not the residence of Passmore, nor was he then here; that it was his place of *busi- ness*, where he was ordinarily to be seen during business hours; that his residence was with his own family, at No. 32 Buttonwood st., between Franklin and Eighth streets, and that he, Pass- more, was then from home, on his way to Har- risburg, where his duty required him to be next morning.

Notwithstanding my explicit statement, the party manifested by words and conduct, decided incredulity in regard to the facts; so much so, as to evince a desire still to have admission into my house. I regarded myself insulted, impro- perly and wantonly, and therefore, without say- ing more, I retired again to my bed, leaving them to choose their own course of procedure. I had scarcely laid down when I heard the steam whistle of the 11 o'clock train of cars

starting on the west side of Schuylkill, or what I believed was such. Why it was necessary for *three* or *more* United States officers to present themselves at my door, or that of Passmore Williamson, at 11 o'clock at night, for the *only* purpose of serving a writ upon *him*, is for those officers themselves, or those whom they were serving, to explain. Other persons can only imagine and surmise. That it was their intention, under instructions, on gaining admission, to ransack the house from bottom to top, with the expectation of finding and taking into custody "Jane, Daniel and Isaiah," for the purpose of placing them under the kind care and protection of a superior officer, *I will not assert.* Next morning at 6 o'clock, as nearly as I can say, my door bell was again rung. I opened the door, and received from the hand of Deputy Marshal Miller the original writ of habeas corpus issued against Passmore Williamson, returnable at 3 o'clock P. M. of the said day, (19th July) which I subsequently handed to E. Hopper, Esq., and requested that he would attend at the place and hour designated, for the purpose of *manifesting proper respect to the Court and its process*, by giving the necessary explanation as to Passmore's absence from home, and his consequent want of knowledge of any such process having issued. The evening of the same day, a copy of an alias writ of habeas corpus, issued against Passmore, was handed to me at my door by Deputy Marshal Miller, the original of which was left by some person, I know not who, at Passmore's house on Buttonwood street. The writ was returnable next morning at 10 o'clock.

On the morning of the 20th, about 8¾ o'clock Passmore made his appearance at our office, with the alias writ in his hand. He then informed me he had arrived at home from Harrisburg between one and two o'clock of that morning, and that he had in no way heard of the writ having been issued until informed of it by his wife after his arrival. I informed him that Edward Hopper, Esq., the day before, had, at my instance, appeared at Court, and explained the circumstance of his absence from the city, and proposed that he should avail himself of his aid as council in preparing his return to the writ. Passmore assented, and I accompanied him to E. Hopper's office. The return was there endorsed upon the writ, Passmore himself writing it in the usual form, according to the dictation of his counsel, and having thus proceeded therein to the proper point, I requested a pause, and proposed adding the words—"*or at any other time*,"—which being approved by both Passmore and his counsel, they were accordingly inserted; then believing, as I now do, that those words asserted truth and only truth, in the denial of any custody, power or possession by him of the parties commanded by the writ to be produced.

Such are the facts of the case within my own knowledge; and I do not and cannot doubt but that I am in possession of full and precise information, from himself and from others, of every part of Passmore's agency, actings and doings in any way relating to, or having connexion with the release of Jane Johnson and her two children from the custody, possession and control of John H. Wheeler, her and their assumed master, on board the steamboat Washington, at Walnut street wharf; and I have now no hesitation in saying and averring—as I have repeatedly heretofore said and declared to individuals—that I fully and heartily approve of every act, matter and thing which, either from my own knowledge, or from information derived from himself or others, I *know* or *believe* was by Passmore done and performed, or caused or procured to be done, performed and acted in connexion with that case. THOS. WILLIAMSON.

STAMPED ENVELOPES—MODE OF MANUFACTURE.

The paper from which the envelopes are manufactured is made expressly for this purpose, and bears the water mark, "P. O. D. U. S." These initials of the Post-Office Department, United States, are so arranged that they appear on each envelope after the paper is cut. The paper is brought in large sheets from the mills, packed in cases, and carefully counted and marked in divisions of fifty sheets each. This is the first *counting*. When it arrives at the factory, it is examined and reckoned again to ascertain that the number of sheets agrees with the invoice. This is the second counting. It is then taken to the cutting room, in the basement of No. 157 Pearl Street. In this room is situated the ingenious cutting machine, driven by steam power. The knife, which is made of the exact size and shape of the envelope before it is folded, is placed upon a file of four hundred sheets, and being set under the lever of the press, is made to pass easily through the whole thickness of paper, producing, in about three seconds of time, four hundred envelopes, cleanly and perfectly cut, ready to receive the stamp preparatory to being folded. The sheets thus cut are counted a third time, and conveyed to the stamping or embossing room on the first floor. Here are ten or twelve ingeniously constructed embossing processes, superintended by as many intelligent and expert young women. Each press stamps, with a perfect and beautiful impression, as near as we could judge, about sixty envelopes per minute, after which having been counted a fourth time, and the imperfect impressions, if any, removed, they are handed to another class of young women, whose business it is to place the adhesive self-sealing preparation on the outer flap of the envelope. So skilful are the hands in this department, that one person it able to prepare and dry about six

housand self-sealing envelopes per hour! After this, they are counted the fifth time, and pressed in the folding department. The machines employed for this purpose are among the most ingenious and perfect that we have ever witnessed. Ten or twelve of these are employed, and, like the stamping presses, each is managed by a young woman. The press moves with the most perfectly regularity. The sheets, now cut into the proper shape, stamped, and made self-sealing, are brought to this instrument, which completes the process, and in an instant of time, prepares each envelope for use. A feeding-band is employed, on which the flat envelope is laid; it is thus carried forward to an apparatus which places the adhesive gum on the side-flaps, folds the envelope, fastens it, and drops it into a tin box which quietly *counts* off its contents into layers of *twenty-five* each, and hands them over to be counted again, bandaged and packed, subject to the order of the Post Master General. About fifty hands are constantly employed in this department alone; and we understand it is Mr. Tesbitt's intention to manufacture, in addition to those made for the Government, a supply of this beautiful article, unstamped, for the trade.—*New York Times.*

For Friends' Intelligencer.

TO THE MEMORY OF ELIZABETH PICKERING, OF GERMANTOWN, Pa.

"I come, by thy grace I come."

These, thy last spoken words on earth,
I seem to hear them now,
While dews of death were gathering fast
Upon thy placid brow;
And Seraph bands awaited
The loved, the good the fair,
Who had trod Heaven's courts before thee
To hail thy entrance there.
Some, in the warmth and gladness
Of youth's most joyous day,
Some, in the dewy twilight
Of life's declining ray,
Have gone from earth forever,—
Their conflicts all are o'er,
And through deep tribulation
Have gained the Eternal shore.

A year has flown, my sister,
Since thy spirit passed away
From loved, familiar paths of life
To Heaven's unclouded day.
Though bright, and ever brightening,
Were the beauteous things of time,
Yet how dim to *thee* their brightness,
To the radiant light Divine.
Prepared, in mansions of the blest,
Thy wakening eye to greet,
Where pilgrim bands, from every clime,
In sweet communion meet.

A. J. P.

Bucks County, 9th mo. 5th, 1855.

"Can gold calm passion, or make reason shine?
Can we dig peace or wisdom from the mine?
Wisdom to gold prefer; for 'tis much less
To make our fortune, than our happiness."

Young.

A PRAYER FOR STRENGTH.

BY MARIE ROSEAU.

Give me thy strength, my Father; I am frail,
And weak and helpless, unto thee I pray
For strong upholding power, lest by the way
My footsteps falter, and my courage fail.

I need thy strong assistance—many foes
Are waging warfare with a fearful strife,
While I, devoid of strength—almost of life—
May not attempt such numbers to oppose.

Give me thy guidance, Father, round my way
So many dangers lie and hidden snares,
That I am fearful oft, lest unawares
My feet into some secret pitfall stray.

The wrong so oft in guise of right appears,
The evil often hidden from my view,
That I am doubtful sometimes what to do;
My brain bewildered and confused by fears.

How oft o'er duty's pathway clouds like night
Spread darkest shadows, and no single ray
Appears to show the safe and better way.
Father, 'tis thee alone can guide aright.

Give me thy grace, my Father, day by day,
As newer trials come, and earthly cares
Increase the burden which my spirit bears;
Thy grace to lighten care and cheer the way.

Give me thy grace when hope's glad ray appears,
Gilding the future with its golden light,
While I, enchanted by the glorious sight,
Know nought of sorrow or foreboding fears.

Oh! then I need thy grace to guide aright,
Lest quite bewildered by the brilliant ray,
I tread unheedingly the flow'ry way,
Till duty's safter path be lost to sight.

Give me thy guidance ever on my way
Throughout the strangely varied path of life—
Thy strength to conquer in the hour of strife,
And all-sufficient grace for every day.

From the Leisure Hour.

A CHAPTER ON COMETS.

(Concluded from page 408.)

The period of the arrival of some other comets is now ascertained with a precision equal to that of the planets. One, known by the name of Encke, revolves round the sun in the short period of 1211 days, or about 3⅓ years. It has no tail, but presents a very indefinite nucleus at that end of the oval figure next the sun. Another comet, revolving in 2410 days, or about 6⅔ years, is named after the astronomer Biela. It has a very small tail, and, even when brightest, is barely visible to the naked eye. It obliquely crosses the orbit of our planet twice in its revolution, and if at that moment the earth were at the same point of its annual orbit, it would become a most conspicuous and brilliant object, and we should have to plunge through a portion of the nebulous matter of the comet. On account of the great rarity of this body, it would afford, perhaps, no appreciable resistance to our solid globe; so that there would, perhaps, be little or no mischief from the collision. As the motion of the two bodies, however, would be in different directions, great and destructive hurricanes might be produced in our atmosphere; nor do we know that cometary matter would prove salubrious to

human lungs. However, some millions of years must pass before this merely possible *rencontre* can happen; in which prodigious interval the very thin matter of this comet may become dissipated in space, or absorbed into the sun, while our own globe may have reached its final consummation. At this comet's last visit in 1846, it was clearly seen to separate into two distinct bodies, and the fragment was readily observed as a smaller comet. Their apparent distance asunder continually increased, and at its maximum was about one-third the apparent diameter of our moon. Both had tails, and the offspring in all respects bore resemblance to the parent. They were traced for nearly three months, moving parallel with each other. It is probable that the lapse of a few years will make us acquainted with two or three more periodic comets.

We have already shown that Biela's comet is the only one from which a collision could reasonably be apprehended. We shall now prove how insignificant is the quantity of matter even of a large comet. In 1770, one of these bodies suddenly surprised the philosophic world. Its magnitude and extent at one time were such, that while the nucleus was on the horizon, its tail reached the zenith. It appears that we are indebted to the great mass of Jupiter for its appearance at all; and, what is also curious, that we owe it to the same cause that we have never seen it since! Mons. Lexell, who carefully observed and computed its elements, believed it to move in what is termed by mathematicians, an eccentric ellipse, in the period of about 5½ years; and as other observers and computers justified his conclusion, the question was naturally asked—Why had it not been frequently seen at its previous approaches to the sun? As this could not be answered, and as the severest examinations of the computations cast no doubt on their correctness, astronomers were content to wait till 1776 for its expected approach. From its relative position to the earth and sun, however, at that time, it was foreseen that it must then elude observation. It has never since been seen.

As these facts seemed to throw a suspicion over the best deductions of the talented mathematicians of that day, the curious problem was made the subject of a prize essay by the French Academy of Science. By taking into account the position of Jupiter in 1767, antecedent to the comet's appearance, and subsequently in 1779 (assuming the period of 5½ years), it was found that in 1767 it came within nine million miles of Jupiter, and thus a change was produced in its original solar orbit, in which new orbit it could never have been observed from the earth. Its previous non-appearance seemed thus accounted for. In the month of August, 1779, it again came so near to Jupiter as to pass between his third and fourth satellites; it was at this time only about one million of miles distant from him, being one-fifth nearer than his fourth moon. Th attraction of the planet was now greater upon th comet than the solar attraction, in the high pro portion of 200 to 1! With such a force disturb ing that of the sun, the comet was thrown agai into a new path, which, after it had quitted th neighborhood of Jupiter, would carry it awa forever beyond the range of our vision, unles some further extraneous power should agai alter its track. So small was the mass of th great comet, that the motions of the small bodi forming Jupiter's satellites were not in the lea degree deranged. Had the velocity of the com been considerably less, it might have been d tained by Jupiter as a member among his moon On the 1st of July, 1770, the comet's distanc from the earth was only about seven times th of our moon, and yet not the least influence wa observed on the tides, nor any disturbance of ou atmosphere; while its period was lengthene above two days by the attraction of the earth

Comets are very numerous; many hundred have been observed, and we cannot doubt th more have escaped observation from being buri in the sun's rays, from being above the horizo only by daylight, or from being too small an faint to be seen without telescopes. A few hav been sufficiently bright to be visible to the nake eye in broad daylight, and some when only a fe degrees from the sun. In the year 43 B. C., i 1402, 1532, and 1843, such comets appeared.

Perhaps the mass of a large comet, formidab as it may appear, does not exceed a few pound weight, hence the impossibility of its producin any appreciable disturbance in our system. Th shows the folly of those fears that have been e tertained on this subject. Whiston believed th the great comet of 1680 caused the deluge in th time of Noah, and that the same body wou eventually destroy our world by fire. Being alt gether ignorant of the physical constitution comets, his fancy thus attributed the most opp site effects to one and the same cause. A lar comet that passes very near to the sun would ce tainly carry along with it a large quantity heat; but we know, from the contraction of i volume as it recedes, that this heat must be so dissipated in space.

Like all the other productions of their ad able Creator, comets are doubtless intended serve some beneficial purpose in the great stru ture of the universe. The contrary supositi seems a perverse and absurd conclusion, for wh mischief or evil has ever been produced by o of these bodies? By the ignorant and superst tious, it is true, they have been regarded as p tents of disaster, calamity, and devastation; b not the slightest grounds exist for such a conc sion. In the popedom of Calixtus III., wh the Turks were at war with the papal powe Halley's comet suddenly appeared with an e tensive tail, and as it had a considerable cur

ure, which to the terrified imaginations of the ecclesiastics of that period gave it a resemblance o the scimetar of their enemies, it was denounced rom the Vatican, by an anathema which consigned it and the Turks to the same awful desiny. Great indulgences were promised to those who would daily repeat their paternosters and ve-Marias for this desirable end; and a bell was olled at noon to convoke the faithful for this oly purpose. This is not the only time that he Romish church has fostered error.

Comets, too, have with equal absurdity been upposed to predict the birth or the death of kings, and the overthrow of dynasties! The reat one that appeared in the year 43 B. C., hortly after the murder of Cæsar (just too late s an omen of that event), was represented as the potheosis of the emperor, or the ghost of that ero, assuming his place among the divinities. When Cardinal Mazarine was on his death-bed, n being told that a comet was visible, he remarked, with satisfaction, that it had paid him espect by its visit.

Their sudden appearance in the heavens, and he imposing and astonishing aspect which they present, have, even in recent times, inspired alarm nd terror. One, however—the splendid comet f 1811—escaped somewhat of the general odium; or as it was supposed to be an agent concerned n the remarkably beautiful autumn of that year, nd was also associated with the abundant and uperior yield of the continental vineyards, the vine of that season was called the *comet wine.*

But this was too lenient a concession; and the laring innovation was repudiated by a medical writer of our metropolis, who found that this omet had been the cause of some peculiar disase and misfortunes that happened in London, nd he particularly traced its influence in producing an epidemic sickness prevailing among he cats in Westphalia! Alas in our erring and isordered world, we can always find a calamity o suit a comet, though we may not always find comet to suit a calamity.

There can be no doubt that relics of the aburdities of astrology have contributed to the rrors on the subject of comets which still linger n some minds. But what influence can mere uge masses of planetary matter, rolling with mazing velocity, and millions of miles distant rom us, have upon the actions and conduct of ree, intelligent, responsible agents? Reason nd common sense smile at such an absurdity. o imagine that our world of land and water, of ocks and metals, as it sweeps along through pace at 68 thousands of miles per hour, guides r controls, by its mere mechanical operations, he thoughts and feelings, motives or destinies, f the inhabitants of other worlds (if they be inabited), is a proposition which only requires to e entertained for a moment to be immediately iscarded. Yet such was the ridiculous hypothesis in relation to comets which our forefathers could gravely propound, and which is not yet finally abandoned in regions where "the schoolmaster" has not been "abroad."

TREE PLANTING.

We notice among the munificent bequests of Elliot Cresson, a legacy of $5,000 to be employed in planting trees in Philadelphia. There is something touching in this gift. It is fragrant of good taste and friendly feeling. It seems to express gratitude for the comforting shade of some old tree under which the weary philanthropist had meditated his schemes of usefulness; and of considerate interest for the health and pleasure of future generations, who are to people the city of his birth. And when monuments of marble and of bronze shall crumble, the broad arms of the elm and the oak shall stand out against the sky as the befitting memento of the liberality and the taste of the tree-loving Philadelphian.

Every one should plant trees. No object is more beautiful than a spreading elm, or a lively evergreen; none more productive than the apple or the luscious pear. Half the labor bestowed on a single crop of potatoes, would originate an orchard, the product of which in a few years would be equal in value, annually, to the potato crop, yet with but little labor beyond the harvesting. A fortnight's toil in the spring or autumn, in transplanting choice fruit trees to the road side, or tastefully grouping them on the lawn, will ultimately add more to the value of the place than twice the time employed in building or fencing. For their own comfort, for the sake of their descendants, for the taste and improvement of the country, plant trees—let every body plant trees.

That bald, naked church, tasteless, treeless! Who will have compassion on the worshippers, and surround it with trees? That district school house, bare and unsightly; who will interest the boys in planting and protecting shrubs and trees, so that it will make it an attractive and beautiful spot? Those verdureless villages, with their houses thrust upon the street, who will distribute honey-suckles, and Virginia creepers, and prairie roses, that they may be turned into civilized habitations?

There is a softening, humanizing influence in horticulture and tree-planting, that we could wish were more general. There is too much danger of the gross and sensual and selfish in our national character, and while our reliance must be on religious and educational influences to correct this tendency, we believe that good and only good, would come of the love for trees and flowers, and the cultivation of both. It may be blessed in leading the heart up to the love of the rose of Sharon and the garden of God.—*American Messenger.*

GUANO IN ABUNDANCE.—Consular despatches communicated to the British Board of Trade, since the 1st of January last, state that deposites of guano have been discovered in the islands composing the canton of St. Andres, in the province of Carthagena, in the islands belonging to the Ecuador, off the coast of the province of Manabi; in an islet called "Hergest's Rocks," situated near the island of Naukahiva, in the Marquesas group; on the east end of the island of Guadaloupe; on St. Mark's Island; on the proximity of the bay of St. Bartholomew; on a small rock near the south-west end of the island of Natavidad; on the Maria island. The government of Carthagena has prohibited the exportation of guano from the island of San Andres.

AN ARCTIC EXPEDITION, under Dr. Rae, fitted out by the Hudson's Bay Company, has started from Great Slave Lake for the mouth of the river where the remains of Sir John Franklin's party were found, to ascertain more fully, if possible, the circumstances attending their sad fate.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Flour is quiet but firm. Sales of standard brands for export at $8 00 per barrel. The sales for home consumption are at $8 25 up to $8 37 for common and extra brands, and fancy lots at $9 50 per barrel. Little is doing in Rye Flour; sales are reported at $6 00. Penna. Corn Meal is held at $4 50 per bbl.

GRAIN.—There is a fair demand for Wheat, and prices are again higher. Small sales of fair Pennsylvania and Southern red at $1 80 a $1 87 per bushel, and $1 85 a $2 00 for fair and prime white. Small sales of Penna. Rye at $1 10, mostly in store. Corn is scarce at 91c, afloat. Oats are in better demand; sales of ordinary and good Pennsylvania at 40c.

CATTLE MARKET.—There has been considerable activity in the Cattle Market the past week. The total stock in market was as follows: Beef Cattle 1000 head; Sheep, 6000; Cows and Calves, 130; Hogs, 1500. Beeves sold at from $8 25 to $10 50 per 100 lbs.; Sheep at 4¼ per lb., and $2 75 to $4 25 per head; Lambs at from $2 to $4; Cows and Calves at $30 to $60; hogs at from $8 25 to $8 75 per 100 lbs.

GREEN LAWN FEMALE SEMINARY will commence the Winter Session on the 5th of Eleventh month next. Terms, $50 for Twenty weeks. Competent Male and Female Teachers will have charge, and Lectures will be given on various branches taught.

For Circulars address
EDITH B. CHALFANT, Principal,
Unionvilli P. O, Chester Co., Pa.
9th mo. 29th—4t. pd.

KENNETT FEMALE SEMINARY.—The next Session will open on the 5th day of Eleventh month, 1855. The course of study will embrace all the branches of a solid English education. Terms for Boarding, Tuition, &c., $55.00 per session of Five Months. Pupils under twelve years of age, $50. For reference, &c., address
SAMUEL MARTIN, *Principal*,
9th mo. 22d—4t. Kennett Square, Pa.

IT is intended to commence the Winter Session o LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars enquire of BENJ. SWAYNE, *Principal*,
London Grove P. O., Chester Co., Pa.
9th mo. 22.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS, at Eldridge's Hill Salem Co., N. J.

The Winter Session of this Institution will open on the 12th of Eleventh month next, and continue twenty weeks. Terms of admission $70 per session.

All the branches of a liberal English education are thoroughly taught.

A Course of Lectures on Chemistry will be delivered by a practical Chemist.

For Circulars of School, address the Principal,
ALLEN FLITCRAFT,
9th mo. 15—2m. *Eldridge's Hill, Salem Co., N.J*

MOORESTOWN BOARDING SCHOOL FOR YOUNG MEN AND BOYS, commences on the first Second day in the Tenth month, (October. Terms $140 per year. For particulars, address the Principal for a Circular.
BENJAMIN B. LIPPINCOTT, *Principal*,
9th mo. 8. Moorestown, Burlington Co., N. J.

WANTED,—A young man, (with or without family,) who is a good miller by trade. A Friend would be preferred, and liberal wages given. Address J. M. W., Barclay P. O., Whiteside Co., Ill.

BYBERRY BOARDING SCHOOL FOR GIRLS.
The First Session of this School, which will be opened by Jane, Annie and Mary S. Hillborn, will commence the first Second day of the Eleventh month next, and continue twenty weeks.

It is located in a healthy and pleasant situation in Byberry, Twenty-third Ward, Philada., with easy and cheap access to the city twice a day by steamboat from Bickley's Landing, or by cars from Cornwell's Depot, either of which is about two miles distant. The course of instruction will comprise the usual branches of a liberal English education, with Mathematics and Drawing.

Every attention will be given to promote the health, comfort and progress of the pupils.

TERMS.—For Tuition, Boarding and Washing, $6 per session, payable one-half in advance.

For circulars, direct to JANE HILLBORN,
Byberry, Pa.

References.
CHARLES STOKES, Rancocas, N. J.
WILLIAM PARRY, Cinnaminson, N. J.
CHARLES KAIGHN, Camden, N. J.
CHARLES WILLIAMS, White Marsh, Pa.
JOHN SIMMONS, No. 437 N. Seventh St., Philada.
A. T. W. WRIGHT, No. 604 N. Fifth St., Philada.,
Principal of the Normal School
8th mo. 4—4m. pd.

WANTED.—A Female Teacher to take charge of a School for Girls, under the care of Camden Preparative Meeting. For information apply to JOB HUNN, Camden, Delaware, or to WM. W. MOORE, No. 100 South Fifth St., Philadelphia.

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EMARKS UPON THE KNOWLEDGE OF THE ONE LORD, THE ONLY TRUE GOD.

BY JOB SCOTT.

(Continued from page 436.)

The apostle, after telling the believers they ere once sinners, adds, "but ye are washed, ye e sanctified, ye are justified;" and without is washing of regeneration, this real sanctification of the spirit, no complete justification and conciliation with God can ever be known.

What reconciliation does man stand in need ? What has separated him from God? Has y thing but sin? Will God then be reconciled him again *in* sin? No, verily: that which th let and separate, will forever let and separate, till it be removed out of the way.

It is removed, these imputarians may say, by rist. I grant it is, where Christ destroys the rks of the devil in the soul, and nowhere else. ow is it removed where it remains? This is gross delusion, and as rank absurdity as the l doetrine of transubstantiation. That was ntrived as an easy way to get to heaven in sin, d so was this, and each alike stark naught for purpose. God is a fountain of unchangeable rity; had it not been so, sin would not separe the soul from him, or from his approbation d no possible sophistry, no twisting, turning, daubing a thousand ways, can ever reconcile e soul to him, that remains defiled with, or ur the power of sin. God might as well have ained in full unity with Adam in his disobence and alienation, as now to be reconciled to y other man in sin; the same impossibility t prevented one will forever prevent the other.

Death, immediate death, was, spiritually, the sequence of sin to Adam; this separated him m the presence of the Lord, and made him a nderer in the earth; and every sin of every l that is in its original nature deadly, or a sin o death, will as surely in like manner bring spiritual death instantly upon the soul, and continue the soul under death and banishment from God, till it is removed, rooted out, destroyed or washed away.

Adam had his fig-leaves for a covering, and ever since, his followers in transgression have been sinning and sewing fig-leaves together, turning this way and that to hide their nakedness. But so sure as the cherubim and flaming sword turned every way in Adam's day, against him, so certainly do they still against every soul that continues in sin. Turn which way he will, these will turn as many ways against him, for they are placed on purpose to keep the way of the tree of life, and can no more suffer any other man than they could Adam, to put forth his hand and take of the tree of life, to eat, and live forever.

Every soul that feeds upon the tree of life will live forever; its leaves are for the healing of the nations, but it grows in the midst of the paradise of God, where no impure thing can come. Nothing can come there, but what the flaming sword has no controversy with; that is, none but those who have known the seed of the woman, Christ the life and light of the world, to bruise the serpent's head in them. These are saved by the righteousness of Christ; and there is no more possibility of being saved by Christ, while sin liveth in them, and they in sin, than there was for Adam, in rebellion, to eat of the tree of life; it is one and the same thing in the very ground of it, and all the reason exists now against it that ever did.

The whole scope of salvation by Christ, is that of a real bruising of satan under us, destroying his power in us, binding the strong man, casting him out, utterly spoiling all his goods, granting us remission of sins that are past, preservation in righteousness and true holiness all the days of our lives, and union and communion with God, the fountain of all good, here and hereafter forever.

True it is, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," 1 John ii. 1, 2; but this advocacy and propitiation does not exempt us from the necessity of daily self-denial, and real inward holiness, else Christ would be *a cloak for our sins*, whereas he himself testifies, that if he "had not

come and done the works which none other man did," the people would not have had sin; "but now they have *no cloak for their sins.*" John xv. 22, 24. He died, not that we might sin with impunity, but that we should henceforth not serve sin, nor live unto ourselves, but unto him that died for us. Through the mercy of God in Christ, we have, upon true faith and repentance, remission of past sins, and this holds as long and as often as upon any slip, deviation, or short coming, we lay hold on our propitiation, by true faith and real unfeigned repentance; and this remission is without respect of persons, as elect or reprobate from eternity. He tasted death for every man, and is the fountain of propitiation for all. "He that will come may come, and partake of the waters of life freely, without money and without price." We have none of us, as men, any thing wherewith to pay the price of remission of sins; if we have it, we must have it freely; it is an act of free grace and pardon, but is not bestowed on those who continue sinning on, crucifying the son of God afresh and puting him to open shame. It is they that *come* that partake of the waters of life, and not they that *will not come.* Christ would have gathered rebellious Jerusalem, (so universally is he a propitiation for sin,) but they absolutely *would not;* hence, though he stood ready a propitiation for their, as for all men's sins, yet they would not have the benefit thereof, so it becomes their condemnation. For he does not force our wills, so as to destroy that free agency, without which we could not be accountable creatures.

It is utterly vain to address mankind, upon the score of religion, duty, faith and obedience, upon any other principles than those of free moral agency. If man can have no freedom of choice, say no more to him about his duty, leave him to the results of fatality; but call him not a rebel or sinner for doing what his God eternally decreed he *should do*, and therefore must *delight* to have him *do.* If man does God's will, what God ever willed and determined him to do, let his fellow creatures cease casting stones at him; cease to blame and defame him; for sure I am, he pleases his God completely, who does his will exactly; and if his kindred men would let him pass in peace through this world's vale, I make no doubt at all, but he must and will have the favor of his God forever; for it is not possible for me to believe, that the God of love will ever punish man for doing his own holy will, and acting in all things in exact conformity to his eternal counsel and decrees.

Sometimes, when I take a view of the inconsistent opinions of the wise, learned, and religious of our age, I marvel, and can scarcely tell why some of our greatest pretenders to reason condemn the ignorance and absurdity of the ancients, save that I know pride is fond of self-applause. I am not acquainted with any doctrine of the ancients that is more ridiculous, or more impossible to be true, than this absolute reprobation scheme, and with it ranks the modern imputation doctrine, whereby God is represented as viewing men as pure and holy in his son, whilst they are impure and defiled in themselves.

Another absurdity is three distinct persons and yet one God, as before; and I am pretty certain that when the wisdom of this world can make these three crooked things straight, antichrist will be able to demonstrate that he is God, and nothing will thenceforward remain unachievable to the queen of sophistry, the wisdom of this world. She has through ages blinded the minds of her votaries, and will do so. What then can excuse the religious of this and succeeding ages in their voluntary homage to her? She will never be able to teach the things of God. For in this one respect I am a firm predestinarian. I believe, as Christ did, that God has determined to hide the knowledge of divine things from her forever, and leave her to grope in darkness; and then perhaps the most so when she thinks she is nearest the pinnacle of knowledge.

Alas! alas! will men never see the impossibility of attaining divine knowledge, by abilities merely human? Effects can never exceed their causes; divine things are not knowable but by divine instruction and illumination. But, say the wisdom of man, God has made a divine revelation of himself, of his will, and man's duty, in the scriptures. Very true: and to those to whom it was, or is made, it was or is an infallible manifestation, safe to depend upon, being attended with a certain knowledge. But what is he to do who has only the letter, and human reason to expound it? The letter killeth, and human reasonings, not under direction of divine light, have introduced most dreadful confusion and absurdity into the many creeds in Christendom.

What but too great dependance on human ability to explain the doctrines of the gospel, has made so many of the best natural abilities through divers ages, so systematically blind in their creeds and opinions? Is human wisdom grown a whit wiser, in divine things, than ever she was? If not, why are men as confident as ever their forefathers were, that she is all-sufficient to give them the knowledge of God, and divine instruction?

One age condemns another as erroneous. One country, one society, and one individual goes on pronouncing others absolutely wrong, mistaken and deceived; and yet each maintains the sufficiency of human reason, or natural abilities to understand the scriptures, and establish a system of divinity consistent with unerring wisdom. This age condemns certain notions of past ages as abominable errors. Those who held said errors, thought human reason, unassisted with divine light, fully adequate to a right understanding of scripture. The next age will probably

emn the notions of this, as grossly ridiculous, nd well it may, many of them! But the next ge may be assured, that all the errors of this, rose from the rejection of the only key of all ivine knowledge, the divine light of Christ in ie soul!

Nothing ever did, or can make things clearly anifest, but light. Natural light manifests atural things; divine light, and that alone, di- ine things. He that thinks he knows any di- ine truth, without divine light, supposes an ef- ect without an adequate cause. A man may s soon beget an angel, as divine knowledge, or ie knowledge of divine truth, can be propagated ithout divine light and influeuce. This is the *one* that the wise human builders, in all ages, ave rejected and set at naught. Hence they ave built without a firm foundation; hence, ooner or later, their buildings have fallen; and will those of this and the next age also, unless ey wait for and depend upon divine illumina- on. This is the key of David, which opened him great mysteries, and made him wiser than is teachers.

I pray the God and Father of our Lord Jesus hrist, to open the eyes of poor benighted man- ind, and bring the people off from this unhappy ependance upon unenlighted human understand- g, both in themselves and in their teachers!

Oh! how mournful, that even though God raciously, by a light truly divine, shineth in our earts, to give us divine knowledge, yet multi- ides, age after age, will still rely on the broken eed of human sufficiency! Can any man onder, if deists or even atheists abound in hristian countries, and mock at all revealed ligion?

What is this religion that God has so elearly vealed in the scriptures? Human wisdom has ever yet settled it, and never will. One says, is here in my creed; no, says another, it is ere in mine, and greatly different from thine; third cries, no such matter, it is only to be und in this of mine, and is diametrically oppo- te, in many respects, to both of yours; mine is ie genuine result of pure reason, yours the off- bring of fallacy and deception. This they nearly l think of each other's, and their own, and all aintain the sufficiency of reason to discover uth. Here they all err. Right reason is ever nformable to truth, but men's reason unassist- l is often unable of itself to discover even many atural truths, and always utterly so, in regard divine truth. And hence, all ages will be able to endless error and confusion, until divine ght alone is depended upon, to discover divine uth. "Then will the nations of them that are ved walk together in the light of the Lord." ut till then, I expect infidels and deists will ve ample cause, either to ridicule the pretend- clearness of every human creed in Christen- m, or to exalt their own boasted rational reli- gion of nature, or denial of all religion, over the inconsistent systems of man-made divinity.

Oh! that the time past might suffice, where- in Christians have vainly attempted to "hew out to themselves cisterns!" If this world should ever prove eternal, human wisdom would forever be unable to hew out a single cistern, that can hold the living water of salvation, the true Chris- tian divinity.

I know some have been ridiculed for pretend- ing to advance reason against the sufficiency of reason for the discovery and direction of divine things, as if this insufficiency, if real, (as it cer- tainly is,) must therefore render reason useless. Whereas reason under divine influence and illu- mination is abundantly subservient to the cause of truth, indeed is that, without which man can- not understand any doctrines, either in naturals or spirituals.

By asserting the absolute inadequacy of reason, unassisted by divine influence, to discover divine truths or the meaning of parables and deep mys- teries, ever designed by Eternal Wisdom to be hid from mere creaturely wisdom, it is not at all intended, nor indeed implied, either that these are in the least inconsistent with reason, or that reason is not to be an assistant in propagating truth. On the contrary, it is our rational facul- ties that receive the illuminations of divine light, and being thereby rectified, are brought to com- prehend, in a greater or less degree, what this light is, and the certainty and reality of its teach- ings; that it is truly divine, an emanation from God, the very life of the Eternal Holy Word, and that its teachings are all perfectly agreeable to the mind and will of God. Whereas, with- out attention to this light, so as thereby to obtain this rectification of our faculties, we are utterly unable clearly to comprehend the light, what it is and the infallibility of its discoveries and dictates. It shines in the hearts of such *as in a dark place*, *in darkness*, and *the darkness comprehendeth it not*. Hence many of the brightest sons of genius learning, and mere rational improvement, are so unable, with all their philosophy, to comprehend what this light is, that they strenuously deny, in flat contradiction of that sacred record which they call the only rule, that all men have a divine light shining in the heart; or that the light which enlighteneth every man that cometh into the world, is the very life of the eternal *Logos* or Word, that was with God, and was and is God; and yet *we know* that if it were not, it could not possibly "give us the light of the knowledge of the glory of God, in the face of Jesus Christ."

This light shining in man, is that very *face of Jesus Christ*, in which we receive, and out of which no man possibly can receive, this know- ledge of the glory of God. God hath "spoken unto us by his son," hence the son is *called the word of God*, that by which the Father speaketh to the states of all men individually. The life

of this eternal word shining in all, speaks plainly God's will unto them and their duty; and unseals unto *their* understandings, *who believe in it*, the otherwise sealed book, it being, as before observed, the key of David. By this it is, that our rational faculties are so opened and enlarged in divine things, that we see with clearness, and comprehend what we could not otherwise do, by all our study and investigations. Our faculties being depraved, in a state of alienation, we reason according to our various customs, prepossessions, and inclinations.

(To be continued.)

The following account of REBECCA VAIL who was probably known to many of our readers, has been sent us for insertion in the Intelligencer.

Blessed are they who know their peace made with God, before they go hence to be seen of man no more. And of this happy number we fully believe the subject of this memoir to be one. She gave abundant evidence before her departure, that a mansion of rest was prepared for her in the peaceful kingdom of her Heavenly Father—where she oft desired we would endeavour to meet her.

She was the youngest daughter of John and Phebe Harned, and was deprived of the tender care of her mother, when about 11 years of age, and of her father about 9 years after. Shortly after the death of the latter, she went to reside with her youngest sister. Her parents living in a neighborhood remote from Friends, their children received most of their education at boarding schools, and after being deprived of a father's house, she concluded to spend another term at school, in order to become better qualified to make herself useful, by instructing others. In this design, she was disappointed; for soon after her return from school in 1850, alarming symptoms of consumption became apparent: and although the remedies resorted to appeared somewhat to improve her health, the disease was not removed. In the spring of 1853, she attended the yearly meetings of Philadelphia and New York; and not long after, remarked to one of her sisters, how much satisfaction she had derived from mingling with her friends on these occasions, especially with such as felt concerned for the welfare of our society: remarking that she thought some considered her appearance not very consistent, but the time might not be far distant, when she should perhaps make a change; that she did not wish to do so, until she could live every way consistently—for she abhorred hypocrisy; and that the great inconsistency too often apparent in the lives of many who make a high profession, was enough to discourage young persons from making any pretensions to religion.

The following autumn, her disorder appeared to be making rapid progress; and she was so enfeebled, as not to leave her room during the winter. Many of her relatives felt great anxiety on her account, fearing she was not aware of her precarious situation, as her general deportment did not manifest much concern. But to those to whom she sometimes ventured to express her feelings, she gave abundant evidence that she was not unconcerned about her future welfare. During the winter, in a letter to a sister, she referred to the uncertainty of her stay here, and said that she felt resigned to her situation, and did not feel any great obstacles in her way, nor any great attachments to earth; and some months after, to the same individual she wrote, that her health seemed fast on the decline;—she might be here some time, but did not calculate upon it; time was only as a day to her; she knew her disease so well, it being the same her father and eldest sister died with.

She had for some time been engaged to be married to a promising young man of our society, and they finally concluded, notwithstanding the prospect of her restoration to health continued to be unflattering, to proceed in the consummation thereof, as a means of allowing them to be more together, and contributing to the quietude of her mind. They were married about seven months.

On the 30th of 1st mo. after attending carefully to the disposal of what things she possessed, she remarked that she believed all was now arranged to her mind; "for," said she, "I have done with the world, and the things of it." She expressed no more at that time, and being very weak, her anxious relatives feared that she would not be able to be interrogated as to her future prospects; but the following day, on one of her sisters coming to see her, she manifested a wish to say something; on being encouraged to do so by the sister who attended upon her, she replied, "I am too weak to say much." Her sister remarked, that she believed strength would be afforded to say all that was required. She soon commenced speaking in a distinct and audible voice, saying, she believed she should be favored to relieve her mind before she was taken away, adding, "I feel nothing in my way. I am only waiting to be released—waiting to see my master in the light I have been striving for. No one knows what I have passed through, for two or three weeks past. I do not know why; perhaps it has been for my own good—or for the good of others. I see that I have missed it in some things, but all is now passed over. Some have considered me too lively and thoughtless, but that was my natural disposition; my most pleasant hours have been spent in retirement, and my prayers have often ascended to be prepared for my latter end." She adverted to her having been censured for inconsistency in her apparel, but remarked that she did not feel burthened on the account; that she had dressed like her associates and thought little about her clothing after it was

ut on. She remarked, "I have sometimes gone nto company when it has been more from the olicitations of my young friends, than from any atisfaction I expected to receive. It has gene-ally been too trifling to be compared with that erived from being alone." "I desire none of ou to grieve for me. I am going *home;* but be aithful, and your Heavenly Father can take care f you. I hope you will take care of J. (meaning er husband,) he is away from all his friends (be-ng in business in a town remote from any meet-ng or settlement of Friends:) her sister remark-ng, he had a better care-taker than any of them ould be; she replied, "I know it. He [illegible] d me that we might be more together; but he s willing to give me up. He knows I shall be etter off. You all have families to leave, (mean-ng her three sisters and the nurse, who were pre-ent,) but I have none but him—what a blessing is. Some of my friends have felt very anxious o know my state of mind; but I have not been ne to express it. It is but little we can do one or another, and I have kept my feelings and xperience mostly to myself. I have thought if ny thing was required, it would be said towards he last." She wished that a general invitation night be given to her funeral, without formality; nd that the arrangements might be plain, but uitable for a young person; and that it might e at the meeting house. She mentioned the ames of a few whom she wished to be invited, emarking "they were very kind to me when was in Philadelphia, away from my friends. hey could not have been more so had I been heir own child; and I think it due to them to e informed."

"I believe I have now expressed all that is on ny mind. I feel quite comfortable; have suf-ered very little pain—none to speak of to-day. have no cause to complain. I have every com-ort—all done for me I can desire."

During the afternoon and evening, she con-inued very feeble, and in the evening, when ome of her family were around her bed, she ommenced bidding them farewell, appearing to e taking her final leave; she wished to kiss them, nd take each by the hand; after she got through with those in the room, she desired the rest of the family called in, which being done, she bade them all, one at a time, a most affectionate fare-well, imparting to each such counsel as presented to her mind, desiring them not to grieve for her, for she should be better off—she was going home, where she would be happy.

After lying quiet awhile, as if only waiting, and about to be released, she revived a little and said, "I am brought back; what is it for? are some of you trying to hold me? do let me go." Being assured that however trying to the natural feelings to part with her, they did not desire to prolong her sufferings, but were willing to give her up to the disposal of her Heavenly Father; after awhile, she said, "perhaps there are more of my friends I ought to see."

After naming some individuals, several in the town were sent for, all of whom she appeared glad to see. To one of her aunts, she said, "I have been brought back: I do not know what for." Her aunt replied, perhaps thou hast some-thing more to do. She replied, "I do not know; I thought all was done? Then on a cousin com-ing in, who she desired to see, and who had lost a sister she had been intimate with, she said: "I am going to leave you. I am going home, going to see M. (meaning her cousin,) where I shall [illegible] and meet us, and we will all be happy together. Be kind to thy mother, for she is a good mother."

The following day she was quite bright and cheerful, and desired to see as many of her friends as she could. A considerable number visited her, and much instructive matter was communi-cated; not remembered correctly. Toward even-ing, several times she expressed, "what a hap-py day this has been to me, and I have seen so many of my friends." Her disorder continued changeable. Sometimes she could converse pretty freely, then would have sinking spells, when she, as well as those with her, thought she was going. On reviving she would generally query—why it was she could not go, if any of us could tell, and if we knew of any one else who wished to see her, remarking that she did not wish to be im-pateint, she was willing to do all she was able to do, and to wait until the right time came. On being told her brothers had not yet seen her, it might be that she was kept to see them—she said, "perhaps so." Many of her relatives and ac-quaintances continued to visit her, to all of whom she had more or less to say. Sixth day evening her elder brother, and the remaining brother-in-law, arrived. She was much pleased to see them, and said she had often thought of them during the day, and thought they would come. On seventh day her sister-in-law, M. H., expressed to her, that if she had any thing to say to her bro-ther, perhaps she could say it to her, and she would tell him, if he did not get there in time to see her. She then said, "I believe J. is en-deavoring to walk in the narrow path. He is very lively sometimes, but that is his natural disposition—he has many serious thoughts. Last winter we spent some pleasant hours together; and he often went to meeting alone, when I could have rejoiced to go with him, had I been able. Then referring to all, (her three sisters being pre-sent also,) she desired they would all be faithful in attending meetings, and take their children to meeting, striving to keep them in moderation, although she did not think it best to be too co-ercive. She desired them to go to quarterly and yearly meetings; saying, how much they had en-joyed mingling together at such seasons. Refer-ring to her cousin P., some one queried if she

wished to see her; and upon her coming in she said: "I want thee to be faithful in attending meetings. I know there are times when it is difficult for thee to leave; but be assured the time spent in that way will afford thee more satisfaction than in any other way it can be passed. I have been prevented much from going (meaning it is supposed by her cough.) If I could live my time over, I should do very differently. Thee has been very kind to me, an own sister could not have done more for me, and I hope thee will be rewarded for it. Be faithful, and much of thy attention; but I do not wish thee to throw aside thy natural disposition.

Then speaking of her brothers, she signified that three of them had not yet been to see her, and her youngest brother in particular, she said, felt very near to her—they grew up together, and were much attached; she thought when he was to see her last, he felt she would not be here long.

2d mo. 4th. First Day. This morning our dear Rebecca seemed quite bright, and on some of her friends speaking about going to meeting, but thought perhaps they had better stay with her, she seemed pleased with the proposition, and said, "we would have meeting there;" and J. W. L—— sitting by the bedside, she spoke to him, saying, "perhaps thy father will meet with us; and being asked if she wished him to come, she replied, she would be pleased if he would. He was informed, and a number of other friends came also, making about 30 altogether in the room. After they assembled she laid very quiet and composed.

J—— L—— was moved during the silence to address the company in a very feeling manner, pointing out the necessity of submitting ourselves as clay in the hands of the Heavenly Potter, in order to become purified and fitted as our dear young sister appeared to be for the Master's use. After he had finished speaking, she remained in a sweet and quiet frame of mind for some time, and then spoke in the following manner. "I have something to say, (can you all hear?) being told we could, she replied: "I have not strength to say much, but I feel very desirous you should all be faithful to the *one thing needful*—not let your daily avocations take all of your time, but devote a portion of each day to prepare for your latter end. It is an every days' work—not confined to one or two days in the week set apart, but all days are alike. Try to spend a part of each day, if it is only a few moments, in meditation, for we know not at what hour of the day or night we may be called, whether First day or some other day. Who of you here will be the first to follow me, we know not. I know there are some in this assembly who are in delicate health. Oh, how easily that slender thread of life is broken.

Some of you have families who need a father and mother's care, to train them in the nurtu and admonition of the Lord; and then when y are gone, their Heavenly Father will take ca of them, and bring them home to that Heaven mansion, where all will be united—where the will be no more parting—no trials or pain—b all will be peace and joy.

I am pleased to see so many of my friends. have been deprived of mingling with you, a am thankful you were willing to meet with n to-day, instead of at the meeting house. I fe that it has been a good meeting. It is my las I bid you all farewell.

On First day afternoon a young friend and h wife J. and M. F. called to see her. Of t latter, she enquired about her sister, who was delicate health. She was very weak and n able to talk much; but said as they left, "far well M., Eliza will soon follow me; and I wis thee to prepare for the separation." Then to J "thee has a kind helpmate—be kind to her, and hope you will both strive to be faithful, and com to meet me. I am going to be happy—farewel farewell."

She noticed some young friends who had com into the room, saying, "you are the last of m young friends, I believe who have not been to se me. I have been called back several times. I a looking for my brothers to night, and cannot las much longer." Then speaking of her nurse, sh said, she had been a mother to her.

Her brothers arrived near 7 o'clock nex morning. She seemed glad to see them, but wa too feeble to articulate many words, but coul be understood that she wished them to know sh was too weak to talk much, but that we who ha been with her must tell what she said.

After this her speech almost failed, though sh continued very sensible to the last. A littl while before her departure, she raised her han for us to see that it was getting cold; and in a few minutes closed her eyes, and quietly breath ed her last, like one falling into a sweet sleep the 8th of the 2d mo., 1855, aged 26 years 1 months and 12 days, and we doubt not has re ceived that crown that fadeth not away.

She manifested a remarkable degree of calm ness and resignation, and it was a lesson of deep instruction to be with her; only in a few instan ces in taking leave of her nearest connections, especially her dear husband, did her feelings for a moment gain the ascendency over the general tranquillity of her mind.

She frequently desired some one to read aloud in the Bible, after she became unable to read it herself: showing thereby how highly she prized those sacred writings, and what consolation and refreshment they are calculated to afford the believing mind. R. H. V.

Never speak evil of any man. If a good man, it is impiety; if a bad man, give him your prayers.

The following letter (being the commencement f a series) was written by our deceased friend Elisha Dawson, while on a religious visit in England, has been sent us by his daughter for publication.

Now at Liverpool, this 2d of 12th mo., 1835, health of body and mind very good through mercy, and this morning my mind was turned so feelingly towards my dear children, who might probably at times be almost ready to conclude in their minds, surely our aged father has almost forgotten us, or doth not think it worth while to write to us. Truly my dear children I may assure you that very few days pass by, but what you are brought into my affectionate remembrance; but the concern before me is a very great and deeply interesting one. Some of our very valuable friends here have said to me, that they view it as the most important mission and most deeply interesting concern to our society, that any friend has embarked in since its rise; wishing me not to be turned aside or intimidated at any thing that may be said to me or thrown in my way, for several who have been with me have observed that my mission here might be viewed as the first foundation, stone for rebuilding us up in the unity of the One Blessed Spirit, in the bond of all holy and heavenly affection, never again to be severed. I have had the company of many friends of the first standing here, who are friendly and very much in the same view as myself in all the essentials of Christian doctrine; while others are so fearful of being seen by me, that I pass by them: others again venture to see me, but are not willing to speak on society concerns, and it is not my mission to press upon any. My labors here are mostly among friends of the upper class, yet sometimes I find others very free, open and friendly, also many of this class exceedingly useful to me in paving the way for interviews with friends, and opening the way for, and arranging of public meetings; but I may have remarked that my labors in this land have been mostly in the explaining and setting forth of our religious faith, or what some call "doctrinal views," as it is on these subjects that we have been so much misrepresented in *this* land, as well as in our own country; and I think considering the circle in which I move here, I am favored to get along nearly as well as I did in your country during my last visit amongst you. I have not had very many public meetings; yet when way opens in my own mind, and feeling an evidence of the opening of truth, they have been sealed with a remarkable evidence of favor to the admiration of those present. The principal difference between our views, and those of friends here, appears to be in regard to the *great atoning sacrifice without the gates of Jerusalem*, they amalgamating with the views of other reformed churches, which I have never believed Friends subscribed to as any point of their religious faith. I have received two very friendly visits from Luke Howard, went to Ackworth school, passed through the same with one of the principal teachers and Charles Ellcock, a very friendly man, and a serviceable one to me. It was at his house that Luke Howard and two other friends met me at Pontefract, in Yorkshire, where Luke and these three friends with myself had two interesting interviews, where much conversation passed in a very friendly manner, and with very little apparent diversity of view; and that on the subject above stated, Charles Ellcock penned down the substance of what passed; Luke, wishing me all good success in this great and good concern here, said, "the cause of separation did not appear to be of that kind which precluded all hope of a reconciliation, when the present warmth of feeling subsided." I have travelled much in this land, nearly all in the post coaches, passing the public towns and cities, have been in the great city of London, from thence went to Southampton, took ship from thence over to the island of Guernsey, joining to, or very near France. I had a very rough stormy passage, was very sea-sick, more so than when in the general ocean, going to Liverpool. When I got to the island I soon recovered, put up at a boarding house, went to a Friend's Meeting, sat in peaceful silence throughout; a friend invited me to dine with him; I went, we had much conversation, and a valuable friend and elder from Southampton was present; all united with every view we hold. I showed my certificates from home, all of which were well approved. I paid several visits to Friends, Ministers and Elders, all to great satisfaction, after which I had two large public meetings, one amongst the Methodists and one amongst the Independents, to which most if not all the Friends upon the Island came. I then felt clear of this place, so returned back to Southampton, and so to London, then through several towns to Bristol, thence through many towns to Birmingham, thence to Castle-Donnington. Here, also, I had a very large meeting, wherein we all rejoiced together in the renewed evidence of Divine favor; from thence to Long-Eaton, a town, where I had a public meeting before, the first one I had in this kingdom, and as I was told, very near the same place where George Fox had *his* first public meeting; and when I now returned the people were desirous of another meeting with them, and my own feelings also being that way, I granted the request and a favored time it proved.

I then went through several towns to Sheffield, a large manufacturing town, stopped some days here with my kind friend John Sanderson, a *Protestant* so called, or *Churchman*, whose daughter is married to the son of Samuel Hicks of New York. I am now under the necessity of passing over many things which might be inter-

esting to you, for want of room and time. Since coming to this place I have had several friendly visits from a number of friends and others. I have not yet seen the end of my stay in this large and arduous field of exercise. I am now looking towards Devonshire, a large range of country lying south and south-east of London, and may spend the winter in that district if life and health remains with me. Soon after I came to this country I obtained letters of recommendation to many Friends, also general letters to all where I might go, which were founded upon the extensive recommendations given me in my own country, all of which were seals of great friendship and answered me a valuable purpose where I have gone. I often remember you, my dear children, with the tender feelings of an affectionate father, who, although very far absent in body, yet feels as though present in spirit, and through mercy enabled to feel lively solicitude for your present and eternal well being, together with all my dearly beloved friends of the west, as well as elsewhere. I never was more sensible of the need of the prayerful sympathy of all my dear friends than at this time when so cut off from the interesting society to which I feel so warmly attached; and although I fall in now and then with some very kind agreeable friends, and others, yet the nature of my concern leads me on so that I soon leave them again; so that, however pleasing, yet I must try to be resigned to this chequered path, and when I am blessed with an evidence that I am in the line of duty, do rejoice in it whenever and wherever witnessed, and so consider myself at home, although cut off from that society in which I have so abundantly rejoiced, for I have been confirmed that I must resign and become weaned from every *beloved* in this world, so far as to go at the Lord's bidding, wheresoever he in his mercy may bid me, in the few yet remaining days of my life. I am often much alone in public houses as well as elsewhere, and it furnishes me an opportunity of inward retirement wherein I am often refreshed in spirit and sometimes deeply instructed in spiritual truths, wherein I at times much rejoice in spirit. I frequently attend Friends' meetings here in towns where I go, and sit in peaceful silence mostly. I purpose leaving here to-morrow: I should love dearly to receive a line from you as soon as may be; please tell me how you and Friends in Ohio are getting along, and direct your letter to the "care of Sanderson, Brothers & Co." *Sheffield, Yorkshire, Old England,* for Elisha Dawson. Please let John Melson Laws see this, as well as all who may wish to hear from the '*poor old man.*' And so I must conclude. ELISHA DAWSON.

There are three inquiries the right application of which constitutes the whole duty of man. From whence came I?—What is my business here?—and, whither do I tend?

For Friends' Intelligencer.

"That life is long which answers life's great end," or in a little different language, those persons have answered the great end of their creation, whether their pilgrimage on earth has numbered few or many years, *who have attained to a state of acceptance with "our Father in Heaven."* Whether their course of life has been a prolonged exemplification of that beautiful Scripture passage, "the path of the just is as a shining light, which shineth more and more unto the perfect day," or whether "the young man or the young woman of blooming form and promising hopes," is taken away, and *to our finite vision* seems laid in an untimely grave."

These reflections arose after the perusal of a letter, giving some particulars of the closing scene of Mary J. Lukens, daughter of Reuben and Catherine D. Lukens, who passed away on the 6th of last month, in the 24th year of her age.

From the letter above referred to, the following extracts are taken:

"Thou mayest remember, that at the time of thy last visit to her, she was quite comfortable, riding out daily, and much enjoying the company of her friends as they called to see her. This was her condition until within two weeks of her decease, when a rapid and discouraging change took place, great weakness and oppression prevailing most of the time, and to such an extent that she had to be carried to and from the carriage, which continued as late as the second day preceding her death. On the following morning, her mother feeling sensible that her close was near at hand, proposed removing her to a front chamber, where she would be more comfortable. With this she cheerfully acquiesced, apparently seeing that no further benefit would arise from her riding out, or leaving her room. A little while after she had laid down, she looked up at her mother and said, 'Now there no longer remains any choice or preference with me between life and death,' appearing entirely resigned to the will of her Heavenly Father, whether for a continued journey in life, or for an early rest. This she said in a calm, impressive manner, and with a countenance illumined with a heavenly expression, which more than confirmed her language.

"She had not known (or manifested) until this hour a reconciliation to the Divine will; and this enviable state had doubtless been attained by a severing, as it were, of joint from joint, as she had been most ardently attached to life and its transient pleasures. But it seemed that her long season of suffering had made them and her own will a joyful sacrifice, for which she was rewarded with a patience which sustained her to the end, and eminently distinguished her remaining days. Not a murmur escaped her lips, but she was full of meekness, gentleness and

loving kindness to all. Nothing of self remained unsubdued, and thus continued this beautiful, ripe condition, to the time the gathering hand came, when she gently passed to her blessed rest. About half an hour before her close, she took her father and mother each by the hand and feelingly desired that they would come near to her—and after tenderly surveying them, she asked her father, whether he thought her physician could relieve her oppression, which was very great. Her mother replied, that she must look only to her Heavenly Father for aid, to which she mildly answered, 'I have, mother; all I ask is a little temporary relief."

These were her last words, and before her earthly physician came, she had found a relief infinitely beyond his skill, and we trust a home with the blessed, in endless life.

On 4th day, the 8th, the relatives and friends convened at the house of her father at Plymouth, Pennsylvania, where an interesting meeting was held, previous to the interment. W.

9th mo., 1855.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 6, 1855.

SECRET SOCIETIES.—One of these combinations has lately been endeavoring to attract and gain the multitude by the exhibition of splendor and some of its most alluring forms.

To those who can see through this net-work of worldly pomp and exaltation, we need say nothing, except to encourage them to bear their testimony firmly against all such organizations.

For the Youth, whose eyes are yet resting with pleasure upon this outside display, we have been deeply solicitous, and would give a warning voice, fearing they might, in the midst of the glitter and show, become dazzled, blinded, and then enslaved unawares. We earnestly desire they may refrain from any participation in such ceremonies, and that no arguments, however specious, may induce them to take one step towards a union with any secret societies.

The discipline of our Society has the following excellent counsel, whereunto we shall do well to take heed, and we hope it may stir up parental care, which is greatly needed upon this important subject.

"Under a tender concern for the preservation of our members in that purity and simplicity which become our Christian profession, this meeting is engaged solemnly to caution them, and especially the younger part of society, against any connection with the societies of Free Masons, the associations calling themselves 'Odd Fellows,' or any others requiring of their members a pledge of *secrecy*. Many of these extract money from their members under the plausible pretence of benevolence; whilst they frequently draw them away from their families and business, into places and practices inimical to their best interests. Their convivial meetings, their vain ostentatious processions and high sounding titles, are corrupting in their tendencies, and inconsistent with our religious profession.

"Friends are therefore earnestly and affectionately advised against becoming or continuing members of such associations. Our divine Master encouraged no secret societies. His disciples were to stand as a city set on a hill, which could *not be hid*. They were to let their light shine *before men*, that they seeing their good works, might glorify our Father who is in Heaven."

DIED.—On the morning of the 6th ult., at his residence in Scipio, Cayuga Co., N. Y., AARON BAKER, in the 84th year of his age. The deceased was one of two Friends who were members of Scipio Monthly Meeting when it was established, and continued a member of it at the time of his death. He was among those who early settled in this country. He was a steady and exemplary attender of Friends' meetings, and a long time an elder, and earnest in the support of our Christian testimonies and discipline. His close was marked with great quietness and composure.

——, On the 15th ult., ACORS RATHBUN, in the 84th year of his age, at Verona, Oneida Co., N.Y., where he has resided many years, having removed to that place when the county was new. His native place was Rhode Island. He was a standard bearer in our Society, being of a weighty spirit, and was believed to be one of those pillars in the Lord's house that did indeed go no more out.

In the removal of the above-named friends, Scipio Quarterly Meeting, of which they were both members, as well as their respective Monthly Meetings, have met with a loss which must long be felt. There was but one day's difference in their ages, and but nine days in their death. The evidence has been afforded that the loss which is experienced by the survivors, is eternal gain to the dear objects of this notice.

A Stated Meeting of the Committee of Management of the Library Association of Friends will be held on Fourth day evening next, the 10th inst., at 8 o'clock. JACOB M. ELLIS,

Philada., 10th mo. 6th, 1855. *Clerk.*

Death, says Seneca, falls heavy upon him who is too much known to others and too little to himself; and Pontanus, a man celebrated among the early restorers of literature, thought the study of our own hearts of so much importance, that he has recommended it from his tomb: "I am Pontanus, beloved by the powers of literature, admired by men of worth, and dignified by the monarchs of the world. Thou knowest now who I am, or, more properly, who I was. For thee, stranger, I who am in darkness cannot know thee, but I entreat thee to know thyself."

For Friends' Intelligencer.

From a compendium of the Census of 1850 I have selected the following statistics relative to the Society of Friends, which I have thought might be of interest to your subscribers.

9th mo. 22d, 1855. L. K. B.

States.	Nuumber of Friends' Meeting Houses.	Value of Property.	Accommodati ns-
Dist. of Columbia,	1	$1000	200
Connecticut,	5	7150	1025
Delaware,	9	24,900	3636
Georgia,	2	400	500
Illinois,	6	2310	1550
Indiana,	89	60.355	44,915
Iowa,	5	€300	1550
Maine,	26	15 680	7725
Maryland,	26	114,050	7760
Massachusetts,	40	108,600	14,423
Michigan,	7	4850	1400
New Hampshire,	15	15,200	4700
New Jersey,	52	207,100	25,545
New York,	133	309,380	49,314
North Carolina,	31	8075	13,220
Ohio,	94	82,175	30,866
Pennsylvania,	142	662,287	61,274
Rhode Island,	18	57,800	6370
South Carolina,	1	500	500
Tennessee,	4	1300	1600
Vermont,	7	5500	2550
Virginia,	15	18,825	6450
Total,	728	$1,713,767	287,073

For Friends' Intelligencer.

FREE LABOR.

Though we may differ in sentiment, yet if we speak and act with submission, it is no trespass upon the rights of individuals or the quiet of society, to offer interchanges of thought, or feelings.

That fear which suggests to our conservatism the need of placing defenses around the truth, is, perhaps, as dangerous an element as innovation. We are safe only, and only free, in that pure love which casts out all fear.

I have felt that allusion may be made to a subject that has claimed the attention of many just and consistent persons through two or three generations past, and which seems to rather increase than otherwise; although it has not, and never may become a testimony of the Society, as a body.

I allude to the concern to avoid the use of the products of the slave, or unpaid labor. That such a concern is in the abstract right, none can deny. It might seem that all who come to hear this inspoken mandate, "Be ye perfect," would feel its force as an individual requisition; yet, as it is for us not to judge, perhaps it may be otherwise. The amount of encouragement that is given to free labor by a demand for its products, has not so far as I remember, been clearly stated. It seems to me, that it would not only prove, as a record of facts, the superiority of freedom, but would develop a quiet force, that, without war or turmoil, would raze the ever tottering fabric of oppression to its foundation. Now, that a Friend of Philadelphia not only procures free groceries of every description needed, but has in operation a cotton manufactory which supplies every essential article of that material, it seems that the scruples of those who are thus concerned, may be kept inviolate; particularly as those goods are offered at wholesale, as well as retail, and can be sent to any part of the country, where desired. S. A.

Woodstown, N. J. 9 mo. 1855.

The following correspondence having been offered for publication, we give it place, in the belief that the answers to the queries *proposed* may be interesting to others beside their propounder.

8th mo. 29th, 1855.

To ———: I had the pleasure of attending the Quarterly Meeting yesterday, at Mount Holly, and heard thy address, and so far as I understood it, was well satisfied with it. From the fact that I did not understand a few points, I take the liberty to write to thee, seeking after information. Although a stranger, yet I believe thou art always ready to give information to any one that may desire it. The points I wish thee to speak on are as follows:

First—Are all our propensities by nature pure and holy, as Adam's were created?

Second—If we are by nature created pure and holy, do we retain that moral purity of heart by external works of obedience to the commandments? Thine truly, ———.

REPLY.

9th mo. 1st. 1855.

Respected Friend:—Thine of the 29th ult was received last evening.

Thou art right in supposing, I am willing to give information or explanation to any honest inquirier, respecting views I feel myself called upon to advance.

It has been painfully evident to me, from the first of my religious convictions, that much of the (so called) religious teaching of the present and past ages, is false in principle and mischievous in practice, and that if professing Christians more generally entertained correct views of Deity, his laws, our connexion with and accountability to him, Christendom would present a better appearance, and come much nearer being a bright and shining light, a beacon to those that are in spiritual darkness.

Question 1st. "Are all our propensities by nature pure and holy, as Adam's were created?"

The figure of Jacob and Esau is somewhat explanatory, that the elder is to serve the younger. The elder is our animal properties; the younger, the "son that God loved the world that he gave," &c., the "im

in which we were created," "the life breathed into us when we became living souls."—All our animal propensities were created or made by God, and are consequently good, that is, good for the purposes for which they were created. They are pure, for he created nothing impure, and if "the child born, the son given," "whom God so loved the world that he gave," and upon whose shoulders the government was to rest, is permitted to have the government, they will continue pure, being used only for their natural and necessary purposes. But they are not holy according to the proper signification of the word, for that implies progress, attainment, under the leadership of that holy principle, the son, the Saviour.

Question 2nd. "If we are by nature created pure and holy, do we retain that moral purity of heart by external works of obedience to the commandments?"

This question is partially answered above. We are by nature pure, innocent, but not holy, and "moral purity of heart" can only be retained by becoming holy. And we can only become holy by yielding to the leadership of the son of God, "the child born, &c." realizing the new birth—or as George Fox taught, minding (obeying) the light. The young man that came to Jesus had realized that "external works of obedience to the commandments," that is keeping the commandments, had not made him holy; had not placed him in that condition of spiritual enjoyment he desired. He had great possessions; it was no fault that he was rich. Joseph of Arimathea was rich. The young man's fault was, that he held his riches in a selfish spirit, as is evident, from the fact that he preferred them to the heavenly treasure which Jesus promised him. Hence the command "sell what thou hast, &c.," put from thee that which stands in the way of the younger resting and governing within thee The elder under the leadership of selfishness, had become the ruler.

Affectionately thy friend,
H. W. R.

AN EARTHQUAKE IN JAPAN.

A correspondent of the Newark Advertiser, writing from on board the United States frigate Powhattan, at Shanghæ, gives some further particulars of the earthquake by which the town of Simoda was destroyed. The calamity occurred on the the 23d of December, 1854, and the shock lasted for two or three minutes. Nothing indicated the approach of the event, the weather being very clear. At 10 A. M. a large wave was observed entering the bay, and in a few minutes all the streets of Simoda were inundated, houses and temples swept down, the junks forced from their anchorage, and floating in every direction, knocking one against the other, cracking and sinking. About five minutes afterward, the water receded and then returned again, with tremendous force, completing the destruction of the town, junks, &c. Out of one thousand houses, only sixteen were left. A cloud of steam was observed over the town, and the air was strongly impregnated with sulphuric gas. At the same time a Japanese junk thrown against a Russian frigate, was smashed to pieces, and sunk. Ropes were immediately thrown to the drowning men, but only two seized them, and were saved, the rest rather choosing to die than to violate the laws of their country, which forbids them, without permission, to go on board a foreign vessel. The water in the bay continued to rise and fall, until 4 P. M., the lowest depth observed being *four feet*, and the highest *sixty odd*.

THE BASIN OF THE ATLANTIC OCEAN.

The basin of the Atlantic Ocean is a long trough, separating the Old World from the New, and extending probably from pole to pole. This ocean furrow was probably scored into the solid crust of our planet by the Almighty hand, that there the waters which he called seas might be gathered together so as to let the dry land appear and fit the earth for the habitation of man. From the top of Chimborazo to the bottom of the Atlantic, at the deepest place yet reached by plummet in the Northern Atlantic, the distance in a vertical line is nine miles. Could the waters of the Atlantic be drawn off so as to expose to view this great sea-gash, which separates continents, and extends from the Arctic to the Antartic, it would present a scene the most rugged, grand, and imposing.

The very ribs of the solid earth, with foundations of the sea, would be brought to light, and we should have presented to us, at one view, in the empty cradle of the ocean, "a thousand fearful wrecks," with that dreadful array of dead men's skulls, great anchors; heaps of pearls, and inestimable stones, which in the poet's eye, lie scattered in the bottom of the sea, making it hideous with sights of ugly death. The deepest part of the Northern Atlantic is probably somewhere between the Bermudas and the Grand Banks. The waters of the Gulf of Mexico are held in a basin about a mile deep in the deepest part. There is at the bottom of the sea, between Cape Race in Newfoundland and Cape Clear in Ireland, a remarkable steppe, which is already known as the telegraphic plateau. A company is now engaged with the project of a submarine telegraph across the Atlantic. It is proposed to carry the wires along this plateau from the eastern shore of Newfoundland to the western shores of Ireland. The great circle distance between these two shore lines is 1600 miles and the sea along this route is probably

nowhere more than 10,000 feet deep.—*Prof. Maury.*

THE GYMNOTUS.

The Gymonotus is a species of eel, found in some of the rivers of South America. Its length is about five or six feet, the body being of nearly uniform thickness throughout. It is possessed of remarkable electric powers, which are generated from organs arranged on each side of the body throughout nearly its entire length.

Humboldt, during his travels in South America, had an opportunity of witnessing the extraordinary powers of the Gymnotus, as well as of experiencing them personally, from having incautiously trodden on one of them, soon after being drawn out of the water. From the violence of of the shock he received, "he continued to feel pain in his knees, and in almost every joint of his body, all the rest of the day."

He relates, in his narrative, the following.

"The Indians told us they were going to catch these eels with horses. We could form no idea of this extraordinary mode of fishing; but soon saw our guides returning from the plain, where they had surrounded and captured some wild horses and mules. They brought with them about thirty, and drove them forcibly into the pool.

"The extraordinary splashing caused by the feet of the horses, brought the eels out of the muddy bottom, and excited them to the combat They appeared of a yellowish livid color, swimming on the surface of the water like huge water snakes, and making their way beneath the bellies of the horses and mules. The struggle which ensued between these animals, endued with such widely different organizations, presented a most picturesque spectacle. The Indians, provided with harpoons, and long slender cane poles, closed around the pool, some of them climbing the branches of the trees, which extended horizontally over the stream. By their wild cries, and by means of their long reeds, they headed off the the horses, and thus prevented them from gaining the border of the basin. The eels, rendered furious by the commotion, defended themselves by the repeated discharge of their electrical batteries.

"For a long time the victory appeared to be in their favor. Several of the horses had sunk down under the violence of the invisible discharges, which they were receiving on all sides, and on their most sensitive vital organs. Stunned by the force and frequency of the shocks, they now and then disappeared beneath the surface of the water. Others panting, with mane erect, and eyes expressive of agony, were regaining their feet, and seeking to escape from the attacks, by which they were overwhelmed. They were constantly driven back by the Indians to the middle of the pool.

"Notwithstanding the exercise of all vigilance, a few of the animals succeeded in their attempts to escape. After gaining the banks, they appeared to stumble at every step, to extend themselves upon the sand, as of their limbs were benumbed and overcome by fatigue, from the electric shocks of the gymnoti.

"In less than five minutes, two of the horses were drowned. They were not probably killed outright by the shocks, but simply stunned; and in this state they were drowned, being unable to recover themselves during the prolonged struggle between the other horses and the electrical eels.

"We had begun to entertain doubts, whether this mode of fishing might not terminate by the successive destruction of all the horses employed in it; but gradually the impetuosity of this unequal contest became diminished, the exhausted eels dispersing; for they require a long repose and abundance of food to repair the loss of the galvanic force expended.

"The mules and the horses finally appeared less frightened, their manes dropping, and their eyes expressing less terror. The gymnoti began timidly to approach the border of the bogs, when they were taken by means of the little harpoons attached to long lines.

"While the lines were kept dry, in raising the fishes into the air, the Indians were not affected by any sensible shock. In a few minutes we had five eels, the greater part of which were very slightly wounded. Several others were taken towards evening by the same means.

"Two rows of little yellow spots are symmetrically arranged along the back, from the head to the end of the tail. Every spot surrounds an excreting duct. The skin of the animal is coated with a slimy matter, which (as tested by Volta) serves to conduct electricity twenty or thirty fold better than water."

One of this species of eels, a large gymnotus was exhibited for several years in London, where ample opportunities were afforded to make experiments upon his electrical powers.

The most effectual mode of exhibiting the electricity, excited by his animal organization was found to be by the contact of two copper plates fitted like saddles, to be applied near his head and tail. A stiff iron rod was soldered to each of these, and the whole was coated with caoutchouc, to insulate them, excepting only the part applied in contact with the fish.

The shocks were found to be most powerful when the two conducting wires were placed, the one near the head, and the other near the tail. The circuit was completed by holding the wires one in each hand. On whatever part of the animal these conductors were placed, the current of electricity was always found to proceed from that which was nearest to the head, to that which was nearest to the tail.

It was stated by Mr. Sidney that, on giving the animal a good shaking with these wires, he became angry, emitting a discharge, which caused an electric spark to pass between a knob and a piece of gold leaf, which was partially burned thereby. Compound substances were decomposed, steel needles were magnetized, and other phenomena were presented, similar to those produced by a regular galvanic apparatus. After the eel had been apparently exhausted, a small fish, which had been provided for his food, on swimming under his body, received a shock that killed it instantly, "as if it had been struck by lightning," as Prof. Faraday adds, after which the eel swallowed its prey.

Capt. Basil Hall was fairly laid prostrate on the floor by a shock; and the same happened to a bold life-guardsman, who came down upon the boards with the clang of cuirass and sword, to the great amusement of the spectators.

Faraday, in summing up the powers of electrical fishes, observes: "I cannot refrain from pointing out the enormous absolute quantity of electricity which the animal must put in circulation at each effort. It is doubtful whether any common electrical machine has as yet been able to supply electricity sufficient in a reasonable length of time to cause true electro-chemical decomposition of water; yet the current from a fish has done it.

"The electrical discharges each endure, for a sensible period of time, resemble more those of a Voltaic apparatus, intermittent in its action, than those of a Leyden jar, which make their transit in an instant."

"By experiments instituted by Faraday, for the purpose of comparing the intensity of the effects produced by the discharge of electricity from the gymnotus exhibited in London, and from electrical batteries, he arrived at the conclusion that a simple medium charge from the fish was at least equal to the discharge of an electrical battery of fifteen jars, containing 3,500 square inches of glass coated on both sides, and charged to its highest degree."

It appears by experiments made with the same eel, that a conducting wire *was rendered red hot*, by the electric discharges developed by it.

The following account is given of the practical use which the gymnotus makes of its electrical powers for subserving his own wants, independently of his employment of them as a means of self-defence.

"A live fish, about five inches in length, was dropped into the tub. The gymnotus instantly turned around in such a manner as to form a coil inclosing the fish, the latter representing a diameter across it; a shock passed; and then, in an instant, was the fish struck motionless, as if by lightning, in the midst of the water, its side floating to the light. The gymnotus made a turn or two to look for its prey, which having found, he bolted it, and then went searching for more."—*Allen's Philosophy of the Mechanics of Nature.*

EFFECTS OF THE PASSIONS.

Every one knows the depressing influence of the passions on the human frame.

Hope and success are finer tonics than are to be found in the apothecary's shop. And even fear may boast its cures. A German physician succeeded in curing an epidemic convulsion among the children of a poor house, by the fear of a red hot poker. The fits had spread by sympathy and imitation; and this great physician, mistrusting the ordinary remedies in so grave a case, heated his instrument, and threatened to burn the first one who should fall into a fit. The convulsions did not return.

A celebrated scholar was once attacked with fever at a country inn. He was visited by two physicians; one of them supposing from the poverty of his appearance, that he would not understand a foreign language, said to the other in Latin, "Let's try an experiment on this poor fellow." As soon as they were gone the patient got out of bed, hurried on his clothes, scampered off as fast as possible, and was cured of his fever by the fright.

Not long since, a girl, being attacked by typhus fever, was sent to the hospital. A week afterwards her brother was seized with the same disease, and was sent to the same institution. The nurses were helping him up stairs at the hospital. On the way he was met by some persons who were descending with a coffin on their shoulders. The sick man inquired whose body they were removing, when one of the bearers inadvertently mentioned the girl's name. It was his sister. The brother, horror struck, sprang from the conductor, dashed down stairs, out of the hospital gate, and never stopped running until he had reached home—a distance of twelve miles! He flung himself on the bed immediately, fell into a sound sleep, and awoke next morning entirely cured of his illness.

The most beautiful instance, however, that we have met with, is one in which the cure depended on the combination of the pleasures of hope and memory. Dr. Rush, when quite a young man, was educated in the country, in a very remote part of which he was in the habit of visiting, in company with a farmer's daughter, various scenes of beauty and sublimity, and among others the nest of an eagle in a romantic situation. For some time these visits were very frequent. Rush afterwards left the school and settled in Philadelphia, where he found his former associate a married woman. Many years after, she had an attack of typhus fever, in which she lay in a complete state of insensibility, apparently lost to all surrounding objects. In

this state, Rush, then a physician, was called to visit her. He took her by the hand, and said, with a strong and cheerful voice, "The Eagle's Nest!" The words revived an association of ideas comprehending the actions of her youth. She immediately grasped his hand, opened her eyes, and from that hour recovered rapidly.

For Friends' Intelligencer.

THE WASTED FOUNTAINS.

"And their nobles have sent their little ones to the waters; they came to the pits and found no water; they returned with their vessels empty."—JEREMIAH xiv. 3.

"When the youthful fever of the soul
Is awakened in thee first,
And thou go'st like Judah's children forth
To slake the burning thirst;

And when dry and wasted, like the springs
Sought by that little band,
Before thee, in their emptiness,
Life's broken cisterns stand;

When the golden fruits that tempted thee,
Turn to ashes on the taste,
And thine early visions fade and pass,
Like the mirage of the waste;

When faith darkens, and hopes vanish
In the shade of coming years,
And the urn thou bear'st is empty,
Or o'erflowing with thy tears;

Though the transient springs have failed thee,
Though the founts of youth are dried,
Wilt thou among the mouldering stones
In weariness abide?

Wilt thou sit among the ruins,
With all words of cheer unspoken,
Till the silver cord is loosened,
And the golden bowl is broken?

Up and onward! toward the East
Green oases thou shalt find,—
Streams that rise from higher sources
Than the pools thou leav'st behind.

Life has import more inspiring
Than the fancies of thy youth:
It has hopes as high as heaven,
It has labor, it has truth.

It has wrongs that may be righted,
Noble deeds that may be done;
Its great battles are unfought,
Its great triumphs are unwon.

There is rising from its troubled deeps
A low, unceasing moan;
There are aching, there are breaking
Other hearts beside our own.

From strong limbs that should be chainless,
There are fetters to unbind;
There are words to raise the fallen,
There is light to give the blind.

There are crushed and broken spirits
That electric thoughts may thrill;
Lofty dreams to be embodied
By the weight of one strong will.

There is God and Heaven above thee;
Wilt thou languish in despair?
Crush thy griefs beneath thy feet,
Scale the walls of Heaven by prayer.

'Tis the key of the Apostle
That will open Heaven below;
'Tis the ladder of the Patriarch
Whereon Angels come and go.

CHILDHOOD.

BY DAVID BATES.

Childhood, sweet and sunny childhood,
With its careless, thoughtless air,
Like the verdant, tangled wildwood,
Wants the training hand of care.

See it springing all around us—
Glad to know and quick to learn;
Asking questions that confound us;
Teaching lessons in its turn.

Who loves not its joyous revel,
Leaping lightly on the lawn,
Up the knoll, along the level,
Free and graceful as a fawn!

Let it revel: it is nature
Giving to the little dears
Strength of limb, and healthful features,
For the toil of coming years.

He who checks a child with terror,
Stops its play, and stills its song,
Not alone commits an error,
But a great and moral wrong.

Give it play, and never fear it—
Active life is no defect;
Never, never break its spirit—
Curb it only to direct.

Would you dam the flowing river,
Thinking it will cease to flow?
Onward it must go forever—
Better teach it where to go.

Childhood is a fountain welling,
Trace its channel in the sand,
And its currents, spreading, swelling,
Will revive the withered land.

Childhood is the vernal season;
Trim and train the tender shoot;
Love is to the coming reason
As the blossom to the fruit.

Tender twigs are bent and folded—
Art to nature beauty lends;
Childhood easily is moulded;
Manhood breaks, but seldom bends.

The following items of general interest we take from a report of the proceedings of the "American Association for the Advancement of Science," which commenced its ninth annual meeting in Providence, R. I., on the 15th of 8th month.

TEMPERATURE OF THE PLANETS.—Prof. Loomis read a paper on the temperature of the planets. Ascertaining the temperature which the earth would have, in case the heat of the sun should be withdrawn, to be 81° below zero, Fahrenheit, he proceeded to assume that to be the temperature of the planetary spaces. Tacitly assuming also that the heat of the sun produces an effect on other planets precisely similar, with relation to its intensity, to that produced upon the earth, he goes on to assign to Jupiter and the planets beyond it a temperature differing not more than a degree from that of the stellar spaces, to Mars a mean temperature of 11° above zero at the equator and 51° below at the poles; to Venus a temperature of 230° at the equator and

2° at the poles, and to Mercury 1,006° at the quator and 386o at the poles. If our moon had n atmosphere of the same density as ours, its ıean temperature would be the same; but as it ad no appreciable atmosphere, that would make slight change, and he would place it at 40°. 3ut this temperature must be much more unettled than ours, as the lunar day is more than 13 times as long as ours. Applying these reults to vegetable and animal life, he concluded hat it could exist only on the polar regions of Venus, her equatorial regions being hotter than boiling water, and the equatorial regions of Mars naving a temperature below the freezing point.

ZODIACAL LIGHT.—Dr. Geo. Jones, U. S. N., detailed a number of astronomic observations, of this nebulous light, made at sea on a voyage to China.

Only some vague notices of the Zodiacal Light occur in ancient authors before it is distinctly and briefly mention by Chuldrey in 1661. It was first carefully observed by Cassini, an Italian by birth, at the Observatory of Paris. He thought it an emanation of the sun. His associate Tacio thought it a ring around the sun. Miran, in 1731, thought it an atmosphere connected with the sun. In all subsequent speculations no new observations after Cassini's were used till 1832.

After discussing the various theories that have been proposed to account for this phenomen, and finding that no one of them will answer to the facts developed by his observations, Dr. Jones proposes as an alternative, the existence of a nebulous ring around the earth, the reflection of which is made apparent to us in that luminous track of an elongated triangular figure, noticed in the evening after twilight.

We may well query he remarks—if the Zodical Light comes a from nebulous ring around our earth and within the orbit of the moon, may not the shooting stars and even the ærolites have their origin there? Observations, I think, show that there is a constant commotion within the ring itself; may not the nebulous matter, half agglomerated here and there, be shot by these commotions beyond its sphere, and, caught by the attraction of the earth, be drawn down till, striking our atmosphere, they glance in any casual direction, and taking fire become consumed, thus giving us the shooting stars? And may not this nebulous matter, still further solidified, afford us the ærolites? For, if such matter could have once afforded us our moon it may easily afford bodies such as ærolites are found to be.

What is nebulous matter? My observations throw no light upon the subject. It is very transparent, for I had no difficulty in seeing stars of the sixth magnitude through its most effulgent, and therefore densest portions. But transparency does not argue tenacity as a matter of course: for rock crystal and the diamond are the most transparent, while they are the densest and hardest of all bodies. But of whatever composed, I do not suppose the ring of the zodiacal light to be composite, for its internal disturbances are opposed to this. But with our present knowledge, such reasonings cannot satisfy us: they only beckon us to be searchers and further collectors of facts.

CORAL REEFS.

In the great archipelago of the Redack and Ralick Islands, (or the Marshal Islands, as they are sometimes called,) extending over a spread of four or five hundred miles, not a stone or fragment of a rock is to be seen other than coral; all the old lands, with their hard rocks, have disappeared bencath the sea; and so valuable are even the smallest pebbles of hard rock, that whenever a drift tree is thrown ashore on one of the islands, its roots are instantly searched, and any little stones that are entangled therein are carried to the chief as "droits belonging to the crown."

The aspect of these "atolls," as they are called, is peculiar. The dark clear blue water of the unfathomable ocean rolls around them, kept in long gentle undulations by the perpetual breath and impulse of the trade-wind. This long, lazy swell, meeting suddenly with the obstruction of the steep wall of the reef, lifts itself into vast, wide, continuous ridges of blue water, that, rising higher and higher, at last roll over and fall on the outer edge of the reef in broad cataracts of foam. One great ring of snow-white surf thus environs the whole reef-mass except at the leeward openings, forming a well marked boundary between the deep blue of the ocean and the bright grass-green water of the tranquil and comparatively shallow lagoon inside. The little islets on the ring of the reef are margined by beaches of glittering white sand, covered with green bushes, and often crowned by the pliant stem and gently waving plumes of the graceful, feathery cocoa-palm. The elements of the scene are few and simple; yet it is not only beautiful but most impressive. The bright contrast of the color seen under a tropical sun, with the clear deep sky overhead and the few piled up, mountainous and stationary clouds, looking like towers of woolpacks, which are characteristic of the Pacific horizon, pleases and satisfies the eye, while the mind cannot fail to be moved with the contemplation of such wonderful results springing from the apparently antagonistic, but really united, action of the great force of nature. The great internal disturbing agencies, and the destructive action of waves and winds are together set at defiance and overcome by the vital energies and powers of such an insignificant animal as a little polyp.

The high islands of the Pacific, whether surrounded by an encircling barrier reef or not, have likewise generally many features in common. They rise into lofty peaks and ridges in the interior, grass grown but bare of trees, from which radiate many buttress-like ridges, separated from each other by deep and precipitous ravines that open into valleys as they proceed toward the sea. Each radiating ridge has its sides also closely and deeply furrowed by rocky glens that run straight from its crest on either side into the valleys, and each ends frequently in a craggy promontory that juts into the sea, with dark precipices of dark rock separating the valleys from each other. Over all the lower parts of the ridges, as well as in the depth of the valleys and ravines, spread dark, umbrageous forests, while groves of cocoa-palms, bamboos, breadfruits and the broad-leafed banana extend a cross the more open and level tracts. Under these trees the inhabitants build their huts, cultivate their gardens and lead their simple and light-hearted lives. If such an island have an encircling reef, the lagoon between it and the land forms a tranquil sea-lake or natural harbor in which the natives may disport themselves, while, as the reef often closes in upon the land and cuts this off where the precipitous dividing ridges that bound each valley strike into the sea, it not unfrequently happens that adjacent valleys have no easy method of communication either by land or water, and are thus apt to form isolated districts, the inhabitants of which are often at enmity with each other.—*Dublin University Magazine.*

PHILADELPHIA MARKETS.

Flour and Meal.—Flour is quiet and steady. Sales of standard brands for export at $8 00 per barrel. Sales deliverable all this month at $7 75 a $7 81. The sales for home consumption are at $8 00 up to $8 37 for common and extra brands, and fancy lots at $9 50 per barrel. Little is doing in Rye Flour; sales are reported at $6 25. Penna. Corn Meal is held at $4 50 per bbl.

Grain.—There is a fair demand for Wheat, and prices are still quite firm—the millers are holding off for increased receipts and lower prices. Small sales of prime Penna. and Southern red at $1 86, afloat, and $2 00 for fair and prime white. Penna. Rye is firm at $1 12, mostly in store. Corn is scarce at 91 a 92c, in store. Oats are in fair demand; sales of ordinary and good Pennsylvania at 40 a 41c.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS, at Eldridge's Hill, Salem Co., N. J.

The Winter Session of this Institution will open on the 12th of Eleventh month next, and continue twenty weeks. Terms of admission $70 per session.

All the branches of a liberal English education are thoroughly taught.

A Course of Lectures on Chemistry will be delivered by a practical Chemist.

For Circulars of School, address the Principal,

ALLEN FLITCRAFT,

9th mo. 15--2m. *Eldridge's Hill, Salem Co., N.J.*

GREEN LAWN FEMALE SEMINARY will commence the Winter Session on the 5th of Eleventh month next. Terms, $50 for Twenty weeks. Competent Male and Female Teachers will have charge and Lectures will be given on various branches taught.

For Circulars address

EDITH B. CHALFANT, Principal,

Unionvilli P. O., Chester Co., Pa.

9th mo. 29th—4t. pd.

KENNETT FEMALE SEMINARY.—The next Session will open on the 5th day of Eleventh month, 1855. The course of study will embrace all the branches of a solid English education. Terms for Boarding, Tuition, &c., $55.00 per session of Five Months. Pupils under twelve years of age, $50. For reference, &c., address

SAMUEL MARTIN, *Principal,*

9th mo. 22d—4t. Kennett Square, Pa.

IT is intended to commence the Winter Session of LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars, enquire of BENJ. SWAYNE, *Principal,*

London Grove P. O., Chester Co., Pa.

9th mo. 22.

WANTED,—A young man, (with or without a family,) who is a good miller by trade. A Friend would be preferred, and liberal wages given. Address J. M. W., Barclay P. O., Whiteside Co., Ill.

BYBERRY BOARDING SCHOOL FOR GIRLS. The First Session of this School, which will be opened by Jane, Annie and Mary S. Hillborn, will commence the first Second day of the Eleventh month next, and continue twenty weeks.

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REMARKS UPON THE KNOWLEDGE OF THE ONE LORD, THE ONLY TRUE GOD.

BY JOB SCOTT.

(Concluded from page 452.)

Reason of itself is so inadequate to the knowledge of divine mysteries or truths, that her most dignified champions are at this day, and for many ages have been strenuously combatting each other's most finished systems of divinity (so called by them.) Like the potsherds of the earth, they dash one against another, greatly to the confusion and reproach of every babel in Christendom. Such is the wisdom of God, that "a kingdom divided against itself cannot stand;" but after all the pains taken by the very masters in Israel, to establish a kingdom or *house upon the sand* of human reasonings, their buildings do and will fall; "for God will *destroy the wisdom of the wise*, and *bring to nothing the understanding of the prudent.*" A superstructure thus erected on the sand, may have been so propped up by sophistry and art as to maintain a considerable degree of credit and even veneration, for several ages; but sooner or later all such grow out of estimation, as the fallacy of their pretended support has been perceived. People's eyes have been so far opened, as to see some part, more or less, of the deception, and so the tottering building has tumbled, and *great* has sometimes been the *fall thereof.*

And yet,—alas for the frailty of human nature, with all its boasted abilities, its rational, and as some would have it, almost infallible faculties!—no sooner has the absurdity of one once celebrated system been clearly discovered, and the system itself therefore rejected, but the minds of the same men, who have just seen and rejected the one, have readily, (such is the tyrannic sway of human reasonings, when once believed sufficient for the discovery of divine truths,) with eagerness and avidity, embraced another babel of confusion, as ill founded and as unsupported as the other. And some have thus revolved from one confused system and absurd opinion to another, till they have, in the course of life, embraced much of the many false doctrines which have prevailed in their day, and some have finally landed in an opinion as foreign from truth as any they have rejected, or perhaps come about to the first they held; and I doubt not but multitudes will still go the round of this uncertain circle, seeing there is but one infallible way for any to escape it entirely, and that is, for all who think seriously of religious things, to attend to truth in the inward parts.

Pilate asks "what is truth?" Christ says, "I am the way, and the truth, and the life." He surely is so. He speaks truth in all, whether they will hearken to it or not. He enlightens all: and his words of truth in all, and his light in all, will in time and eternity be the condemnation of all that live and die regardless thereof, or rebellious against it; for the word which he has spoken in the heart shall judge us all at the last day.

Many ignorantly deny this, and that Christ is by his light, grace, or spirit in all. Oh! how little they are aware that some do certainly know that they could not possibly deny these truths unless they were ignorant of the true knowledge of the Father and the son. All that rightly know them, know that the same which formerly condemned them for all evil, even though they then knew not what it was, and positively denied its divinity, is now known to be Christ in them, the hope of glory, their light, their life, and consolation. They know and are well acquainted with him; they have the witness in themselves; others may deride, but they still *know* and *believe*, yea, "know in whom they do believe," know that it is he and not another. Moreover, they know that there is no clear knowledge of him without this inward acquaintance with him.

Some deny his actual indwelling in the saints, and his inward appearance in all the wicked to condemnation; this is no less than at once avowing that they themselves know him not. They talk of him as at a distance, as if they knew him by the scriptures only after the flesh; he was once known *after the flesh*; "*yet now henceforth know ye him no more*," said the apostle; and himself said, "He dwelleth with you and shall be in you." John xiv. 17.

"Behold I stand at the door and knock!" Is this only through the scriptures? By no means; it is universal, at the door of all hearts, in all ages of the world. Burn the Bible and he still will knock. Though we heartily bless God for the use of the scriptures, in our own language, and are highly edified and comforted in reading them, when opened by the light of Christ, but we may be deprived of these. Many good Christians have been so all the days of their lives, and many others for many years, by one circumstance or other; but no man, no circumstance, or complication of circumstances, can deprive us, if we love God, of the true light that enlightens all. A light to enlighten the very Gentiles, and the true glory of God's inward Israel; yea, in *them* the very *hope of their glory*. And it is in order that he may come in and sup with them, and they with him, and thus become the hope of their glory too, that he knocks at the doors of all, who have not yet opened to him, nor received him.

There is a vast difference between his indwelling in those who have willingly received him, in the way of his being, appearing, and knocking in those who do all they can to get rid of him, keep him out, and stifle his convictive voice and knockings. So that, though he must be really *in* all such in a certain sense and manner, at whose doors he knocketh, for his knocking is not an external thing or act, it is called knocking to convey the idea of his striving, in love to the soul, so to come into full possession of the heart and affections, as cordially and joyfully to sup with the soul, and the soul with him; yet, I say, though he is and must be really, in all, in a true sense, at whose hearts he thus knocketh, still this hinders not but that he does truly "come in" to those who open to him.

He is in all; and if it were not so, he could not by his light be the condemnation of sinners, but he is not in *their* affections, nor their guide in their actions; and this is the entrance which he delights in, and is knocking and pleading for, and until he obtains it in good degree, he cannot be their actual saviour, or their hope of glory.

Thus we see he is all in all, both in condemnation and justification; for being in all, such as are governed by his holy influence must unavoidably feel peace and reconciliation; whilst such as strive against him, resist his spirit, and do despite thereunto, must as unavoidably feel condemnation. Thus he is a flaming sword, turning every way to guard the tree of life, against all that have any thing in them, that wars against the life of the Lamb, in their own souls.

The Lamb, or in other words, the life of the Lamb, is the tree of life that grows in the midst of the paradise of God, for the healing of the nations. Nothing can heal the nations, but Christ the Lamb. He is the life, he is the healer, the binder up; "I wound and I heal, I kill and make alive." This Christ, the life, may say in regard to the work of life in every true Christian; something in depraved man must be wounded and slain, and something in him must be healed and made alive, before he can live to God in that life that is hid with Christ in God. Now, what can kill, but he that can bind the strong man, and cast him out, and spoil his goods; he that can finish sin and make an end of transgression? And then, who or what can make alive, but he that brings in everlasting righteousness instead thereof? And if this be so, then it is clear that Christ the light, the life, the tree of life, the bread of life, the righteousness and justification of him that believes in the light, and so becomes a child of the light, is also the condemnation of him that believes not in, but rebels against the light. And there is no getting rid of this condemnation, but by wholly submitting to the ministration thereof; if it be rightly submitted to, with full purpose of heart, to bear the indignation of the Lord, because the soul has sinned against him, it will in due time be clearly seen, how it is that the ministration even of condemnation is glorious; and that because being rightly endured, it leads the soul directly on to the ministration of justification, which is much more glorious.

Here the poor, tried, but submitting soul, even in the very agonies of extreme condemnation and righteous judgment, still says, with Job, "though he slay me, yet will I trust in him;" and with Peter, or the disciples, "to whom shall we go? thou hast the words of eternal life." Here a hope takes place, that he who kills will make alive; and this hope was never yet disappointed in any, who have rightly endured the day of the Lord's indignation and fierce wrath against sin; for this, rightly endured, never fails to destroy the devil and all his works; thoroughly not in part only, but thoroughly to cleanse the floor of the heart. This slays the enmity; here the life is lost, is slain, and crucified, on the cross of Christ; and this soul must and will live nor can all the gates of death prevail against his life in God; he thus abiding in the death and loss of his own life.

This is salvation by Christ; this is being saved by his life: it is immutably ordained, "he that will save his life, shall lose it." There is great ado about imputation of Christ's righteousness to souls defiled with, and living in sin; but the life in sin, yea, the very life of sin, must be lost, or else eternal life will be lost. It is the very doctrine of him, whom many are striving to make to "serve with their sins," and as "cloak for their sins," by imputation; though himself has declared, that now he has come and done what he has, "they have no cloak for their sins."

The doctrine of imputation, rightly understood, is very precious to the true believer

Christ; though he knows it belongs not to a state of present sinfulness, but to those who are washed and made clean, and to no soul any whit further than he is so, really so. This soul feels the blessed benefit of imputation, and of non-imputation also. This is the blessed man to whom the Lord will not impute sin; no, he forgives his sins. Here is the remission of sins that are past, through the forbearance and mercy of God in Christ; here his former sins are covered, as it were, or blotted out, or passed by; here he is reconciled to God by the death of his son; the mighty, immense score of his old sins, however formidable, is not equal to the love of God in Christ, and so is not suffered to prevent his being saved by the life of Christ. Indeed, every soul that is saved, is saved by his life inwardly revealed; for though the reconciliation to God in regard to past offences is, and must be by the death of Christ, and that not without our being buried with him by baptism into real death to sin, filling up what remains behind of his sufferings, yet the joy of God's salvation is only known in and by the life of Christ in man, Christ in us the hope of glory. He that rightly believes in Christ, not every historical believer, not every one that believes with man's faith, or the faith of the creature, but every one who believes with that faith, which is livingly felt to be of the operation of God, "out of his belly shall flow rivers of living waters." This Christ has promised; it cannot fail. Every true believer witnesseth it; it is in him a well of living water, springing up unto everlasting life. He can say, "Spring up, O well!"—he can sing livingly unto it: here is the new song, the song of salvation. This is being saved by the life of Christ. These can never despise the doctrine of imputation in its true meaning; they bow down before the throne of the Lamb forever; they acknowledge the remission of their manifold sins; they give, they sing glory to God on high, in that he so loved us, that he gave his only begotten son for us; they ascribe their reconciliation wholly to Christ, but can never be such idle dreamers, as to imagine that he saves people in their sins, or that his merits are imputed to such as are daily crucifying him in the spirit, so as to justify them in the sight of God.

DOMESTIC ENDEARMENTS.

I hold it indeed to be a sure sign of a mind not poised as it ought to be, if it be insensible to the pleasure of home, to the little joys and endearments of a family, to the affection of relations, to the fidelity of domestics.

Next to being well with his own conscience, the friendship and attachment of a man's family and dependents seem to be one of the most comfortable circumstances of his lot.

Extracts from a Memoir of RICHARD REYNOLDS, *by his grand-daughter.*

Under feelings of deep reverence and affection, I undertake the task, which has been allotted to me, of giving some account of the life of my grandfather, Richard Reynolds.

It is a solemn thing, to attempt to portray the character of another,—to trace the footsteps of one who has passed away from the earth,—to collect the scattered signs and records of his mind's existence,—knowing, the while, that there is, in every human being, an inner life, which cannot be penetrated. And this is peculiarly to be felt, in the present instance, of one whose whole conduct was governed by the utmost simplicity of truth, and a sensitive shrinking from the observation of others.

There was nothing in my grandfather's station in life, in his attainments in any branch of science or literature, or in any circumstances connected with him or his family, to render him a man of public mark or interest. It was solely through his self-denying benevolence and extended beneficence that he became so widely known in his life-time, and that he comes before us now, after the lapse of so many years since he was removed from this earthly scene. So greatly was he esteemed in his native place, that shortly after his death a meeting was held in Bristol to consider the most appropriate mode of recording his worth and perpetuating his name; and a charitable society was formed and entitled "The Reynolds Commemoration Society." And shall he who was so beloved and respected by his fellow-citizens, as to win from them this testimony to his virtues and beneficence, be suffered to remain unremembered, and almost unknown, in the habitations of his descendants?—shall his labors of love, and his self-denying life, exist only in the recollection of the few, who must soon follow him to the grave?

He departed this life, leaving behind him children, and grandchildren, and great grandchildren,—and now his son,—alone in his generation,—is the beloved grandfather, whose sons and daughters, fast approaching the evening of *their day*, look as he did on their children's children playing around their hearths,—and they would not that these should, one day, ask, and ask in vain,—Who was the Reynolds, whose name has thus been perpetuated?

Richard Reynolds, born in Bristol, according to a memorandum in his own handwriting, on the 1st of November, O. S., in the year 1735, was the only son of Richard and Jane Reynolds, members of the Society of Friends. The family probably joined this sect at the commencement, as the marriage-certificate of Michael, the father of the above-mentioned Richard Reynolds, surnamed the "Honest," is dated in the year 1704, and is signed by *his* father Michael as a witness,

who may therefore be supposed to have been one of the early converts to the preaching of George Fox, in the middle of the seventeenth century. This certificate is in the usual form (essentially) of these documents, as required at the present time, in the Quaker mode of conducting the ceremony of marriage in their public assemblies; and as so few of my grandfather's descendants now remain in the Society, an extract from it is here given. The name, parentage, occupation or station in life of the parties being set forth, also the fact of their having given due notice of their intention of marriage, and of their having been declared clear of all other similar engagements, and as having the consent of their parents, it thus proceeds :— "Now these are to certify all whom it may concerne, &c., this ffoure and twentieth day of the twelvth month, called Ffebruary, in they yeare, according to the English account, one thousand seven hundred and foure. They the said Michaell Reynolds and Susanna Bromley appeared in a publick assembly of the said people and others mett together for that end in their publick meeting place att Stratford, aforesaid, He the said Michael Reynolds taking the said Susanna Bromley by the hand did solemnly and expressly declare that he did take her (the said S. B.) to be his wife—and then and there, in the said assembly, the said Susanna Bromley in like manner holding him (the said M. R.) by the hand, did solemnly and expressly declare that she did take him, the said M. R., to be her husband—and each of them did solemnly promise to be loving and faithful to each other in the relation of husband and wife, until it should please the Lord to separate them by death—and the said Michaell Reynolds and Susanna Bromley as a further confirmation thereof, did then and there to these presents set their hands, &c., &c." To this certificate there are about twenty signatures, three of which are expressed by a *mark*.

Young Richard Reynolds was sent to school, at the early age of five years, to a Friend, named Thomas Bennet, of Pickwick, in Wiltshire. The little boy, who was leaving his home for the first time, to go to school, at a considerable distance, was set forth on his journey in a primitive style, under the care of a carrier, on horseback; a circumstance to which he often pleasantly referred in later years, as contrasting with the early habits of ease and indulgence which he saw encouraged in many of the families around him. Another incident, which he used to relate, was no less illustrative of the simple manners of that period, when one or two pence a week was the whole of his allowance of pocket-money, although his father was in a lucrative business as an iron merchant. On his first return to school, after the holidays, one of his companions ran up to him, as he entered the play-ground, saying, "Dick, thou owes me a penny." Dick immediately paid the penny, which was the only one that he possessed,—and he keenly felt his poverty, but he also felt the satisfaction of having discharged the debt. In after life, the principle of owing no man anything, he ever most scrupulously maintained; and when, in managing the concerns of others, he had to endure a temporary infringement of this habit of punctuality, it occasioned him a degree of distress, that would be thought by some almost a refinement upon honesty.

The defective education existing, probably in most schools of the same class, at that period, may be inferred by a proceeding of the boys at Thomas Bennet's, which, it is to be hoped, would not occur at the present day. Understanding that a school in the neighborhood consisted of children whose parents were members of the established Church,—and, in the ignorance of their prejudiced minds, conceiving that a diversity of religious profession was a just ground of hostility, they resolved to go in a body, and valiantly fight the "Church boys." Sallying forth accordingly, for this especially unquakerly purpose, they encountered the other party, who, unacquainted with their design, met them with so much civility, and in so courteous a manner, that their hearts instantly relented, and they returned home secretly convicted, and ashamed of their unworthy project.

Whilst at this school, Richard Reynolds was guilty of the only deliberate falsehood, which, as he used to say, he believed he had ever uttered in the course of his life. He had been accused of some fault, of which he was, in reality, innocent; but appearances were so much against him, that the master, feeling no doubt on the subject, urged the boy to confess, promising forgiveness to induce him to do so, and threatening him with a flogging if he continued obstinate. He persisted, however, in maintaining his innocence, until he was ordered by the master to go into the adjoining room, in which was the girls' school, and there to ask for the instrument of this degrading punishment. The corporal pain, and even the disgrace, he would have borne; but he had not strength of mind to endure this great humiliation,—and he pleaded guilty.

For years this sin weighed heavily upon his mind, and he was not satisfied until he had convinced the master of his unintentional injustice, and of the injurious consequences of his severity. There can be no doubt, however, that Thomas Bennet took a sincere and permanent interest in the future welfare of his pupils, and that he gained and preserved their esteem and affection.

Richard Reynolds was removed from Thomas Bennet's school at the age of fourteen, just as a growing taste for classical study had taught him to value the time and opportunity for making further progress, especially in the Latin language. History had also become a favorite pursuit; and it was, I believe, about this time, that his imagination was so much excited, by the braver

and heroism of the soldier's character, and the glory of skilful and successful warfare, that he had felt a strong desire himself to embrace a military life.

Of his conduct, or of anything which might mark the progress of his character, during the next six years, we unfortunately know little or nothing, beyond what may be inferred from one of his letters, written when he was twenty-three years of age, (and a copy of which is here given,) to John Maccappen, a young man for whom he had formed a sincere and ardent attachment,—in which mutual pleasure in each other's society, and a strong sympathy in each other's tastes and pursuits, was combined reverence for religion, and an earnest desire to be guided by its principles.

To John Maccappen.

Ketley, March 13th, 1758.

My dearest Friend,—I have often thought one reason why many letters we receive from our friends are read with indifference, compared with others received from the same persons, is our not being in the same disposition or frame of mind with the writer. That this letter may not want that advantage, I will tell thee, I have been reflecting on the many occurrences we have been jointly concerned in since the time we first became acquainted. We were both young, apprentices to the same trade and in the same street. A similitude of circumstances and inclinations was the foundation of our intimacy, productive of very salutary effects to me. I remember with pleasure, one of our first evening walks together in the rope-walk, that our conversation was serious, and concluded with joint resolutions, that, let others do as they would, we determined to be religious. Happy would it have been for us, could we have as easily practised as resolved! but alas! I too soon gave back, too soon returned to my former follies, and added new. I fear I was the means of engaging thee in the practice of many things thou wast conscious were not right and wouldst not have done, had not my example strengthened the temptation and increased that disposition we all naturally have to what is wrong; but yet, we have great reason to be thankful to that gracious Preserver of men, that we were not suffered to be guilty of any gross sins. Oh! my friend, my dearest friend, may we be grateful, may our future conversation be influenced thereby, and may we for the time to come, be as helpmeets and incentives to each other in the way that is right! I protest, I can never reflect on the many hours we have spent together, but I am seized with a sort of tender melancholy, an agreeable pensiveness. How frequent were our excursions to Clifton and over the Downs! how often to the river side, and the Hot-well rocks! but above all, the square was our most common resort. There, how often we talked down the summer's sun!

Those days are gone, irrevocably gone, and we are separated by too great a distance ever to hope for the like again. But let me conjure thee to come and see me, if it be but for a short time. The spring is coming on, and I expect thou wilt be too busy when that is far advanced to come then.

Thy affectionate friend,

Richard Reynolds.

(To be continued.)

Prepared for Friends' Intelligencer.

"Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

This scripture passage was brought to mind, when reflecting upon the removal of John Blakey, late of Fallston, Maryland, eldest son of Thomas and Lydia W. Blakey, who died after a short and severe illness on the 16th of 6th mo. last, in the 20th year of his age. We believe it was by taking heed to this injunction, that our young friend was able to lay down his life in peace.

His mother's testimony concerning him is, that while full of life and energy, he adhered closely to the principle of life within—no one could persuade him to depart from its teachings. No wickedness or cruelty dwelt within him, and instead of contending when things went as he thought wrong, he would turn away and give vent to his feelings in tears. He was unwilling to absent himself from meetings appointed for divine worship, and even the morning he was taken sick, could not be prevailed on to stay at home, remarking the meeting would be small. He assembled with his friends, but went immediately to bed on his return, and in one short week rendered up his life to Him who gave it, desiring his mother not to grieve, saying, it was all right he should be thus taken. He was a youth of fine principles, and was strengthened to bear testimony against speaking of the failings of others, by not only refraining therefrom himself, but checking the disposition when apparent in others, saying he doubted not he had faults of his own, which might be equally reprovable.

It is not with a desire to *eulogize* that these points, remarkable in one so young, are brought into view, but rather with the hope that his example may stimulate those who are left a little longer upon this transitory scene, to seek wisdom and with all their gettings, get understanding. "Then shalt thou walk in thy way safely, and thy foot shall not stumble; when thou liest down, thou shalt not be afraid—yea thou shalt lie down and thy sleep shall be sweet."

Nature's real wants are few; but the cravings of fancy are infinite.

From W. Armistead's Select Miscellanies.

OBSERVATIONS ON THE DISUSE OF MUSIC IN RELIGIOUS WORSHIP.

"I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."—(1 Cor. xiv. 15.)

To those who believe that they can neither preach, pray, nor sing, in an acceptable manner, without the immediate influence of the Holy Spirit, the use of artificial music, vocal or instrumental, even the simplest that can be devised, must be irrelevant. It is accordingly declined by the Society of Friends, in the exercise of their devotions, lest it should supersede those qualifications for which they are engaged reverently to wait in the silence of all flesh, that they may be enabled either to preach, pray, or sing, with the spirit and with the understanding also; or if not especially gifted or required to perform either of these duties in an audible manner, that they may be employed in solemn attendance on the immediate teaching and ministrations of the good word of life, in themselves, or as it may be administered through prepared and appointed instruments, in whose solemn exercises they may thus become capable of uniting in spirit to their own edification.

Friends are a people brought forth under the cross in a remarkable degree; many requisitions of duty of which they are made sensible, have involved a measure of suffering and sacrifice that appears, to the eyes of human reason, greatly to exceed the proportionable magnitude of the subjects to which such apprehended duty is attached. The declining to take off a hat as an act of complaisance to a fellow creature, or to any assemblage of fellow creatures, because it is a token of homage due only to the Creator; the addressing of persons by their proper names only, when no especial relation, natural or civil, admits of a further distinction, because more consistent with Gospel simplicity than the epithets of modern times; the use of a single pronoun to an individual because the adoption of the plural was originally derived from the corrupt source of pride or adulation; the substitution of numerical distinctions for the heathen names of days and months, because the use of the latter is not strictly consonant with the renunciation of all idolatrous practices; and lastly, the abstaining from the exercise of a most attractive art (that of music), even as a serious recreation, or engagement, because of its obviously ensnaring tendency, are all peculiarities in which they cannot expect the concurrence of other Christian professors, who have not been made equally sensible of a religious obligation to the observance of them. It is enough for those who have been made so, to submit without hesitation, whether they may or may not be able fully to apprehend all the purposes of unerring Wisdom, in dictating such observances to a people who have been raised up in these latter days to bear a distinguished testimony to the immediate government of Christ in his purely spiritual appearance.

It is observable that no mention is made in the New Testament of instrumental music, except in the Apocalypse, where harps are described as are also golden vials full of odors, the one as significant of the praises, the other of the prayers of the saints; and certainly not proposed as models for our imitation. That vocal music was practised by the primitive disciples and their blessed Master, is no proof that it remains to be an instituted part of religious worship, except under such qualifications as undoubtedly accompanied the performance of it, when thus aided by the presence and the example of him who alone fulfilled all righteousness, both of the Jewish and the Christian dispensation. As a part of the Jewish ritual was probably performed the singing of a hymn after the Paschal supper; which from that time forward became commemorative, as it was before typical, of him who is the Lamb slain from the foundation of the world, though according to the apprehensions of Friends, not designed to be a perpetual memorial to those who are acquainted with his second coming in spirit, as the everlasting Head of his own Church.

Under the Jewish dispensation, indeed, music, both vocal and instrumental, was especially recognized; and while sanctioned by Divine authority, was confessedly a most impressive sign of devotional affections; but, like all external signs, it is capable of being separated from the substance which it was intended to indicate, and, in common with some others, of the most legitimate character, it has been much exhibited in this state of separation during many ages of the professing Christian church. If then, a company of sincere believers have apprehended themselves called upon to bear testimony in doctrine and practice to the essential enjoyment of the substance, as separable from the shadow or sign, when the latter is not renewedly dictated by a degree of spiritual influence; may they be faithful to their trust, leaving others at equal liberty to seek the substance, through the medium of the sign, who believe they are best maintained in such conjunction, unless experience shall conduct them to the knowledge of a more excellent way.

DRESS.

Now, I am aware these things, respecting dress, &c., are, in the eyes of mens' wisdom despised, and thought of no consequence; indeed, of themselves, I am persuaded they are of no consequence, or if done from a wrong motive, may be rather injurious than otherwise; yet, when the Lord commands, it becomes his creatures to obey, and not to reason about it, whether of consequence or not.

When I felt a desire to reason about it, the

xample of Naaman the Syrian was brought to ny remembrance. When the prophet ordered iim to wash seven times in Jordan, his pride ind wisdom were offended; he wanted some great thing done, somewhat pompous, and agreeable to the ideas of his worldly mind; and had not his servants been wiser than their master, he might have continued in his disease; but the event proved, how despicable soever the means appeared, it fully answered all he could wish; therefore it is good for any one who feels occasionally the judgment of the Lord, against anything, however trifling it may appear, not to consult with flesh and blood, not to reason about it, but give up in simplicity of mind; and then I am persuaded it will be found of more consequence than was apprehended; for if we are not faithful in the little, how can we expect the greater will be committed to us?"—*J. Spalding.*

TRUST IN PROVIDENCE.

Oliver Heywood, a pious man who lived in the seventeenth century, suffered at various times for his religious opinions, and was often reduced to great difficulties through want of the necessaries of life. His biographer relates the following anecdote which he declares to be perfectly authentic. At one time his stock of money was quite exhausted, the family provision entirely consumed, and his servant Martha, who had lived in the family for many years, had furnished for their support all the savings she had previously laid by. Oliver still trusted that God, whom he had desired to serve, would yet provide for the extreme need of himself and family. His children became impatient for food, and as yet there seemed no prospect of a supply. After considering the matter, Oliver called his servant to him, and desired her to take a basket, go to Halifax, and call upon a shopkeeper with whom he was acquainted in Northgate, and ask for the loan of five shillings. If the shopkeeper should be kind enough to lend the money, he desired her to buy some cheese, some bread, and such other little things as were needed in the family. He concluded with desiring her to be as expeditious as she could be, as the children were fretful for want of something to eat. He desired the Lord would give her good speed. Martha went as directed, but when she came near the house where she was to beg the loan of five shillings, through timidity and bashfulness her heart failed her. She passed by the door again and again, but could not gather courage enough to go in and tell her errand. At length the storekeeper, who was standing at his shop door, noticed her, and called her to him. He inquired if she was not Oliver Heywood's servant. With an anxious heart she replied in the affirmative. On this he expressed his gladness, saying, "Some friends at M—— have remitted to me five guineas for your master, and I was just thinking how I could contrive to send it." Martha burst into tears, and for some time could not utter a syllable. The necessities of the family, the trust of her master in Providence, the seasonableness of the supply, all pressing upon her mind at once, quite overpowered her. At length she told the storekeeper upon what errand she had come to Halifax, and how her courage had failed at the thought of asking him to lend her poor master money. The tradesman was affected at the narration, and bade Martha freely come to him, if the like necessity should at any future time press on them. She purchased the necessary provisions, and then hastened home, to lighten the hearts of the almost famishing household.—*Buck's Anecdotes.*

For Friends' Intelligencer.

"From whence come wars and fightings? Come they not hence even of your lusts, that war in your members?" James iv. 1. Through these inquiries left upon record in the scriptures of truth, we may presume that the apostle James considered the unsubjected passions of man to be the fruitful source of evil. The same apostle tells us, "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

According to the views thus held up, we can readily decide *which influence* would most contribute to our happiness and enable us also to contribute to the happiness of those around us. We can readily perceive that if we are under the government of fleshly lusts, strife is engendered, which brings trouble—but if these fleshly lusts are subject to the wisdom that is from above, peace is our portion.

Is not the inquiry then one of great interest, *how are we to know our creaturely desires made subject to the heavenly government?* We know "It is not in man that walketh to direct his own steps," but we also know the blessed language of gospel invitation is, "If any man lack wisdom, let him ask it of God, who giveth liberally and upbraideth none," yea, the guidance of the Divine spirit is not withheld from those who seek it, and it will ever prove sufficient to lead those who are governed by it out from under the bondage of sin, and establish them in all purity and love.

Come, then, ye who are weary of the thraldom of this world's spirit, and seek *another ruler.* Come, yield yourselves as subjects of the sweet influences of heavenly love, under whose government the spirit of strife hath no place, and receive in lieu thereof "the wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

J. J.

10*th mo.*, 1855.

TRUE SCIENCE consists of the principles which enter into the superstructure of universal nature, and can only mislead when its *application* is erroneous.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 13, 1855.

The remarks of our friend G. D. are given in a kind spirit, and contain so much that may be profitable, that although they were not intended for publication, we take the liberty of inserting them.

We unite in the sentiment, "that our usefulness, either as individuals or as a body, depends entirely on our devotedness to God;" yet it is not for us to judge whether our brother is "refusing to yield obedience to the grace of God, and is pursuing his own course," so long as the fruits he brings forth do not give evidence of being from the corrupt tree. With regard to the essay in question, it was admitted as the production of an honest man, who believed he had something to suggest that would benefit his fellow creatures, and who had a right to be heard.

Lulyard, 9th mo. 17th, 1855.

* * * I feel as interested as ever in the publication and spread of your paper. I think it has been conducted wisely and discreetly, yet there is once in a while an article that does not correspond with my feelings. That long essay written by an Englishman, pointing out the means necessary to abolish slavery, was, in my judgment a superficial, powerless argument.

And then the invitation given to Friends to enter into an association for the purpose of carrying out the proposed plan, I think was entirely wrong. I have long been satisfied in my mind that our usefulness, either as individuals or as an organized body of professed Christians, especially as respects the great evil of slavery, depends wholly upon our devotedness to God.

The great work necessary to abolish slavery is to change the governing principle in the soul of man. Just as long as man refuses to yield obedience to the grace of God, and pursues his own course, just so long he is in the slave power, and notwithstanding he may talk much about the evils of slavery, and use great exertions for its abrogation, he is still in the very power out of which slavery springs as a legitimate consequence. And all his labor and all his efforts will amount to no more than to endeavor to cast out devils, by Beelzebub the prince of devils. The truth is, we do not live in a world of chance, but in a world governed by fixed and immutable laws. And we may just as well undertake to dethrone Omnipotence as to bring about results contrar to those laws. Therefore, dear friend, the desir of my mind is that we may all of us endeavo to draw near unto God; live in strict obedienc to what he requires of us; watch and pray con tinually; take up the cross daily, and then, i this waiting, humble, obedient state, we shall no only be qualified at times to lend a hand of hel to a friend or neighbor, but our own souls wil be filled with joy unspeakable and full of glory

G. D.

Errata in No. 28 *of the Intelligencer..*—Near the bottom of the first column on page 436, in the Memoir of Willet H. Hunt, for "6th month" read *5th month;* and about the middle of the first column on page 437, for "to whom" read *when.*

THE RULE OF LOVE AND THE RULE OF FEAR.

PARENTS AND CHILDREN.

"To mould the Soul and form the moral Man."

It is extremely difficult to point out the best manner of training up the young. The kindest of parents, the wisest of guardians are sometimes sadly perplexed. The old adage "Spare the rod, and spoil the child," is voted as obsolete by most persons of the present day and generation. The rule of love is regarded as far more potent in a general sense than the rule of fear. This is on the principle that persuasion is better than harshness, reasoning better than blows. And yet we are told by some of the most experienced teachers, men who are not only clear of head, but benevolent in heart, that there are exceptions, and that in some cases the most rigid, the most rigorous policy, is necessary. This is perhaps, true. There are few rules to which there are not exceptions. There are few systems that must not be varied at times, and although in the great majority of cases, a gentle reproof, a kindly rebuke, a persuasive appeal, will have far more effect than severe censure or physical punishment—there may be, and there doubtless are instances where the latter course is necessary. The modern philosophy, generally speaking, is that of kindness and gentleness. We should win the respect of our children, secure their confidence and deserve their love, and thus obtain an influence and a power over them that are almost invincible. But how shall this best be accomplished? How, if defective ourselves, either in temper or in mind, shall we so impress character, manners, and morals upon the plastic nature of our offspring, as to render them obedient, affectionate, dutiful and faithful to all their obligations? How, if we be peevish and fretful, if we give way to the bursts of passion and the madness of prejudice, can we look for truth, sincerity, and affability in the creatures of our example? How, if we meet them with reproaches, rebukes

nd domestic despotism, can we inspire frankness, ncerity, confidence and love? These questions over the whole ground. They define the relative uties between parent and child. The young are aturally imitative, and therefore, to them, exnple is every thing. Let us not be misunderood. Let it not be supposed for a moment, iat we advocate the doctrine that children are aturally perfect, and that they require no watchilness, no vigilance, no restraint. It is exactly herwise. They must be taught first by exnple, and then controlled and restrained by the eans best suited to their particular dispositions. n the great majority of cases, as already oberved, by the gentleness of persuasion, the inuence of love, and the power of reason. But hen these will not avail, and are wholly disrearded, some more vigorous policy will be found bsolutely necessary. It seems to us that the reat error and its bitter fruits are to be found n the two extremes—over indulgence in the one ise, and excessive harshness in the other. In ne first, the child is permitted to grow up, reckss, vicious and disobedient, because of the want f proper restraints; and in the last he is rendered hypocritical, revengeful and malignant, in onsequence of the domestic despotism of home. n the one case he is petted and spoiled, his errors re described as virtues, his insolence as smartess, his pertness as readiness and wit, and thus e is absolutely taught to be insulting, disobedint and insolent. In the other, he is indirectly ncouraged to become distrustful, watchful, deeitful, and all through the rule of fear, and to scape severe penalties for trivial errors at home. he proper policy lies between these two exremes. Children should be regarded as childen, and treated as such. It is unfair and unatural to expect in them, the care, the gravity, ne decorum and the knowledge that can only e acquired by age, experience and proper trainig; and while allowance is made for youth and s indiscretions, while the errors and infirmities re pointed out and corrected, the other folly hould be carefully avoided of commending when rebuke is necessary, and applauding when a od of dissent or a word of reproof would be far ore appropriate. And yet, after all, it is much asier to inculcate a doctrine in this connexion han to practice it. We have known instances n which the kindest of parents, the most watchl, the most generous, and yet the most observng, have been sadly unfortunate with their ildren. They have resorted to every means, nd in vain. They have adopted first one policy nd then another, and only to be still further erplexed. At this moment, how many families n Philadelphia are pained to the very heart, by ne reckless and profligate conduct of one of their embers, one too, perhaps, who may possess any generous qualities, who may have had wished upon him every tenderness, expense and care, and who yet, from evil associates, vicious habits, or an ungovernable temper, may be the constant source of anxiety and anguish! Still, even with such, kindness is perhaps the best policy, for sooner or later, unless the heart be hard as adamant, and the principles base beyond redemption, it must eventually exercise its magic influence. This kindness should not, however, be indiscriminate, improvident and unassociated with gentle rebukes, mild appeals, and salutary restraints. It should be remembered that none are hopeless, and that there are times, seasons and circumstances, when conviction flashes upon the mind, and with it, a determination to amend, reform and pursue the better and brighter way. Such a time, such a season, should be constantly sought for. There are prodigals in all ages and countries, and the touching parable of Holy Writ should never be lost sight of, nor its sublime yet gentle lesson of mercy and forgiveness ever be disregarded.—*Pa. Inquirer.*

BEAUTIFUL EFFECT OF PAIN.

One of the most beautiful effects of pain is its tendency to develop kind feelings between man and man; to excite a friendly sympathy on the part of others toward the person immediately afflicted. No sooner is a person attacked with illness, than a corresponding degree of interest is excited in his behalf. Expressions of solicitude for his welfare are put forward, offers of assistance are made, old friendships are revived, new ones developed; all this, it is to be remembered, is essentially connected with the sufferings of sickness. Were it not for this, there would be no occasion for this sympathy, and there would be no manifestation of it. Every man would be left to battle with the attacks of illness as he could; and no kind voice would be raised to cheer him in his hours of solitary gloom; no tender hands put forth in offices of kindness; no midnight watchers volunteer to attend his bedside. In contemplating the uses of pain that a gracious God has attached to our constitution as a necessary part of our existence, is there any one that calls for louder admiration than this, which unites the whole family of Adam in one universal brotherhood; which gives exercise to the noblest charities of our nature, and which is the means of securing to us, at the very moment when we most see their value, the tenderest assistance of the best and kindest feelings of our nature?

To Preserve Gum Arabic Solutions.—A few drops of alcohol, or any essential oil, will preserve a quart of the mucilage of "gum arabic" or "gum tragacanth" from spoiling. A small quantity of dissolved alum will preserve flour paste. B. A. C.

GIFT FROM AN ABBESS TO HER NUNS.

[Concluded from page 440.]

Zeal for the Honor of God.—Perfect Religious.

The true happiness of the perfect religious consists in the honor of God. Her most pungent sorrow arises from the experience how little his divine plenitude of perfections and holiness affects his sinful and insensible creature, man.

As she loves God above all, so his interests are, in her estimation, above all other interests.

The humiliations, injuries, or contumely, therefore, which she herself receives, inflict upon her no permanent sorrow. All the good she is favored to dispense, she rejoices should be attributed not to her own natural disposition, or talents, but as the work and gift of his grace only; and that her fellow creatures should recognize it simply as a fresh proof of the great power and mercy of God. She bears continually in her heart the words of John the Baptist. "He must increase, but I must decrease."

As mankind mostly live in awful forgetfulness of God, and all his mercies are commonly repaid with insensibility and ingratitude; so the sins of the children of men pierce her heart with deep and genuine sorrow. She may truly say with David, "my zeal hath consumed me, because mine enemies have forgotten thy works." Psalm cxix. 139. She afflicts her soul then, and refuses to be comforted. She mourns not only over the sins of the church, but over her own sins, and over the instability and frequent infidelities of her own heart, which should attach itself by a permanent adhesion to God its centre.

She knows she is called by his grace to fulfil the words of the prophet, "Seek the Lord and his strength, seek his face evermore." Psalm cv. 6. Comparing herself with this holy standard, she is deeply humbled at her own falling short; weighed in the pure and holy balance of the sanctuary, she feels herself to be utterly wanting, and she therefore prostrates herself in deep and unfeigned self-abasement and self-abhorrence, in the dust of humiliation at his feet. But because the same God who imparts to her the sense of her own nothingness and vileness, also vouchsafes to manifest his redeming love to her soul, and the sufferings by which he hath blotted out her sins, and pardoned her iniquities; so though she remains deeply contrite, she is yet not utterly confounded. Nay she esteems this very humiliation a blessing, since God only imparts the grace of living faith to those who have applied with fidelity, that of genuine repentance.

Imperfect Religious.

The imperfect religious has very little zeal or even concern for the honor of God.

She imagines herself, however, to be zealous, because she often pursues religious occupations with great seeming fervor; and if she be a person of talent, both her imagination and understanding are often well stored with noble and affecting sentiments, and with just and frequently with brilliant thoughts on religious subjects.

In reality, however, this religious seeks her own honor, and not that of God. In proof of which, when others fall short, or remain in a state of lukewarmness, she rather feels a secret pleasure in comparing her own state with theirs, although their deadness constituted a title, or at least corroborated her own title to acceptance instead of feeling really grieved to the very soul at seeing the holy and ever blessed God thus ignominiously dishonored by his wretched creatures.

She would indeed feel the greatest self-abhorrence, did she even suspect herself to be in a state of insensibility towards God. Hence she assumes an appearance of zeal and fervor, which not only deceives others, but deludes herself. For she is continually busied about good things; yet all her occupations, however useful they may be to others, profit her own soul nothing, because they are not grounded upon the heart-abasing sense that she can of her own self do nothing, and that in truth it belongs to God only either to pardon sin through his precious blood, or to purify the heart through the operations of his holy Spirit.

All her multitude of devotional practices weaken instead of strengthening her, because they are furnished from the scanty pittance of her own fund, instead of being supported by a continual drawing from the inexhaustible treasury of God.

Little does it avail to read, to think, or to talk much of religious things, whilst destitute of that grace by which they are alone applied. In vain does she strive, by heaping up an accumulated multitude of ideas, reflections, and imaginations, to erect, like the children of Babel, a tower by which she may ascend to heaven, whilst she forgets with Elijah to wait until the fire from heaven itself shall descend to kindle the sacrifice.

The imperfect nun would be much surprised, were she told that she only renders to God a mere exterior worship. Yet nothing is more true. For it is with the heart man believeth unto righteousness. Now the heart and the understanding are essentially different. That which enlightens the one, by no means necessarily vivifies the other. Reason is the lamp of the one, grace the manna of the other. The unfortunate religious who substitutes the former for the latter, commits the same mistakes as a patient who, prostrate on her sick bed, and opening her curtains to the noon day sun, should expect that the light to see her way should also impart the strength to walk in it.

The imperfect religious, proceeding upon the radical error of looking to herself, and not to God, substitutes theological information for religious

ace, doctrinal conversation for childlike obedi-
ce, and harsh censures of the erring, for that
ep spiritual experience of her own heart, which,
th the sin of others, discovers the force of the
mptation, and an ungodly self-complacence in
r own superiority for that deep grief at their
ults, which should lead her continually to bear
em on her heart before God, and to pour out
r soul in prayer for their immortal souls.

Indeed the harshness of her censures bears an
act proportion to the slenderness of her faith.
e does not enjoy a deep and realizing sense of
e holiness and love of God, her heart is not
uly affected by the state of alienation and for-
tfulness of man. She is not penetrated by an
rful sense either of the value of the soul or of
ernity, therefore she does not from her very
art pity and yearn over those who are hasten-
g to destruction. Nor does she experimentally
ow the deep disease of the human soul: she
akes therefore no allowance for its weakness.

She falls into the same error respecting her-
lf, and she measures the decency of her own
lk against the license of that of worldly per-
ns, forgetting that the utmost wanderings of
e unawakened, she ought to view as small in
mparison to the least deviation of a disciple, or
e most secret sin against light and love in one
o has a sense of the mercy of God in Christ,
d who is under the teaching of his holy Spirit.
e carelessness of a supine and reckless world
as nothing compared to the deep ingratitude
allowed deviation in the children of God.

If, however, by any chance she is unavoidably
rced into a reluctant comparison of her own
urse with that of the perfect religious, she pru-
ntly stops at the comparison of their external
lk, and shutting her eyes to the wide differ-
ce of the internal principle, she remains wholly
sensible of her state; considering her defi-
ency under each article as trivial, and but so
tle falling short, as to be scarcely worth obser-
tion. She sees that her defalcation outwardly
not notorious; she flatters herself that though
t as strict as some, her deficiencies neither out-
rdly exclude her from the society of the reli-
ous, nor do they inwardly lead her into im-
ediate profanity, nor do they arise from any
anifestly malignant, profligate, or blasphemous
ssion. Hence she considers herself safe, never
collecting that the slight defect in her outward
tions is yet a certain symptom of the deep de-
nsion of the heart within; and that it is by
e state and condition of the heart that God
ll judge the sons and daughters of men. In
iritual as in temporal sicknesses, the torpor of
e palsy is no less dangerous than the raving of
e fever which distorts the whole frame; the
most imperceptible spot of the plague token, is
less fatal than the wide and gaping wound
nd the Lord our God has solemnly declared
at he will as assuredly spue out of his mouth
the tepid Laodicean, who is neither hot nor cold,
as he will cast into the fiery lake the liar, the
unbelieving, and the idolater.

NUTMEG PLANTATIONS AT SINGAPORE.

A Singapore correspondent of the Rochester Union gives the following account of the nutmeg plantations. He says: The nutmeg plantation I visited belongs to a Chinaman by the name of Wampoa, and is situated some four miles from the city. It is the most beautiful and thoroughly tropical place I have ever seen. The place is surrounded by hedge rows of bamboo, neatly cut, and within are large fields in which are planted cocoanut, beetlenut, mangosteen and nutmeg. The latter field embraces nearly fifty acres; and, like the others, the trees are in regular rows, crossing each other at right angles, and about thirty feet apart. Some are of very large size, and not less than thirty feet in height. Like coffee, the trees require great attention, and through manuring and irrigation and the ground must be kept free from grass and weeds. They are removed from the nursery the second year, and for two years after must be kept covered from the burning sun by mats, which are spread over them by means of four supports set in the ground. The roots are also mulched with coarse litter. They commence bearing four to five years from the planting; but the tree does not produce its full crop until it is eighteen years old. The produce of a tree is then worth five or six dollars a year. One nutmeg per day from each tree is regarded as a profitable yield. Upon the tree before the husk opens, the fruit does not look unlike the hickory nut before the shell drops. They are fit to pick when the outer shell opens, so as to disclose the mace which covers the inner shell that encloses the fruit; these trees are examined every morning throughout the year, to see if any of the fruit is fit to pick. When it is ready to gather, the mace is a most brilliant crimson, and exceedingly pretty. After it is plucked, the outer shell is thrown away, then the mace is carefully taken off, flattened with the hand, and spread on wooden trays to dry. It is occasionally turned over, and the rain kept from it until thoroughly dry, when it is put in bags for market. The nut is also placed on wooden or metal pans, and kept in the sun until the nut within will rattle about in the shell, when the shell is broken off and the nut is ready to be packed and sent to market. If the shell which covers the nutmeg is broken before the fruit is dry, it is ruined; and great care is exercised, therefore, in this process of drying. Besides the nutmeg, my Chinese entertainer derives quite a revenue from his cocoanut, beetlenut and mangosteen orchard.

The mangosteen is held in the highest repute of any fruit in the tropics, and is grown in

greater perfection at Singapore and Penang than elsewhere. I must confess to what in the opinion of my fellow traveller was regarded as wanting in a just appreciation of its qualities, when I declared it quite inferior to the better variety of our peaches—or, indeed, to the Tekel or white Doyenne peach.

A STRANGE SECRET OF NATURE.

The American Medical Gazette has the following curious account of the petrifaction of human bodies:

In the old Cathedral Church of Bremen is a vault, the atmosphere of which possesses the peculiar property of preserving from decay all bodies that may be placed therein. Visitors are shown eight human bodies, besides a number of cats, dogs, monkeys, birds, etc., all of which, by mere exposure to this atmosphere, have become dried and free from all offensive effluvia, resembling, in appearance, coarse parchment.

The body nearest the door is that of an English major, said to have lain there one hundred and eighteen years. The second, that of a German student, who lost his life in a duel. The hard dry flesh still shows the sombre wounds on his throat and arms. His body has been there one hundred and seventy years. The third, that of a Swedish countess, whose body has remained free from the lot of common mortals for one hundred and forty years. The fourth, that of a Swedish General, who was killed in the "Thirty Years' War," and whose throat still exhibits the mark of the wound of which he died. The fifth is that of his aid-de-camp, who lost his life at the same time by a cannon ball striking him in the side. The destruction of the parts is plainly visible. The sixth body is that of a workman who fell from the steeple of the church when near its completion—four hundred years ago—and broke his neck. Owing to this accident, the peculiar properties of the vault became known; for the body of the deceased workman was laid in this vault, for a few days, and having evinced no signs of decomposition, the singularity of the fact induced the authorities to permit it to remain, and here it has remained during all that time. The seventh is the body of an English lady who died a hundred and thirty years since of a cancer in the lower jaw; the ravages of the disease are still perceptible in the ulcerated flesh. The eighth is the body of a working man who has lain here for sixty years.

In a marble sarcophagus, standing in the middle of the vault, are said to repose the mortal remains of the Swedish Chancellor, Van Englebrechten; but they are not permitted to be exposed to public view on account of some still surviving relatives of the family.

Each of these bodies retains to a great degre the appearance peculiar to itself in life. Thu the Swedish General was a short round-face man, inclined to corpulency; his aid-de-camp was a slender, well-proportioned man, in the prime of life. As in general appearance, so als in facial expression, do these bodies differ; th parchment-like skin, though drawn tightly ove the bones, still shows something of the manne in which the muscles beneath them once worked The only reasonable solution of the peculiarit of this result (for no other part of the churc possesses it) that I have heard is, that here al the plumber's work of the building was executed and the melting and otherwise preparing the material for the roof. We can only suppose then, that the entire chamber became so sur charged with lead, that it has continued eve since to give forth vapors, which, forming a antiseptic chemical compound of lead, have ope rated upon the cadavara exposed to its influence

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REMARKABLE OAK TREE AT BRIGHTON.

The Commissioners appointed by the Legisla ture in 1837, under the administration of Gov Everett, to make a zoological and botanical surve of Massachusetts, found the largest and olde white oak tree of their survey at Brighton. Th survey was completed in nine years; the resul published in a thick octavo volume, drawn u with great care and fidelity by George B. Emer son, Esq., the Chairman, and a copy of the sam was sent to every town in the Commonwealt for preservation. As the great tree referred t has just been cut down, having decayed beyon the hope of recovery, we give here the descrip tion of its enormous size and great age, from th pen of Mr. Emerson, one of the Commissioner

The picturesque ruin of a white oak is stand ing in Brighton, where Nonantum street crosse Washington street. At the surface of the groun it measures, this 1st of October, 1845, twenty five feet and nine inches in circumference; a three feet, it is twenty-two feet four inches; a six feet, fifteen feet two inches. It tape gradually to the height of about twenty-five fee where the stump of its ancient top is visibl below which point four or five pretty larg branches are thrown out, which rise twenty o thirty feet higher. Below, the places of man former limbs are covered over by immens gnarled and bossed protuberances. The trun is hollow at the base, with a large opening o the southwest, through which boys and me may easily enter. It had probably passed i prime centuries before the first English voic was heard on the shores of Massachusetts Ba It is still clad with abundant foliage; and, respected as its venerable age deserves, it ma stand an object of admiration for centuries come.

The next largest oak tree to which the Commissioners refer, was found at Bolton, "nearly opposite Deacon Nurse's," measuring, "in 1840, nineteen feet just above the roots, and fourteen feet at three feet from the ground." Nothing is said of the age of this; but, as will be seen, its circumference at the two measurings was nearly six feet, and eight feet *less* than the Brighton oak.

Mr. Emerson observes that the great value of the white oak has caused the destruction of almost all trunks suitable for timber, so that it is rarely found of a great size. We insert his description of two or three elm trees from the Report, for the sake of comparing their size with the remarkable oak which has just been cut down:

The great elm on Boston Common was measured by Prof. Gray and myself in June of 1844. At the ground, it measures twenty-three feet six inches; at three feet, seventeen feet eleven inches; and at five feet, sixteen feet and one inch. The largest branch towards the south-east, stretches fifty-one feet.

The classical elm opposite the gate of the Botanic Garden, Cambridge, measured fourteen feet nine inches, at four feet, in 1838.

In Hingham, on the road leading to Cohasset, just below the turn from the Old Colony House, stands an elm which is said to have been transplanted in 1729. It may have been one hundred and twenty or one hundred and twenty-five years old on the 25th of July, in 1839, when I measured it in company with that excellent botanist, William Oakes, Esq., of Ipswich. It was thirteen feet in circumference at four and a half feet from the ground. At from ten to fifteen feet, eight large branches are thrown out, which sweep upwards in a broad curve, making a noble round head sixty or seventy feet high. The immense roots which, beginning at three or four feet above the surface, stand out like abutments in all directions, chiefly west and east, give an idea of permanency and vast strength. The extreme spread of the limbs is forty-five feet from the trunk, making the breadth of the head more than ninety feet. In the angle of one of the branches, where we measured it, was growing a currant bush with ripe fruit.—*Boston Trans.*

For Friends' Intelligencer.

ABSALOM.

BY EDWARD C. JONES.

From Mahanaim's gates poured out,
A stern and bannered host,
And every heart the issue scanned,
A kingdom gained or lost,
While each strong pulse was braced and free,
And kindling eyes spake victory.

By Mahanaim's gates there stood
A sorrow stricken King;
He thought of Ephraim's shady wood,
Where soon the shout should ring,
And Joab's lightning force must come,
Against his poor, dear Absalom.

The Father then forgot the King,
And as his troops filed past,
His heart in every tender string
Was quivering to the last;
Quivering as lute when storms awake,
And every chord must bend, or break.

"Oh! Joab, when the battle's din
Is thickening on the air,
Remember that with all his sin,
My erring boy is there;
He whom an infant I embraced,
Ere guilt on his pure brow was traced.

True he has exiled me from home,
When age has seamed my brow,
But, ah! the Palace and the Dome
Seem less than trifles now;
The blaze of jewelry is dim,
When my poor spirit thinks of him.

Deal gently with him, for my sake,
Though ruin he would seek,
Let not thy loyal anger break,
When all his force is weak;
And when his Banner droopeth low,
For David's sake withdraw the blow.

He has been tempted by the lure
A false ambition spread,
But once his heart was clear and pure,
Ere guilt its poison shed;
That speaking eye, and candid brow
His boyhood owned, are with me now.

Deal gently with him—he may yet
Retrieve this bitter wrong,
And while his eyes the tear-drops wet,
In virtue's ways be strong;
Forget the traitor in the child,
And to my heart be reconciled."

The bannered host have swept along,
With loyal hearts and true,
And Joab heads the valiant throng,
The battle-task to do;
Ah! David! in thy anguish wild,
Justice has marked and doomed thy child.

A FRIEND.

How may lovely things we find
In earth, and air, and sea—
The distant bells upon the wind,
The blossom on the tree;
But lovelier far than chime or flower,
A valued friend in sorrow's hour.

Sweet is the carol of a bird
When warbling on the spray,
And beautiful the moon's pale beam
That lights us on our way;
Yet lovelier friendship's look and word
Than moonlight or than warbling bird.

How prized the coral and the shell,
And valued, too, the pearl;
Who can the hidden treasures tell
O'er which the soft waves curl?
Yet dearer still a friend to me
Than all in earth, or air, or sea.

A KIND WORD.

Is it not as easy spoken,
As the word that giveth pain?
May not Friendship's chain when broken,
Be by kindness linked again?
Nay, while light and joy impressing,
Truth and rectitude record,
Fraught with every sovereign blessing,
In the kind forgiving word?

SEWAGE AND IMPROVED AGRICULTURE.

Kingsley, the author of "Alton Locke," has remarked, in a beautiful article on marine life, that Nature is the best of scavengers, and the eldest philanthropist in the cause of sanitary reform. It is, in fact, a universal rule of her economy to make even evil useful in working out the good, for the pestiferous marsh yields the most luxuriant crops, and the foul carbonic acid which men exhale is the sustenance of plants.

We have been led to this reflection by the application which has been made, in Great Britain, of the refuse of sewers to the purposes of agriculture; and the wholesome imitation of Nature which it displays. Half a century ago, the idea suggested itself to a practical farmer, at Ashburton, England, that the sewage of towns might be beneficially employed to fertilize exhausted soils. The results even exceeded his expectations. Lands, which let at two pounds an acre, have been made so valuable by this process, that twelve pounds an acre are now obtained for them. In Scotland similar experiments have led to equally surprising results. Poor, sandy soils, which once would have sold for half a crown an acre, yield, since they have been fertilized by sewage, an annual rent of from fifteen to twenty pounds an acre.

In view of these facts, a Mr. Stothert proposes to construct works at London, by which the sewer drainage of that city, instead of being wasted as now, may be made available for agricultural purposes. He estimates the annual expense of collecting, mixing and distributing the sewage of that vast metropolis at about a million of dollars, while the annual receipts from farmers would be nearly twenty millions. Extravagant as this estimate appears at first sight, the facts warrant the conclusion that it is not excessive. The total amount of liquid sewage discharged from London daily is 150,000,000 gallons, equal to 500,000 tons, yielding five thousand tons of solid matter. This quantity is sufficient to fertilize ten millions of acres yearly. A company is already in existence, though working on a small scale, to furnish agriculturists with sewage matter; and as this company receives twenty dollars an acre, it is certainly within bounds to calculate on receiving half that sum. Even at this price, the manuring of lands by sewage would be cheaper than by guano, which is so extensively employed by British agriculturists. Mr. Stothert's scheme, therefore, if Parliament can be induced to undertake it, will yield the most surprising results, even as a mere financial speculation.

We have no doubt, that, whether this reform is undertaken now, or postponed, the time will come, when not only London, but every great city, will employ its sewage to fertilize the soil. The very principle, in fact, which teaches th scientific farmer to save the drainage of his sta bles and barn-yard, in order to enrich his field with it, should lead great cities to economiz their sewage matter, for it is but doing the sam thing on a larger scale. At present, this re fuse from towns taint the air, and pollutes th rivers into which it flows. But when the pro gress of civilization shall have worked this des rable reform, this sewage matter will assist t cheapen bread, by improving soils. It is strange indeed, that this economical employment of th refuses of cities has not sooner been though of, especially by nations boasting such progres in material civilization as do England and th United States.

In a word, and to return to the origina thought, if we would advance, we should imitat nature more. Nature never wastes anything She transmutes, but does not destroy; econo mizes, but does not squander. Great cities, whe they come to be properly managed, will giv back to the country as much as they take fro it, instead of being, as now, constant drain upon its fertility.—*Ledger*.

HEBRON.

As we drew nearer to Hebron, the remains o the old terraces on the hill-sides showed that th country had once been covered with vineyards while the corn fields in the valleys, and the herd of cows grazing in the rich pastures, awakene many recollections of home. It is a pretty cheerful-looking town, beautifully situated on th slope of a hill, and surrounded by vineyards an olive-grounds. The great mosque, built over th tombs of the Patriarchs, rises conspicuously abov the rest of the town; and, in riding towards th place where our tents were to be pitched, w passed a large square tank, with steps descend ing into it at the angles, which has been sup posed, without any evidence, to be "the pool o Hebron," where David hanged the sons o Rimmon.

We did not find the interior of the town t correspond with its external beauty. The street are steep, dark, and very dirty, and the bazaar neither extensive nor well stocked. The popu lation is only about 4,000; of these, fort families are Jews, and Elias the Saraff and hi family are the only Christians in the town. Th Moslems of Hebron have always had the char acter of being most bigoted and fanatical; an we found that it would be useless, if not danger ous, to attempt to enter their mosque.

It was one of the many churches founded b the empress Helena, the mother of Constantine and was long an object of pilgrimage. It i said to be built over the cave of Macphelah, an contains the suppositious tombs of Abraham Sarah, Isaac, Rebecca, Jacob, and Leah. Fo

ore than a century, only two or three Europeans ave gained access to the mosque. Ali Bey, ho visited it in 1807, and passed as a Moslem, ves a minute description of the sepulchres hich, he says, are each in a separate department, the level of the floor of the mosque. All the phulchres, according to his account, "have parate entrances, closed with iron gates, and y wooden doors, plated with silver, and secured y silver bolts and padlocks. The tombs of the atriarchs are covered with rich carpets of green lk, magnificently embroidered with gold; those f their wives are red, embroidered in like anner. I counted nine, one over the other, on he sepulchre of Abraham. The rooms also hich contain the tombs are covered with rich arpet." But this very circumstantial descripon is at variance with earlier accounts, which epresent all the six tombs as in a cave under he mosque. Benjamin of Tudela, who visited Hebron in the twelfth century, gives the followng description of the place. "I came to Hebron ated on a plaine; for Hebron the ancient meropolitan citie stood upon an hill; but it is now esolate. But in the valley there is a duplicitie, hat is, as it were, two little valleys, and there he citie is placed; and there is an huge temple here, called Saint Abraham, and that place was he synagogue of the Jews, at what time the ountry was possessed by the Ismaelites. But he Gentiles, who afterwards obtayned and held he same, built sixe sepulchres in the temple, by he names of Abraham, Shariff, Isaac, Rebecca, Jacob, and Lia, and the inhabitants now tell the pilgrimes that they are the monuments of the patriarchs; and great summes of money are offered here. But surely to any Jew coming thither, nd offering the porters a reward, the cave is howed, with the iron gate opened, which from ntiquities remayneth yet there. And a man goeth down with a lamp-light in the first cave, where nothing is found, nor also in the second, until he enter the third, in which there are sixe nonuments, the one right over against the other; nd each of them are engraven with characters, nd distinguished by the name of every one of hem after the manner—*Sepulchrum Abraham patris nostri, super quem pax sit:* and so the est, after the same example. And a lampe perpetually burneth in the cave day and night; he officers of the temple continually ministering il for the maintenance thereof." Sanderson, who was in Hebron in 1610, agrees with the Spanish Jew in describing the tombs as in a cave under that church; but, in his time, pilgrims do not appear to have been allowed to enter the cave; "but at a square hole, through a thick wall, they might discern a little light of a lamp." "The Jews," "do their ceremonies of prayer there without. The Moores and Turks are permitted to have a little more sight, which is at the top, where they let down the oil for the lampe."

From the New Haven Journal.

THE TREASURE CHEST OF THE ATLANTIC—INTERESTING LETTER.

Pt. Dover, Aug. 26th, 1855.

You no doubt have heard of the many unsuccessful attempts to obtain the money chest lost with the steamship Atlantic three years ago—said to contain $60,000. The statute, I believe, limits the claim of ownership over property thus lost to three years. In this case the time limited expired on the 20th inst., and Green, the celebrated submarine diver, reached here on the 21st, in the canal boat schooner Yorkshire, Capt. Patterson, on his way to the wreck, 25 miles distant. They returned yesterday, and being well acquainted with Capt. Patterson, I obtained the following account from him: "About 10 o'clock (says Capt. P.) on the 24th, all being ready, Green descended by means of a line, which having a grapple on the end had become fast to something below. He was dressed with three pairs of flannel drawers, three shirts, also flannel, three pairs of woolen pants, three coats, and three pairs of woolen stockings, surmounted by his submarine armour; on his feet he had a pair of stogy shoes, with a lead sole half or five-eights of an inch thick, and a belt of 80 lbs. of shot around his body, to sink him, (and the breast piece of the armour cannot weigh less than 50 lbs.) Taking hold of the line, he descended, finding it perfectly so that he could see all around him to the depth of sixty feet, when it grew dark, and for the balance of his fearful journey amid the caverns of the deep, he was guided solely by the line, until at the depth of 140 feet, when he struck bottom, or something which he soon made out to be the wheel-house of the ill-fated boat; groping along, he slid on the hurricane deck, from thence to the guards of the boat; by poking around he discovered the precise position of the boat, and found himself not far from the sought for office, and made fast the end of a line which he had carried down with him, to a stanchion near the gangway, and giving the signal he ascended, carrying with him a piece of the wheel-house which he had secured, (a piece of which, about 8 inches long, 4 inches wide and 1¼ inches thick, was sawed off and presented to me by the captain of the Yorktown.) He had gone down, in all, 152 feet, and remained just 40 minutes. After resting, he again descended, having first partaken of a hearty meal without removing his dress, save the head piece. His excitement was intense at his great success thus far, and when he descended the second time he was quite hot, (the day was intensely hot.) Descending by his second line, he soon stood on the deck; feeling his way along, he soon reached the "third" window, which being unbroken he shattered it, and reaching in his hand at last laid it upon the much coveted safe, just in the position which it had been described to him. Not

being able to reach far enough to make this line fast, he again ascended for a hook to hook through the handles; reaching the deck, he made known his success and requirement, and as no hook was ready, sat down until one could be secured to a line. As they were about ready, he rolled over, saying he was sick. They stripped him and did all in their power for him, but were finally obliged to buoy the lines and make sail for this place, for medical attendance. They reached here at noon yesterday, and two physicians were immediately called, who expressed their opinion that he could not live; however, they labored faithfully with him, and at night pronounced him better, and this morning, although not out of danger, it is thought he will live, and is in a fair way for a speedy recovery." He says if his life is spared he will yet be the owner of that chest. He will no doubt be more cautious in future how he makes a dive when he is warm, and on a full stomach. His first exclamation on his second ascension was, "I touched the gold."

PENNSYLVANIA IRON.—It is said that Pennsylvania now produces as much iron as was manufactured in all Great Britain thirty years ago.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Flour is quiet but higher. Sales of standard brands for export at $8 12 per barrel. The export demand for home consumption is at $8 00 a $8 25 for common and extra brands, and fancy lots at $8 75 a $9 50 per barrel. Little is doing in Rye Flour; sales are reported at $6 25. Penna. Corn Meal is held at $4 50 per bbl.

GRAIN.—There is a fair demand for Wheat, and prices are firmly maintained. Sales of inferior and prime Southern and Penna. red at $1 62 a $1 84, and $2 00 a $2 05 for fair and prime white, afloat and in store. Sales of Penna. Rye at $1 12 a $1 13. Corn is scarce at 92c. Oats are in fair demand; sales of ornary and good Pennsylvania and Delaware at 42c.

CATTLE MARKET.—The Cattle Market during the past week was quite active, and 1000 Beef cattle were disposed of at prices ranging from $8 to $10 per 100 lbs., and from $4 to $5 on foot. There were 4500 Sheep in market, and sales were made at from $2 25 to $4 75 per head, and $4 25 to $4 75 per lb. Lambs are selling at $2 and $4 50 per head. 160 Cows and Calves were sold at from $25 to $75.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Winter term of this Institution will commence on the 19th of Eleventh month, 1855, and continue Twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the term. No extra charges.

For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. O., Burlington, N. J.
10th mo. 13th, 1855—3m. pd.

IT is intended to commence the Winter Session of LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars, enquire of BENJ. SWAYNE, *Principal*,
9th mo. 22. London Grove P. O., Chester Co., Pa.

GREEN LAWN FEMALE SEMINARY will commence the Winter Session on the 5th of Eleven month next. Terms, $50 for Twenty weeks. Competent Male and Female Teachers will have charg and Lectures will be given on various branches taug

For Circulars address
EDITH B. CHALFANT, Principal,
Unionvilli P. O., Chester Co., Pa.
9th mo. 29th—4t. pd.

KENNETT FEMALE SEMINARY.—The ne Session will open on the 5th day of Eleven month, 1855. The course of study will embrace the branches of a solid English education. Terms f Boarding, Tuition, &c., $55.00 per session of Fi Months. Pupils under twelve years of age, $50. F reference, &c., address
SAMUEL MARTIN, *Principal*,
9th mo. 22d—4t. Kennett Square, Pa.

ELDRIDGE'S HILL BOARDING SCHOOL FO YOUNG MEN AND BOYS, at Eldridge's Hil Salem Co., N. J.

The Winter Session of this Institution will open o the 12th of Eleventh month next, and continue twent weeks. Terms of admission $70 per session.

All the branches of a liberal English education a thoroughly taught.

A Course of Lectures on Chemistry will be d livered by a practical Chemist.

For Circulars of School, address the Principal,
ALLEN FLITCRAFT,
9th mo. 15—2m. *Eldridge's Hill, Salem Co., N.*

BYBERRY BOARDING SCHOOL FOR GIRLS. The First Session of this School, which will b opened by Jane, Annie and Mary S. Hillborn, wi commence the first Second day of the Eleventh mont next, and continue twenty weeks.

It is located in a healthy and pleasant situation i Byberry, Twenty-third Ward, Philada., with eas and cheap access to the city twice a day by steamboa from Bickley's Landing, or by cars from Cornwell Depot, either of which is about two miles distan The course of instruction will comprise the usua branches of a liberal English education, with Mathe matics and Drawing.

Every attention will be given to promote th health, comfort and progress of the pupils.

TERMS.—For Tuition, Boarding and Washing, $6 per session, payable one-half in advance.

For circulars, direct to JANE HILLBORN,
Byberry, Pa

References.
CHARLES STOKES, Rancocas, N. J.
WILLIAM PARRY, Cinnaminson, N. J.
CHARLES KAIGHN, Camden, N. J.
CHARLES WILLIAMS, White Marsh, Pa.
JOHN SIMMONS, No. 437 N. Seventh St., Philada.
A. T. W. WRIGHT, No. 604 N. Fifth St., Philada.,
Principal of the Normal School
8th mo. 4—4m. pd.

WANTED.—A Female Teacher to take charge a School for Girls, under the care of Camde Preparative Meeting. For information apply to JOH HUNN, Camden, Delaware, or to WM. W. MOORE, N 100 South Fifth St., Philadelphia.

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THOUGHTS ON THE IMPORTANCE OF RELIGION.

BY WILLIAM ALLEN.

Embarked on the stream of time, and carried forward with uniform and irresistible force, how many thousands do we see amusing themselves in the pursuit of shadows, or gliding along in stupid unconcern, notwithstanding their surrounding companions daily disappear, and are gone they know not whither. We also, fellow-traveller, are making rapid progress in our course; and it will surely be wise to devote a few moments to reflect upon the most important of all subjects which can possibly occupy our attention;—the purpose of our existence, and the end of our voyage.

If we consider our animal frame, composed of parts essential to the well-being of the whole, and put together with inimitable skill; or survey the means that have been appointed to sustain this fabric, during the limited period of its existence; if we look upon the inferior animals, or study the structure of the vegetable tribes; if, by means of the faculties we possess, we endeavor to understand a little of the laws which appear to regulate the operations incessantly taking place in this lower world; or, if we lift our eyes to those luminous bodies scattered through the immensity of space, all proceeding harmoniously in the paths prescribed to them,—should not our souls be filled with awe and reverence? Nothing short of infinite Wisdom could have effected this: nothing short of infinite Power could sustain it for a moment.

This Wisdom and this Power, O fellow-traveller, is God, even *thy* God. He has condescended to create thee what thou art. Kind and benevolent, as unlimited in power—He has provided for thy comfort, thy accommodation, thy pleasure, even here. He has furnished thee with suitable food, has enamelled the fields with flowers, and instructed every warbler of the grove in his peculiar song. He has endowed thee with reason, whereby thou mayest understand a little portion of His wonders; and, to crown the whole, has given thee a capacity to acquaint thyself with Him, the Author of them all. Every thing proclaims that the object of the Creator is the happiness of his creatures; and if thou be not happy, the fault is in thyself. Do not suppose that thou art placed in this transitory scene, merely to eat, to drink, and to sleep; and, after a few years, to vanish away like a dream or a vision of the night. No—thy great Creator has called thee into existence, at that period which was consistent with His Supreme will; and though thy frame shall go to decay, when it may please Him to call for the spirit which animates it; yet be assured, that this spirit shall exist for ever. When the present life ceases, thou must enter upon eternity; which will be either miserable beyond description, or unspeakably happy. The few and uncertain moments of thy present state, are all that are allowed thee to prepare for it. Be roused then to a just consideration of thy condition; venture not to sleep on the brink of a precipice, but apply thyself in earnest to the great work, before that awful proclamation is made,—"He that is filthy, let him be filthy still."*

The only mean of becoming happy here and hereafter, is by earnestly endeavoring to know and perform the *will of God.* This we cannot do of ourselves; but *He* is graciously pleased to enable us, by giving to every one of His rational creatures a portion of His good spirit,† which is secretly operating upon the soul. This it is which makes us uneasy when we do wrong, and which fills the mind with comfort and joy when we do right. Thus the Divine Being communicates with His creatures; thus He is constantly endeavoring to draw them to Himself; and in proportion as they attend to these secret impulses, He manifests himself more and more clearly to them, and they become more closely united to Him.

But this Divine Spirit which strives with man for his good, if neglected or resisted, will be gradually withdrawn; we may harden our hearts against it, despise its reproofs, and silence its voice *for a time.* We shall then be left to our-

* Rev. ch. xxii. verse 11.
† Titus, ch. ii. verse 11.

selves, and permitted to follow our own evil propensities; our souls will be in a state of defilement and alienation from the source of true happiness; and if we die in this state, dreadful indeed will be our portion. *That* witness for God which we have refused to hear, will then speak out in a voice not to be silenced, and from which we shall be no longer able to escape.

Now is the acceptable time; now, while we have health and strength, let us use all diligence to acquaint ourselves with God, that we may be at peace; for though He desires the salvation* of all, *He will* be sought unto, and he has graciously promised to be found of those who seek Him aright.

Our attempts will be much promoted by occasional and frequent retirement from the hurry and bustle of life; if it were only for one quarter of an hour at a time; that we may pour out our souls unto our heavenly Father in prayer, beseeching that he would manifest unto us *His* will, help us to subdue *our own*, and bring it into conformity with His. A diligent perusal of the Holy Scriptures is also an excellent mean of strengthening our good desires, and comforting us under trial, if we entreat the Divine blessing upon it; for this only can open our understandings to receive those eternal truths, which are indeed hid from the wise and prudent of this world, but revealed to the babes in Christ.†

True prayer is by no means so difficult as some have imagined; every secret aspiration to God, even if no words be uttered, is prayer; and we may be in the exercise of it, even when our hands are engaged in our lawful occupations. This is the prayer which our Lord enjoined to his disciples, that they might not enter into temptation.‡

Many awakened souls have suffered great loss, and made for themselves a long wilderness, by consulting with those who were as much at a loss as themselves, and going from one learned man to another, to seek that *without*, which can only be found *within*. The kingdom of God, said Christ,‖ is *within* you; his constant reference was to *this:* his constant aim, to turn men from a dependence upon the ceremonies of religion to the essence of it. When we are so far convinced of these great truths as to give up ourselves wholly to God, and can say with sincerity, "Thy will, and not mine, be done;" then we shall enjoy that heavenly communion which constitutes the happiness of the blessed above. Narrow prejudices will no longer exist, our souls will expand with love to our fellow-creatures, and we shall consider all mankind as branches of the same family, having one common Father. We shall feel a real interest in the happiness of all within our influence, and endeavor to promote it to the utmost of our power. These are the effects which would be produced by submitting to the operation of Divine grace in the heart. "We shall then experimentally know that God is good. We shall be qualified to taste and see *how* gracious He is, by His influence upon our minds; by those virtuous thoughts which He awakens in us; by those secret comforts and refreshments which He conveys into our souls; and by those ravishing joys and inward satisfactions, which are perpetually springing up and diffusing themselves among all the thoughts of good men. He is lodged in our very essence, and is as a soul within the soul, to irradiate its understanding, rectify its will, purify its passions, and enliven all the powers of man. How happy is an intellectual being who, by prayer and meditation, by virtue and good works, opens this communication between God and his own soul! Though the whole creation frown upon him, and all nature look black about him, he has his light and support within him, that are able to cheer his mind, and been him up in the midst of all those horrors which encompass him. He knows that his helper is at hand, and is always nearer to him than any thing else can be, which is capable of annoying or terrifying him. In the midst of calumny or contempt, he attends to that Being who whispers better things within his soul, and whom he looks upon as his defender, his glory, and the lifter up of his head. In his deepest solitude and retirement, he knows that he is in company with the greatest of Beings, and perceives within himself such real sensations of His presence as are more delightful than anything th[illegible]nversation of His creatures. Even in the hour of death, he considers the pains of his dissolution to be nothing else but the breaking down of that partition which stands betwixt his soul and the sight of that Being who is always present with him, and is about to manifest Himself to him in fulness of joy."* If we duly ponder these things, fellow traveller, and give up our hearts to the guidance of the Holy Spirit; the end of *our* journey will be the beginning of a new existence, inconceivably glorious, and eternally happy!

I am afraid deep sufferings and baptisms must be known by all who retain their place in the Lamb's army; but such is the equity and truth of our Captain, that if patience have her perfect work, his true followers, even through the region of the shadow of death, fear no evil. May the Stay of the righteous in every generation thus direct our steps, in the midst of the paths of judgment, to the honor of his cause, the dignifying his name, and to our own peace.—*S. Fothergill.*

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* 1 Tim. ch. ii. verse 4.
† Matt. xi. verse 25.
‡ Matt. xxvi. verse 41.
‖ Luke xvii. verse 21.

* Collection of Papers from the Spectator, page 10.

Extracts from a Memoir of RICHARD REYNOLDS, *by his grand-daughter.*

(Continued from page 469.)

Scarcely was the term of his apprenticeship expired, when a friend of his father's, Thomas Goldney, of Clifton, who was the partner of Abraham Darby, in the iron works at Coalbrook Dale, engaged Richard Reynolds to transact some business for him in Shropshire;—for which place he set out in 1756, on the journey which, as it afterwards proved, was to have so momentous an influence upon his future life. He arrived at the Dale, and there was introduced to Hannah, the only daughter of Abraham Darby, by his first marriage. She was possessed of great personal attractions, and her mind was one of no common order;—to a most amiable and generous disposition were united a truly humble spirit, and habits of piety and serious reflection. My grandfather, young, and enthusiastic in his admiration of beauty, and very susceptible to its influence, was equally so to goodness; and it was always understood, that his affections were first drawn towards Hannah Darby, by his witnessing (unknown to her) an instance of kindness and consideration to one whose claims were overlooked by others, in sending out of her own private allowance a liberal token of remembrance;—an action in its kindliness of nature, and unobtrusive manner of performance, in perfect accordance with his own benevolent and shrinking disposition. In a few months after this visit to Coalbrook Dale, he was married to the object of his choice, on the 20th of May, 1757; and having become a partner in the iron and coal works at Ketley, about five miles from Coalbrook Dale, he went to reside there. Few young men, at the age of twenty-one, could begin life under more auspicious circumstances: his domestic happiness was complete, and in the management of extensive works and a large number of workmen, he entered on a wide sphere of usefulness, which was calculated to call into full exercise the various powers of his mind, and received dignity and importance from his high integrity and active benevolence,—whilst in the society and dear companionship of his wife, he derived from her cultivated taste, her piety, and her cheerful disposition, the purest enjoyment.

But, in a few short years, he was called upon to resign this happiness: on the 24th of May, 1762, his wife died, after an illness of only four days. From a friend who came to their house as a guest, and who there was taken ill of the measles, she, in the exercise of her hospitable cares and attention, herself took the infection. On the fourth day of her illness, the medical attendant considered her to be going on so satisfactorily, that her husband, who had some important business to attend to in Shrewsbury, set out early in the morning, without communicating to his wife that he was going from home. A short time after his departure, an alarming alteration took place in her symptoms, which was quickly perceived by herself, and by those about her, as indicative of approaching dissolution. Expressing her grief, on finding that her husband was not in the house, she endeavored to use the little strength that remained to her, in making such arrangement of her outward affairs as the time admitted; then taking a tender leave of her two little children, a son about four years of age, and a daughter one year and a-half old, she waited with humble resignation and Christian fortitude the summons of her heavenly Father. A messenger had been immediately dispatched to recall her husband, who arrived in time to receive her last words and parting embrace, as she thanked him for all his kindness to herself, and commended their infant children to his care. The stroke of death was sudden; as if, by a flash of lightning, the joy of his life, the light of his home was destroyed,—the beloved wife of his bosom was taken away! His sorrow was too deep for utterance;—and never, even to the latest year of his life, did he omit, secretly to distinguish the sad hour of his bereavement, by spending a portion of the day in retirement and meditation. Some time after his loss, he thus speaks of her in a letter to a friend.—

"How often with a devotion and humility of soul that converts the ventings of sorrow into tears of joy, has she repeated from one of Watt's hymns:

> 'My God, my portion and my love,
> My everlasting all,
> I've none but thee in Heaven above,
> Nor on this earthly ball.'

I have *her* book before me with the leaf folded down at this place. Never, I believe, was there greater sincerity of intentional compliance with the requirings of apprehended duty, nor often greater resignation of will or acquiescence of choice with the dispensations of Providence. Such were her dispositions towards her God—towards her friends, all that can be conceived of the tenderest, warmest affection 'glowed in her faithful sympathising breast'—all that constitutes happiness below, or ensures it above—

> 'These were all her own;'

and she was mine, and I was—*was* most blest."

Richard Reynolds continued to reside at Ketley; the works there furnished him with active employment, and his fully occupying his time and attention assisted him in maintaining that composure of mind which he worthily derived from the higher sources of religious consolation, —a strong practical faith in the wisdom and goodness of God, through which he was preserved in patient submission and acquiescence to the Divine will.

In the year 1763, he left Ketley to reside at Coalbrook Dale, in consequence of arrangements, rendered needful by the death of his father-in-

law, Abraham Darby, who by his great exertions and spirit of enterprise, had extended the concerns of the Coalbrook Dale Company far beyond the locality where those works were situated, having established foundries in London, Bristol and Liverpool, and agencies at Newcastle and Truro, for the disposal of steam-engines, and other machinery made of cast iron, used in the deep mines of those districts. As the oldest son of Abraham Darby was too young to take the place of his father, the want of a person qualified to superintend this extensive business was a cause of great anxiety to the Company, and, in this emergency, they requested the assistance of Richard Reynolds. Influenced by affection for the family of his late beloved wife, and regard for his kind friend Thomas Goldney, he consented to leave his home, and relinquish his daily attention to the furnaces at Ketley and Horsehay, and to take upon himself the care and responsibility of superintending these works, in which he had no direct personal interest, as the shares which formed the portion of his wife, had been, at his own request, settled upon her children. The necessity of so much attention to a business, which called for incessant labor and activity, and took him much away from home, put it out of his power to attend, as he desired, to the safety and education of his children, and this source of care and anxiety pressed heavily upon him. Under these circumstances, although he continued, as he ever was, a sincere mourner for the loss of her, whom he had loved with all the ardor and depth of a first affection, it was natural that he should wish to provide a mother for his helpless children, by a second marriage. He was particularly sensible to the charms and advantages of female society; his constitutional reserve and diffidence readily yielded to an influence which drew out the varied powers of his mind, and the excellencies of his character, heightened his enjoyment of the beautiful in nature and art, and by sympathy in those religious sentiments which exercised so large an influence upon his whole character, was indeed, essential not only to his happiness, but, as he believed, to his improvement and religious advancement. On the 1st of December, 1763, he was united to Rebecca Gulson, daughter of William Gulson of Coventry, (the intimate and dear friend of his late w fe;) who, by her kindness of heart, her tranquil disposition, and her regard for the memory of their mother, was peculiarly qualified to take the charge of her two children, William and Hannah Mary. She was a woman of exemplary piety, most simple-hearted and truthful in her practice of the Christian virtues, and was possessed of much practical sound sense and understanding. For many years she contributed largely to the happiness of her husband, uniting with him in his works of charity, taking an earnest part with him in his study of the Scriptures, strengthening his religious hopes, and sharing in his daily meditations and prayers. She was an eminently consistent member of the Society of Friends, and conscientiously observant of plainness and simplicity in dress and domestic accommodations, not only as more consistent with her apprehension of the Christian character, but as affording additional means of relieving the wants of others,—thus, by self-denial, giving to benevolence the only distinctive quality which makes it a virtue.

Richard Reynold's engagement with the Coalbrook Dale Company was terminated by the sons of the late Abraham Darby assuming the direction of their own affairs; and in 1768, he left Coalbrook Dale, and returned to Ketley, with the satisfaction of having left the Dale works in a prosperous state. It was whilst they were under his management, that an important change was accomplished in the mode of converting cast or crude iron into malleable or bar iron. This process was previously carried on in a fire called a finery, somewhat like that of a smith s forge, and wood-charcoal was the only fuel made use of. In this fire the iron was exposed to the blast of powerful bellows, and was in constant contact with the fuel. The quantity of charcoal thus used was rapidly consuming the woods of the country, and many efforts had been made to substitute pit-coal, when coked, for wood-charcoal; in the *first* process, fusing the iron ore or iron stone, it had answered, and had been used at Coalbrook Dale for many years with continued and increasing success, but it was then suggested by two of the workmen, that the coal might also be used in the second or refining stage, the process being performed in a reverberatory furnace, in which the iron would not mix with the coal, but be heated solely by the flame. My grandfather was struck with the ingenuity and feasibility of the scheme,—and the end to be obtained was of such great importance, that he caused an immediate trial to be made; the result was so successful, that he communicated the discovery to the owners of the works, doing justice to the workmen, by giving them the credit which they deserved, and earnestly recommending that the invention should be secured by a patent, in the name of the "Cranages," with whom it originated. This process is now technically called "puddling;" and it has been the means of enabling Great Britain to make iron in vast quantities at a small cost. At the present time, when iron railways are intersecting the earth in every direction, it may not be uninteresting to his descendants to know, that to their ancestor, Richard Reynolds, is due the credit of first employing iron instead of wood in the construction of railways. For the conveyance of coal and iron to different parts of the works, and to the river Severn, wooden rails had been in use, which, from the great weights carried upon them, were not only soon worn out, but were liable to give

way and break, occasioning loss of time, and interruption to business, and great expense in repairing them It occurred to him that the inconveniences would be obviated by the use of cast-iron. He tried it at first with great caution, but found it to answer so well, that very soon all their railways were made of iron. He did not attempt to secure by patent the advantage of this invention, and the use of cast-iron in the construction of railways was afterwards generally adopted. Whilst speaking of him at this period, when he was acting for others, it should be mentioned that, through his representation to the principals, a large and profitable Government order for "cannon" was declined, it appearing to him inconsistent with the avowed principles of Friends, to manufacture weapons of war.

(To be continued.)

To——: I send the translation designed for Friends' Intelligencer. Some of the sentences may sound, to adopt an expression of Wm. Penn, "uncouth to mine ears," but the sense of the original could not be preserved in another form.

9 *mo.* 3*d*, 1855. T.

Extracts from a criticism by Prosper Merimée, of a Russian work, on the literature and serfage of Russia. By M. Ivan Tourgheneif.

(Translated from the Revue des Deux Mondes, by T.)

This work is entitled in Russia, simply, "Remarks of a Hunter," a modest title, which the translator has thought proper to change, lest it should lead sportsmen into the error of expecting to find there some intelligence of bears, hazle hens, or wild pullets. According to every appearance, M. Ivan Tourgheneif is not a Nimrod; for which I do not esteem him the less. His hunting appears to have been a pretext for speaking of all sorts of things; it is likely he thought it necessary to assume a sort of disguise, in order to look on at his leisure, in a country where they scarcely tolerate the licensed observers of the government. In the costume of a hunter, therefore, but without having much regard for game, M. Tourgheneif goes from village to village in pursuit of it; he meets with people of all classes and characters, describes their manners, their exploits, and circumstances, and while he pursues the chase, leaves his reader to draw his own conclusions and make his own comments.

Contrary to the habits of almost all travellers, who love to speak only of the fashionable world, our hunter, from choice takes upon himself the task of studying the manners of the people, especially those of the peasants. If it be demanded of us, can an author, belonging himself to the nobility, be found capable of seeing these matters from a true point of view, after having read the book, I reply fearlessly, I believe that neither the philanthropy, nor the disposition to investigate, of M. Tourgheneif appears at fault. He is a conscientious and honest observer, who seeks and finds; he is complete in details, and understanding the movements of the human heart, describes with the refinement and spirit of Sterne in his Sentimental Journey; a work which he appears to have taken for a model;—or to speak more justly, he appears to have been happily inspired with the spirit of that writer. An honorable patriotism does not prevent his perceiving the vices and miseries of the institutions of his country. He does not seem to seek for these evils; when he encounters them he suffers, and he denounces them with regret; he describes, however, with candor and courage. In speaking of the peasants, he is obliged to refer to slavery, a subject which can be approached in Russia only with a certain reserve; thus M. Tourgheneif does not draw the veil, but raises it discreetly, and generally leaves the reader to divine *that* of which he would himself have been pained to speak.

In spite of his concealments and euphemisms, we cannot avoid being arrested by a certain honnest and manly hardihood, which breathes in every page. At the first reading, I experienced a surprise analogous to that produced on me by the perusal of some other works of Russian literature, where the national institutions are handled still more rudely. Such is the romance of the "Ames Martes" of Gagol, and also the comedy of "Le Inspecteur General" by that writer. On examining these satires we find they have been composed under the surveillance of a master; for in that country, the government and the collectors of the duties do not agree well on all points. For example, the employers of the customs, (if we may believe Gagol and the public voice) embezzle with the utmost effrontery, and redress must be found. Neither dismissal from office, nor Caucasia nor Siberia, have been able to remedy this inveterate evil; the men of letters are therefore accepted by the government as useful auxiliaries; the receivers of the duties are abandoned to their malice, and are often found in a state of resistance to this double attack.

Upon the question of slavery, the Russian government shows liberal and enlightened principles, even when material political interests dictate its conduct. Truly the emancipation of the serfs would add to the power and riches of the empire, and deliver its rulers from the inquietudes caused by the nobles. To this it is replied, that some grave questions grow out of this measure, and that it is difficult to stop, when once a reform is commenced. Perhaps it is so; but this reform is commanded by morality and justice, and the embarrassments of the future present no motive sufficient to forbid the enterprise. If, as we are assured, his majesty the

emperor Nicholas* proposes himself to put an end to slavery in his States, the execution of such a plan would alone be sufficient to glorify him; it is to be regretted that he has sought out other enterprises, much more difficult and far less honorable. The "opposition" in the matter of slavery, is represented by a class of gentlemen who reckon their fortunes, not as in the West by the number of acres, but by the number of souls,—that is to say of peasants, which they possess. In every country in Europe, except in Russia and perhaps in Spain, the caste of nobles is derived from a race of foreigners, who, in former times their conquerors, are now more or less intimately blended with the people whom they subdued. The Russian nobles, on the contrary, have the same origin as their peasants; they are Slavonians, as well as they. Some grand families it is true, derive their descent from the Varanguean princes, who gave sovereigns to Muscovy, towards the middle of the IX century; but the Varangueans were not conquerors. Called as mediators between a great number of petty chiefs, who were engaged in a desperate war, they established themselves peaceably in the midst of a nation, who adopted them nearly in the same manner as foreign princes have at different epochs been elevated by the Diets to the throne of Poland. From all that can be gathered from annals very confused and obscure, the Russian chiefs, or more ancient nobles, were a species of patriarchs, exercising authority altogether paternal over their family, or over their tribe—assimilated by their manners to a natural family. According to the idea of the Russian people, who are always attached to their ancient traditions, a gentleman is still a patriarch. In former times, authority and age were inseparable amongst them, and the proof thereof exists in the language. Thus the municipal magistrates bear the characteristic name of *seniors* or vieillards. Until the XVI century, petty gentlemen of rank, inferior to the bayards, called themselves the sons of the bayards. In fact, in our own time, a peasant aged sixty years, in speaking to his lord, who is twenty years old, calls him "little father."

In the antique patriarchal society of Russia, the chief of a family possessed a certain amount of land, which provided a living for his tribe. The individuals who composed it, were cultivators but not proprietors, and as if to prove that they neither possessed nor owned any amount of land, it was parcelled out into them every year, after a usage which is lost in the night of time, and was estimated by the care of the chief;—a certain number of lots were divided between all the members of the tribe to be farmed until harvest. This old institution, which goes back to the origin of their societies is to this time perpetuated in Russia. Every where we find this partition annually, between individuals of the same community, whether they be freemen or bondmen. In the first case, the products appertain to the cultivator; in the second, to the lord of the ground, who allows something to the peasant.

It was necessary to enter into these details, in order to comprehend the history of slavery in Russia. I do not charge myself to explain, by what transition the son of a chief becomes chief himself, before age has consecrated his rights over his brothers or his equals. At an epoch very remote, it is certain that in that country there were nobles and peasants, and it appears that the principal of an hereditary nobility was recognized sooner in the north of Russia, than in the south, and it is not improbable, it was a foreign importation among the Sclaves (Slavonic race). Whilst we find old princely families in Muscovy, history shows us at the same time in Little Russia some communities founded upon the principle of election. Such were the first Cossacks of the Dneiper, and at a rather later period those of the Don and the Volga. However, it is clear that even in Great Russia, where the hereditary system prevailed, serfdom did not exist before the end of the XVI. century. In truth, the national law accorded to the nobles only the right of possessing their lands; the peasants were free, and hired themselves to their lords according to mutual agreement. After an ancient usage, an engagement which had place only for one year, commenced and finished on St. George's day, [Jourev Den,] still celebrated in their popular poesy as a souvenir of liberty. Under the reign of Ivan IV. (John) surnamed the terrible, Russia made an important conquest, that of the kingdom of Kazan, which they took from the Tartars and the idolatrous Tchêremissians. Almost at the same time a captain of the Cossacks, a bandit named Jermak, discovered and subjugated Siberia. The little republics of the Zaparagues flourished in the islets of the Dneiper. Upon the shores of this river, upon those of the Don, the Volga and the Iaik, military colonies, nearly independent, took the name of armed Cossacks; they possessed fertile territories, and enriched themselves by petty wars with their neighbors, the Musslemen. Emigration became considerable in Russia, toward the shores of these great rivers, where the Cossacks had formed their establishments. A taste for wandering and adventurous life is characteristic of the Russian peasant. He likes to change his place of abode as well as his business, provided always that he quits not holy Russia, whose frontiers he never leaves without secret affright. The Cossack life had in it something seducing; sometimes they occupied themselves in the easy culture of their lands, and in fishing in their ri-

* This review was written before the death of Nicholas.

vers, which were abundantly supplied with fish, and sometimes in rapid expeditions over the earth or sea, of which the privations were soon forgotten in great revels. The Cossack communities were asylums, as Rome was formerly, where all adventurers were received with open arms. The Polish peasant fled to the Zaparagues. The Muscovite laborers, instead of renewing their engagements on St. George's day, abandoned their villages in order to enrol themselves in the camps of the Don or the Volga. At one time, a complete depopulation of the north of the empire was feared; many localities, important at the commencement of the reign of Ivan IV, were become deserts on the death of that prince, by the emancipation of the inhabitants.

An energetic and unscrupulous man, Boris Gandonof, then governed Russia, in the name of Fëdar Ivanovitch, who had named him regent, in order to have more liberty himself for the care of his salvation. Boris saw the danger, and established a remedy with his usual inflexibility. He gave forth a ukase, which abolished the custom of St. George's day, and forbade the peasants to change their place of abode. Henceforth they were to live and die on the estate where they were born. It is from this ukase, issued in 1593, that slavery is dated in Russia. There is every appearance that neither Boris, nor the Russian noblesse, nor the peasants, comprehended clearly at first the extent and consequences of this decree. It is certain that it was disliked then, as much by the gentlemen who thus gained their serfs, as by the peasants, who thereby lost their liberty. Some nobles, who had large estates, and villages without inhabitants, found themselves ruined by their inability to procure laborers; others who had more peasants than they could employ, complained of the weight of the intolerable charge which was laid upon them. In the end, the exasperated peasants often took up arms, in order to recover their independence.

(To be continued.)

THE BEGINNINGS OF CHARACTER; OR, STARTING IN LIFE.

"The wild, the reckless, and the indiscreet—
His word was always doubted."

It not unfrequently happens that young men damage themselves for life, or at least for many years, by what to them appear as trifling or unimportant errors. They violate the truth, form reckless associations, and neglect positive engagements. Thus, at the very beginning, they impair confidence, excite suspicion, and create distrust. Character is a jewel of priceless value, and yet it is easily impaired or tarnished. The young, generally speaking, do not appreciate its importance, because they lack experience, and know but little of the world and its severity. An individual, for example, who is in the habit of repeating all sorts of wild and improbable stories, who boasts, exults, and magnifies, is at first looked upon with surprise and caution by the intelligent and discerning, and then, detected in some monstrous fabrication, he is distrusted and avoided. Thus, in an effort to appear what he is not, and to occupy a position to which he is not entitled, he destroys his character, and loses friends who otherwise would prove useful to him.

The young and indiscreet do not appreciate the realities of life, but permit fancy and folly to mislead them. They do not remember that character is, to a certain extent, like an edifice that is intended not for a day or an hour, but for years, and hence its foundations should be of the best material. The advanced in life are, perhaps, too severe and too critical. They do not make sufficient allowance for the indiscretions and the impulses of youth. Hence they are often disposed to consider as vices, what are in fact merely foibles—foibles, too, which might readily be modified and amended, if not wholly cured. When, however, the habit of exaggeration and falsehood becomes so fixed that it forms a feature of character—when engagements are made, pecuniary or otherwise, without any intention of fulfilling them, the reputation soon becomes damaged to so serious an extent, that it can seldom be redeemed or re-established.

Not a few individuals among the young indulge in the error, that by extravagance of speech, recklessness of sentiment, and insolence of manners, they make themselves important, and excite envy and astonishment. The mistake is a fearful one. The only feelings produced among the sensible and observing, are those of pity and contempt. If, in brief, a statement cannot be relied upon, because of the known habit of the person who makes it, to falsify and exaggerate—thereafter his career in life and society will be disreputable and downward, and at the most rapid rate. The beginnings of character cannot be too carefully attended to. Temptations beset the young on all sides. In the first place, they have to resist their own evil passions and weaknesses, as well as their inexperience, and in the second, the evil associations with which society abounds, and the many allurements which pleasure and profligacy hold out. This is especially the case in great cities. The chief peril may be said to exist within the ages of eighteen and twenty-five. It is at that period that the character and reputation are more fully developed than at any other. The habits become fixed—the tone of the mind settled—the disposition regulated. But if a false step be taken and a false system be adopted, it will be difficult, nay, almost impossible to recover in after life.

Only a short time since, a young man paid a visit to a neighboring city, as well for relaxation as for pleasure. Before he left the place of his abode, his standing was every way creditable. He

had grown up under the eyes of watchful parents, had received a good education, possessed a fine mind, and was addicted to no vice. It so happened, that on his way, he formed an acquaintance with a dashing man of the world, as he described himself, who, in fact, was nothing more than a polished sharper and gambler. The youth was led on from step to step, until all his funds were exhausted, and he was compelled to write home to his parents, for a sufficient sum to pay his hotel bill and passage back. Meantime he had been seen in one of the streets of New York partially intoxicated. Fortunately, he was recalled to a sense of propriety in time, but not before his character had received a shock from the effects of which it took months of good conduct to recover. Naturally kind of heart and correct of deportment, he intended nothing of the kind, but was led on gradually by an evil associate. How many are ruined in a similar manner! How many forget the little proprieties of life, commit some excess, and then discover to their mortification and shame, that they have disgraced themselves. The young cannot be too watchful. They cannot guard too vigilantly against bad habits and evil associations. They cannot be too careful to protect themselves from the vice of falsehood. Character, to many of them, is all they possess; it is the only inheritance that has been left to them by their parents, and it should be cherished accordingly. No young man, who has a just sense of his own value, will trifle with his reputation. It should be as precious to him as the breath of his nostrils. But, like the down of the peach, or the fragrance of the rose, when once gone it can never be replaced. According to the poet, "all's well that ends well," but there is seldom a good end that has not a good beginning.—*Pa. Inquirer.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 20, 1855.

Since the publication of the editorial remarks in No. 28, we have been informed that Passmore Williamson is *not* a member of the Society of Friends; nevertheless he has an equal claim upon our sympathy, being a sufferer for conscience sake.

Died,—On the 29th ult., at the residence of John C. Turner, Baltimore, Sally Ann, wife of John M. Bartlett, of Kent Co., Md, in the 34th year of her age. She was a member of Cecil Monthly Meeting.

FRIENDS' LIBRARY.

The Annual Meeting of the Library Association of Friends will be held at Cherry St. Meeting House on Sixth day evening next, the 19th inst., at 7½ o'clock. Particular attendance (by both male and female) is requested. A Report of the Monthly Committee will be read, and other business transacted.

10th mo., 1855. Thos. Ridgway, *Clerk.*

ORIGIN OF SURNAMES.

Few people, when they hear a stranger's surname, pause to think how it originated. Yet, as men originally had but one name, as Adam, Enoch, Noah or Abraham; and as surnames, therefore, are of comparatively late origin, it affords a curious study to inquire how surnames originated. A late article in the Edinburgh Review discusses the origin of English surnames. Without confining ourselves entirely to that article, we shall yet draw largely on it, in the few words we have to say about surnames and their origin.

The first resort, when population became so thick that surnames became necessary to distinguish the different members of a family, was to affix an epithet descriptive of some personal peculiarity, or of the trade the man pursued. Thus arose the names of Smith and Tanner, Brown and Black, with others of a similar description. In some cases, the child was called by a name which distinguished it as the son of some well-known person, and in this way originated Johnson, Harrison and Williamson. In the Roman tongue, where Fitz means son, arose, in like manner, Fitzwilliam and Fitzgerald; and in the Celtic, where the prefix Mac has a like signification, MacDonald, McMichael, and others of a cognate kind.

Another class of surnames had a local origin, the person being named from the estates he owned, or the village where he lived. All English surnames ending in ford, field, brook, vale, street, and similar terminations, belong to the latter class. So do surnames ending in ham, ley and tun, which signified respectively, in the old Saxon, house, meadow and town. Lyttleton means, therefore, Little-town, and Granville, Grand-town; and others names of the English nobility have the like plebeian origin. Examples of names derived from estates are De Spencer, De Coursey, and De Valence, de being the Norman for of; and therefore all names of this character belonged originally to Norman families. Another class of names are foreign ones, naturalized, so to speak, in England or here. Among these are Bouvier, the French name, meaning cowherd; Cadwallader, a Welch name, meaning Chief of the Druids, and Campbell, an Italian name, meaning a beautiful field. This last name, curious to say, runs through nearly every language in Europe, as Fairfield, Demble, Beauchamp, and Sohonau. Neander is Neumann made classical, as Grotius is De Groot, transformed in a similar manner.

In addition to names descriptive of the personal appearance, there are names originating in

ıental qualifications. Goodman, Wise, Moody, nd numerous others, illustrate this. All the Clarks are descended from ancestors, in various ocalities, who could read and write in times when those accomplishments were rare, and who were therefore called clerks. There are many ames, derived from occupations, which, at first ight, are little suspected of it. Chaucer is an nstance, for it comes from chaussure, or hose, o that the ancestor of the great English poet ıust have been a stocking-maker. Sir Charles apier, the rampant British Admiral, as well as ir William Napier, the historian of the Penin-ılar War, had a progenitor, centuries ago, who as a waiter, for the servant who offered the apkins, or napery, to the guests, went by this ame in old times. The lapse of centuries, and ıe consequent mutations of fortunes, have, in a milar way, put surnames often in odd contradic-ons to existing circumstances; for we have nown Goodmans imprisoned for crime, Kings aying the part of menials, and St. Johns cheat-g at cards.

A volume might be written on surnames, with-ıt exhausting the subject. To persons who ve leisure, and are curious in such matters, it ll afford interest and amusement to trace the rivation of their acquaintances' surnames. any a would be aristocrat, now-a-days, might humbled in this way, simply by recalling the scure origin of his or her name.

OBABLE NUMBER OF SPECIES OF ANIMALS.

Human organic formations are included in ly one species,—mankind.

The number of species of birds are estimated Agassiz at about 6,000:—of reptiles, at 1500 scribed species, and they will probably reach 000: of the fishes, there are about 5,000 or 000 species in the museums of Europe, and number may probably amount to 8,000 or ,000. The molluscs enumerated in collections, bably reach the same number. The various cies of univalve and bivalve marine shells ex-d 5,000, and of land and fluviatile shells 000, making the total number of species of lluses more than 15,000. Of the articulated mals it is difficult to estimate the number of cies. There are probably 60,000 or 80,000 cies of insects, and in the department of ar-ılata, comprising crustacea, the chirupeda in-ts, the red-blooded worms, intestinal worms, l the infusoria, as far as they belong to this partment, the ascertained number already ounts to 100,000.

f to this be added about 40,000 for radiata, ini, star-fish, medusæ and polypi, there exist this planet 250,000 species of living animals, owed with different grades of intelligence locomotive powers.

The number of individuals constituting these several species, to our finite comprehension, appears to approach infinity. Even the cold waters of the Polar regions, teem with living animalculæ, and in warmer climes each leaf of forest trees sustains living beings. That no space may be lost, one species is even found living within and upon the bodies of others.

It has been calculated that the number of animal mouths associated beneath the domiciliary architecture of the conjoined shells of a *posites* of about twelve feet diameter, exceeds five and a half millions, constituting a numerous family of children, settled for life around one parent.

From the lowest depths of the ocean, the sounding lead brings up to light numerous additional specimens of minute shell-fish, which adhere to the tallow affixed to the lower end of the plummet. Prof. Bailey's microscopic examinations of the specimens of these fellow inhabitants of our planet, thus obtained from the deep ocean bed beneath the Gulf stream, demonstrate that "hundreds of millions of organisms of the calcareous polythalmia exist in every cubic inch of the specimens thus obtained."

In pools of fresh water are found equally numerous collections of organic remains of animalculæ of the minute species of the infusoria, called the monadidæ, of the dimensions of only 1-36,000th of an inch.

In each cubic inch of a stratum of earth, of the extent of 14 feet in thickness, the celebrated microscopist, Ehrenberg, states there are probably deposited 41,000,000,000 of minute shells, or *shields*, of animalculæ; and the eminent American microscopist, Prof. Bailey of West Point, computes that the slimy mucous matter, floating on the surface of pools, in boggy locations, as a film of iron rust, sometimes the thickness of quarter of an inch, contains about 1,000,000,000 of animalculæ in one cubic inch, being ten-fold more in number than the whole human population of the earth.

Organic formations, constituted of the naturally *solid*, inorganic atoms of lime, or *calcium*, and of *silicon*, or siliceous minerals, such as bones, the enamel of teeth, and the shells of various kinds of marine animals, and of the fresh-water class of infusoria, are not so prone to recoil from their solid grouping, as vegetable formations constituted of the fluid elements of carbonic acid gas and water. The organic remains of shells of marine animals found far inland, and in mountains ten thousand feet above the level of the sea, demonstrate this fact. Some kinds of the white siliceous matter constituting the beds of swamps, are discovered, by means of the microscope, to be composed of the shells of animals too minute to be detected by the naked eye. Animal organic formations constituted of these materials retain the impress of life-power, during an incomputable period of time.

The thickest strata of the crust of our planet

have been found to be *fossiliferous*, and in many places to be almost composed of accumulated deposits of the organic remains of plants and animals. To the discriminating mind of the geologist, the crust of our plant, indeed, appears to be so full of the remains of organic formations, as to resemble one vast charnel-house.

Showers of dust have at various times fallen upon the surface of exterior regions of the earth, covering in some cases more than a million of square miles. Ehrenberg has detected, by the microscope, one-eighth part of the mass of some of this dust to be composed of the siliceous shells of infusoria, of which he has given drawings of 123 different shapes. The quantity of these organic formations frequently discharged upon the earth is so vast as to draw forth from this keen observer of minute objects the following exclamation: "With such facts before us, how many thousand of millions of quintals of microscopic organic formations have reached the earth since the time of Homer, who has given the earliest record of such an event?"

Assuming the number of species of living animals to be about 250,000 and the number of individuals of each species to be most of them estimated by billions, even the imagination becomes bewildered by the contemplation of the vast extent of animal life on the surface of the planet on which we find ourselves existing. But when it is further considered, that each one of the other planets of the solar system probably teems equally with living beings, and that there exist many millions of solar systems within the limited bounds visible by means of telescopes, constituting our "clusters of the heavens," we feel our powers of computation to be as completely incompetent to appreciate the probable number of intelligences animating distinct, independent bodies, as to appreciate the extent of infinite space and time.—*Z. Allen, Philosophy of the Mechanics of Nature.*

MINERAL STATISTICS OF THE UNITED KINGDOM.

Robert Hunt gives the following statistics of the minerals raised yearly in the United Kingdom:—Coal, 64,661,401 tons, worth nearly fifteen millions sterling. Of tin, the annual produce is stated at 5763 tons, which, at from £112 to £118 a ton, would be worth nearly £700,000. Of copper, 13,000 tons were produced in 1854, worth about £1,229,000; of lead, 64,000 tons; and of silver, 700,000 ounces. Of pig iron, the produce was 3,069,838 tons, valued at £9,500,000. Mr. Hunt has ascertained that more than 300,000 persons are employed in mining operations in Great Britain—nearly one-third of them being males under 20, while nearly 9,000 are females; and of these the larger proportion are under 20 years of age.

THE LATE CALAMITY AT THE WHITE HILLS.

Correspondence of the N. Y. Tribune.

GLEN HOUSE, Sept. 15, 1855.

The recent tragedy upon Mount Washington has already been telegraphed over the land, but I doubt whether any trustworthy account has yet been furnished the public; and believing that a narrative of this most deplorable event may not be uninteresting to your readers, I hasten to lay before them such facts as I have gathered, hoping that the many unjust and extravagant rumors in circulation may be silenced thereby.

On Wednesday, the 12th inst., Mr. and Mrs. G. W. Bourne, their daughter, Miss Lucy A., and neice, Miss Lizzie Bourne, arrived at the Glen House in company with some friends, with whom they purposed ascending the mountain on the following day. In consequence, however, of the illness of one of their party they did not start in the morning as was intended, but immediately after dinner, (2 P. M.,) Mr. Bourne, daughter, and niece, left the house with the understanding that they would walk up as far as the carriage-road had progressed to a point known as "The Ledge," about four miles distant, and about half way up the mountain, where they could obtain shelter for the night and proceed on their way next morning, or return to the "Glen" the same evening.

Miss Lizzie Bourne, the deceased, was a very vigorous person, accustomed to walking, and, as she supposed, possessed of great power of endurance. She was, in fact, the life of the party as the sequel will prove. She had rolled ten pins in the morning, and numbers who were present can attest her vigor and vivacity. To render, as it were, the event more particularly distressing, she was about to become the bride of one to whom she had pledged her whole heart's affection. An only daughter, and the center of a circle of admiring friends and relatives, in her twenty-third year she perished.

As before remarked, at two in the afternoon the party left the Glen House. Mr. Rich, one of the contractors of the Mount Washington carriage road, accompanied them part way up the mountain, and when they left him, they were proceeding finely. On their arrival at the Ledge they refused to be persuaded to accept the comfortable lodgings proffered them, and however Mr. Bourne and daughter may have been inclined to listen to this cordial invitation, the resolute Lizzie refused utterly, and was determined to lodge upon the summit.

And now the real struggle began. Up the party toiled, enlivened with the burst of song from the dauntless Lizzie. The wind swept by in fearful gusts, and with difficulty the ladies entangled with their dresses, kept their footing. On, on they went, struggling amid the cloud still cheerful, though weary and worn.

ength, through the clouds the summit appears. With renewed energy the party labor on—they each it, and lo! the mountain towers above hem still, the top hidden among those clouds which gather so thick around them. Once more re they rejoiced with a vision of the much-ished-for summit, and again are they disap-ointed. But, however others may quail, Liz-ie knows nothing of fear. To return would be seless, when the top was so nearly reached, here a warm fire, and a warmer reception waited them. To return would be much more ifficult— the top *must* be reached. And thus, ith frequent resting, they labor up and among he rocks, amid the gloom of the clouds, almost xhausted, struggling against the wind, whose ower was such as frequently to drive them with onsiderable force against the rocks. And now et with the clouds, driven almost in the form f spray by the fierce hurricane, they have a ew enemy or enemies—for to the previous loom is added the darkness of approaching ight, and with it the temperature rapidly falls; he cold makes their suffering intense. Now it that Lizzie begins to fail—resolute still, she rges on, even though so exhausted as unable o keep her feet. Still they are half a mile from he mountain's actual top—that top they had so ften almost reached as they thought, when look-ng up some steep ledge, observing the view be-ond. Fearful as had been their struggles and ufferings before, it became far more fearful now. With all their struggles they could not keep up heir circulation, and the blood begins to stag-ate from the cold. But a few rods at a time o they progress, ere they sink palsied and ex-austed, but again to renew the struggle. Liz-e, brave still, cannot proceed without assis-nce. Mr. Bourne assists both daughter and iece, but now Lizzie requires all his assistance, nd all exhausted as his daughter was, she too xtends a hand to help her over her bowlders in he pathway. Mr. Bourne leads the way, and oes some distance ahead in hopes of seeing or aching the mountain's top; but he dare not o far, for fear he will lose his way, and become parated from those under his charge. They ill not hear to his going out of their sight. gain and again do they sink down, scarce ex-ecting to rise, and again, as one rouses the hers do; they stagger forward for a rod or o, and fall. And now the cold is doing its ork. The ladies are becoming lost to all feel-g, save that numbing sensation which comes er them, and they desire to sleep—that sleep om which no one wakes. But Mr. Bourne ill not let them sleep. At last, after strug-es which no pen can describe, they conclude ey have lost their way, and it is hopeless to roceed further. Mr. Bourne leaves his cane, hich no longer assists him, and to keep from eezing they run, as they can get strength, down the mountain. But they can no longer strug-gle, and Mr. Bourne proceeds a rod or two in search of some bowlder which will afford them a little shield from the elements with which they can no longer contend. He returns, and tells them he has found a rock under which they can creep and secure a little shelter. His daughter answers feebly, but Lizzie does not respond. He calls again, but all is still; Lizzie sleeps. He shakes her again, and again does he call, and repeatedly does he shake her. He attempts to raise her, and again lays her down on the cold rocks. Ah! there is no suffering for her now— Death has claimed her for his own.

Yes, Lizzie is dead, but Mr. Bourne and daughter live. Finding it useless to make fur-ther efforts on her behalf, they crept under a rock a rod or two off and spent the night. I will not follow them through that night of agony and suspense. The day dawns—the storm has passed away and Mr. Bourne looks forth, and but a short distance from him is the Summit, and Tip-Top House. He proceeded thither, roused the Messrs. Spaulding and told the sad tale. At once they sallied forth. On their way down they passed Mr. Bourne's cane, just nineteen rods from the house, and twenty-one rods further the body lay. They had some slight hopes that there might be life left and applied restoratives, laboring for two or three hours to no purpose. She died been 9 and 10 o'clock the night before from cold and exhaustion. Where she lay the ice was about half an inch thick, and though the thermometer did not fall below 31° at the house it must have been down to 28° or 29° where the poor sufferer breathed her last.

A word or two by way of explanation: Mr. Thompson, proprietor of the Glen House, knew nothing of the departure, supposing that in con-sequence of the illness of the friend they would not go that day. The proprietor could hear nothing for the wind and storm, and had no idea of what was transpiring without. It may be urged that Mr. Bourne did very wrong to go on. He suffers enough; let us judge him charitably, but none the less truly. He should not have proceeded, and, least of all, without a guide.

I copy from the registers of the Tip-Top and Summit Houses the following, written by Mr. Bourne:

Sept. 14—Geo. W. Bourne and daughter. Miss Lizzie Bourne, daughter of C. E. Bourne, Esq. } Kennebunk, Me.

who perished by cold on the mountain, they having missed their way in consequence of the darkness. The night was very windy, and all three came near perishing. They left the Glen House at 2 o'clock on Thursday, and arrived at this house on Friday morn-ing at early daylight.

The word London is of Sclavonic origin, and signifies a town upon water. *Lon* is the Scla-vonic for water, and *Don* city.

THE BEREAVED INDIAN MOTHER TO HER DYING HUSBAND.

Carver, an early traveller among the American Indians, informs us, as nearly as I can recollect, that while passing the winter with a tribe on the upper Mississippi, he became acquainted with an interesting family, consisting of a young Indian, his wife, and a sprightly little boy three or four years old. In the early part of the season, the child sickened and died. At this unexpected bereavement the father was greatly afflicted, but the mother was inconsolable. A short time after, the father died of the same malady, when the mother seemed in a great measure to recover her former cheerfulness. This conduct appeared so strange and unaccountable to our traveller, that he one day inquired of her the cause. She replied that when their little boy died she felt the utmost anxiety; that the Spirit-land was a long, long way off, and the journey too arduous for one of his tender years; but now that his father had gone thither, she felt more reconciled, "for," continued she, "he will soon overtake him, and as he loved the child most affectionately, he will take the best care of him through the remainder of the journey." She said that in a few years at most she herself should be with them, and they would be forever united and happy.

Fare thee well, for thou must leave me,
The Great Spirit wills it so;
Well I love thee, yet believe me,
'Tis with joy I bid thee go.
Long I've sorrowed, broken hearted,
Thou, thyself, been quite unmanned,
Since our darling boy departed,
For the distant Spirit-land.

Young, alone, exposed to danger,
Three protracted moons and more,
Onward has the little stranger
Journeyed toward that distant shore.
Haste, O haste and overtake him!
He may still thy care demand—
Trials, yet, perchance, await him,
Ere he reach the Spirit-land.

To thy keeping I confide him,
Priceless treasure of my heart,
So whatever may betide him;
Never from our darling part;
Cherish, guide, protect and feed him,
Take him gently by the hand.
Through the journey safely lead him,
To the distant Spirit-land.

Hope not, wish not to recover,
Meet the angel grim with joy,
Soon the struggle will be over,
Soon thou'lt see our darling boy.
To our darling when you find him,
Bear my fervent blessing, and
Often of my love remind him,
In the distant Spirit-land.

Little thought I, when I've press'd him,
As he slumbered, to my breast,
Or at morn, as I've caressed him,
When he, smiling, woke from rest—
That (so fair he seemed to promise,
Into manhood to expand,)
He'd be snatched untimely from us,
To the distant Spirit-land.

GOD KNOWS IT ALL.

In the dim recess of thy spirit's chamber
Is there some hidden grief thou mayst not tell?
Let not thy heart forsake thee; but remember
His pitying eye, who sees and knows it well.
God knows it all!

And art thou tossed on billows of temptation,
And wouldst do good, but evil oft prevails?
Oh think, amid the waves of tribulation,
When earthly hopes, when earthly refuge fails—
God knows it all!

And dost thou sin! thy deed of shame concealing
In some dark spot no human eye can see;
Then walk in pride without one sigh revealing
The deep remorse that should disquiet thee?
God knows it all!

Art thou oppressed and poor and heavy-hearted,
The heavens above thee in thick clouds arrayed,
And well-nigh crushed; no earthly strength imparted,
No friendly voice to say, "Be not afraid?"
God knows it all!

Art thou a mourner? are thy tear-drops flowing
For one too early lost to earth and thee?
The depths of grief no human spirit knowing,
Which moan in secret, like the moaning sea?
God knows it all?

Dost thou look back upon a life of sinning?
Forward, and tremble for thy future lot?
There's One who sees the end from the beginning;
The tear of penitence is unforgot,
God knows it all?

Then go to God. Pour out your hearts before Him;
There is no grief your Father cannot feel;
And let your grateful songs of praise adore Him—
To save, forgive, and every wound to heal.
God knows it all—God knows it all!

NINEVEH.

Leaving these realms of uncertain story, we proceed to state a few general facts, now tolerably well ascertained, in reference to Assyria and Nineveh.

According to the fragments of Ctesias, preserved by Diodorus Siculus, there were thirty-three kings from the accession of Ninus to the fall of the empire, and their reigns occupied 1302 years, terminating in 875 before Christ. The statement of Herodotus is, that after the Assyrians had ruled over Upper Asia 520 years, the Medes first began to revolt from them—an event which took place about 710 B. C. The difference between the two spaces of time here mentioned is very great; and if Herodotus be supposed to be the first origin of the Assyrian power, and if his testimony is to be deemed conclusive, then the chronology of Ctesias must be utterly set at naught, and the great antiquity so often claimed for Assyria and Nineveh must be entirely given up. But it has been well observed, that the words of Herodotus by no means need be regarded in reference to the commencement of the Assyrian dominion, but only to its extension *over other parts of Asia*. If so, the discrepancy between him and Ctesias would be diminished, and his authority would not be op-

posed to a much earlier date for the *founding of the original power* than for the sweep of the subsequent empire. At any rate, Herodotus does not disprove the remote antiquity of the Assyrian state; and, on the other hand we have very strong proofs in favor of that antiquity, so far confirming the account of Ctesias. Intrinsically, there is nothing improbable in the idea. Why might not a martial tribe plant themselves by the waters of the Tigris, in the very infancy of our world, after recovering from the desolation of the flood? It seems a very likely thing—quite in harmony with the little we know of those times—that a brave and enterprising band of people, so situated, should grow into a strong kingdom, and stretch out the line of their conquests far and wide.

Of the great antiquity of Egypt there can be no doubt; yet from "the earliest period we find her contending with enemies nearly, if not fully, as powerful as herself; and among the spoils from Asia, and the articles of tribute brought by subdued nations from the northeast, are vases as elegant in shape, stuffs as rich in texture, and chariots as well adapted to war, as her own." In fact, to reject the notion of the existence of an independent kingdom in Assyria at the very earliest period, would be almost to question whether the country were inhabited; which would be directly in opposition to the united testimony of Scripture and tradition. Moreover, upon the celebrated tablet which stands at Karnak, a name has been deciphered by Champollion as Neu-i-iu, or Nineveh. Though the identification of it with the Assyrian city has not been deemed quite satisfactory, owing to its position at the commencement of a line, where it may be only the termination of some other name, yet the coincidence is remarkable, and, as it stands at present, is not without its historic value.

By the best of all authorities, a very high antiquity is assigned to the commencement of the Assyrian nation. "Out of that land (Shinar) went forth Asshur and builded Nineveh." Josephus, also, says of Amraphel, king of Shinar, mentioned in the fourteenth chapter of Genesis, that he was a commander in the Assyrian army, probably a satrap, or viceroy, which, if it were so, would be in harmony with the subsequent boast of Assyria, "Are not my princes altogether kings?" Certainly, as early as the fifteenth century before Christ, we find Balaam referring to the power of the Assyrians. Dr. Layard, after the laborious investigations which led to the production of his first work, expressed himself as decidedly of opinion, from an examination of the ruins of Nimroud, that the oldest of the palaces on that spot was built at least 1200 B. C., and is probably much more ancient. In his second work he refers to inscriptions giving the name of a king who reigned 1121 B. C. At that time, it is pretty clear that Nineveh had attained to great power—that it was not then an infant state just struggling for existence, but one that was founding for itself a mighty empire. Consequently, it must have been in existence long before; growing up by degrees into magnitude and palmy splendor. At that time, then, when the Philistines were at war with Israel—when Samson was performing his miraculous exploits, slaying his enemies with the jaw bone of an ass, and carrying away on his shoulders the gates of Gaza—long ere the kingly line was established in Judah, and the royal and sacred city of Jerusalem began to crown the rock of Jebus—long ere the people witnessed the victories of David and the magnificence of Solomon—at that time assigned as the era of the Trojan war—when Athens was scarcely known—when for Rome there remained five-hundred years ere its first stone should be laid—a gorgeous city, with marble palaces and monuments, was washed at its foot by the waters of the Tigris, and the inhabitants could talk of their fathers having dwelt there in what were then times of old.

Another important point in Assyrian history appears now to be settled, and that is, a double kingdom or dynasty and a two-fold overthrow. The discrepancy between Ctesias, who places the fall of Nineveh in the year 876, and Herodotus, who dates it 606, was felt by Patavius and Usher, who sought its removal by adopting the hypothesis that there were two empires, and two overthrows in succession. This has been pronounced an assumption without evidence, and indeed, so far as written books are concerned, there is no distinct and explicit proof to that effect; but Dr. Layard has discovered it in the character of the ruins he has brought to light. He states, that the remains of buildings are so different in their sculptures and mythological and sacred symbols, as well as in the character and language of the inscriptions, as to lead to the inference of there having been at least two distinct periods of Assyrian history; that the people inhabiting the country at these periods were of distinct races, or belonging to varieties of the same race, and that intercourse with the Egyptians had considerably changed them; that the earliest palaces of Nimroud were in ruins before the foundation of the latter ones; that these later edifices were constructed out of the ruins of their predecessors; and that while the more ancient structures discover no signs of any conflagration, the more recent have evidently been destroyed by fire.

It deserves also to be mentioned, that tombs were found over the earlier edifices, showing that soil had accumulated there, so as to become receptacles for the dead; the contents, too, of the sepulchres revealing relics of art quite distinct from those in the Assyrian style. The only evi-

dences of a former overthrow likely to exist, if such an overthrow took place, are thus afforded, for we scarcely expect to find among the inscriptions of a proud people, like the Ninevites, any express record of their own humiliating defeat and desolation.—*National Magazine.*

RETURN OF THE KANE EXPEDITION.

From the Public Ledger of the 13th inst., we have taken the following account of this interesting expedition commenced in the 5th mo. of 1853.

An official report will probably be furnished by Dr. Kane, giving a correct and detailed statement of this perilous undertaking.

The Expedition succeeded in crossing Melville Bay, and reaching the headland of Smith's Sound, as early as the 6th of August, 1853. Finding the ice to the North completely impenetrable, they were forced to attempt a temporary passage along the coast, where the rapid tides, running at the rate of four miles an hour, with a rise and fall of sixteen feet, had worn a temporary opening. Previous to taking this step, which involved great risk—which was, in fact, equal to a sacrifice of the brig in which Dr. Kane was—a Francis metallic life-boat, with a *cashe* of provisions, was concealed as a means of retreat.

The penetration of the pack-ice was attended by many obstacles. The vessel grounded with every tide, and but for her extreme strength she would not have been able to sustain the shocks. She was several times on her beam ends, and once on fire from the upsetting of the stores.

Some idea of this peculiar navigation may be formed by a knowledge of the fact of her losing her jibboom, best bower anchor and bulwarks, besides about 600 fathoms of wapping line. They were cheered, however, by a small daily progress; and by the 10th of September, 1853, they had succeeded in gaining the northern face of Greenland, at a point never reached before.

Here the young ice froze around the vessel, and compelled them to seek a winter asylum, in which they experienced a degree of cold much below any previous registration. *Whiskey froze in November, and for four months in the year the mercury was solid daily.* The mean annual temperature was five degrees below zero. This is the greatest degree of cold ever experienced by man, and their winter quarters were nearer the Pole than ever before occupied.

The scurvy was easily controlled, but the most fearful, as well as the most novel, feature of the winter was a tetanus, or lockjaw, which defied all treatment. It carried away fifty-seven of the best Esquimaux sledge dogs, and was altogether a frightful scourge.

The operations of search were commenced as early as March—the first parties under the personal charge of Dr. Kane, crossing the ice at a temperature of *fifty-seven degrees below zero.* The loss of their dogs obliged them, as an only alternative, to adopt this early travel. Many of the party were frost-bitten, and underwent an amputation of their toes. It was by means of these efforts that the Expedition succeeded in bringing back its results. The parties were in the field as late as the 10th of July, only ceasing from labor when the winter's darkness rendered it impossible to travel.

Greenland has been followed by Dr. Kane, and surveyed, with a coast line towards the Atlantic, fronting due North, until a stupendous glacier checked their progress. The mass of ice rose in lofty grandeur to a height of five hundred feet, abutting into the sea. It undoubtedly is the only obstacle to the insularity of Greenland—or, in other words, the only barrier between Greenland and the Atlantic. It is, however, an effectual barrier to all future explorations. This glacier, in spite of the difficulties of falling bergs, was followed out to sea, the party rafting themselves across open water spaces upon masses of ice. In this way they succeeded in travelling eighty miles along its base, and traced it into a *new northern land.* (This glacier is, we believe, the largest discovered by any navigator.)

This new land, thus cemented to Greenland, by protruding ice, is named Washington. The large bay which intervenes between it and Greenland, bears, we understand, the name of Mr. George Peabody, one of the projectors of the Expedition. This icy connection of the Old and New Worlds is a feature of singular and romantic interest.

The range of the sledge journeys may be understood from the fact that the entire circuit of Smith's Sound has been effected, and its shores completely charted.

But the real discovery of the expedition is the *Open Polar Sea.* The channel leading to these waters was entirely free from ice, and this feature was rendered more remarkable by the existence of a zone or solid belt of ice, extending more than one hundred and twenty-five miles to the southward. (This sea verifies the views of Dr. Kane, as expressed to the Geographical Society before his departure.) The lashing of the surf against this frozen beech of ice was, we are assured, impressive beyond description. Several gentlemen with whom we have conversed, speak of it with wonder and admiration. An area of three thousand square miles was seen, entirely free from ice. This channel has been named after Hon. John P. Kennedy, late Secretary of the Navy, under whose auspices the expedition was taken. The land to the north and west of this channel has been charted as high as 82 deg. 30 min. *This is the nearest land to the Pole yet discovered.* It bears the name of Henry Grinnell, the founder of the expedition which bears his name.

The extreme severity of the previous season made it evident that the brig could not be liberated before the winter set in. She was fast imprisoned in the centre of a large field of ice. The provisions, although abundant, were not calculated to resist scurvy, and the fuel, owing to the emergencies of the winter, was deficient in quantity. Under these trying circumstances Dr. Kane, with a party of volunteers, on an attempt to reach the mouth of Lancaster Sound, in hopes of meeting the English expeditions, and thus giving relief to his associates, passed in an open boat over the track of Baffin's travel, riding out a heavy gale. They found an uninterrupted barrier of ice, extending in one great horse-shoe from Jones' to Murchison's Sounds, and were forced, after various escapes, to return to the brig.

During the winter that ensued, they adopted the habits of the Esquimaux, *living upon raw walrus meat*, and surrounding themselves with walls of moss. In spite of these precautions, the scurvy advanced with steady progress; but by the aid of a single team of dogs, Dr. Kane succeeded in effecting a communication with the Esquimaux, seventy miles to the southward, (the coldest drive, according to the doctor, that he ever had.) By the system of mutual assistance, the Expedition exchanged meat with the Esquimaux, and by organizing a hunt, relieved their party. At one time, every man of the Expedition, except Dr. Kane and Mr. Bonsell, were confined to their bunks with scurvy. Dr. Kane had to cook, cut ice, &c., and Mr. Bonsell had to do other menial service. By Providential interference, the party-escaped without a single death.

The great belt of ice made it clear that no relief expedition from the south could reach the party in time to prevent their imprisonment for a third winter, which, with their deficiency of fuel, would have proved most disastrous, if not fatal. Under these circumstances, Dr. Kane wisely determined to abandon his brig, and attempt to descend to the south by a combination of boats and sledges.

In accordance with this view they left the brig on the 17th of May—the temperature at that time being 5 degrees below zero. They crossed a belt of ice 81 miles in diameter, dragging their boats behind them, and carrying four sick comrades, by means of a dog sledge. After a travel of 316 miles, with 31 days of constant exposure, they reached Cape Alexander and embarked in open water. Their guns supplied them with animal food—no provisions being carried in the boats except powdered breadstuffs and tallow. [Tallow, says the Doctor, is a very good thing.] From Cape Alexander they travelled to the southward, sometimes over ice, sometimes through water, shooting eider duck and seal, and collecting enough eggs to keep the party in good condition. At Cape Fork they burned up their spare boats and sledges for fuel, and left the coast. Striking out into the open sea of Melville Bay, they then steered for the north Danish settlements of Greenland. Here they providentially landed on the 6th of August, in vigorous health, after their travel of 1300 miles, *and eighty-one days of constant exposure.*

From Opernivik, the largest of these settlements, they took passage in a Danish sailing vessel for England. By great good fortune, they touched at Disco, where they were met by Capt. Hartstein's Expedition. This last searching expedition had found the ice of Smith's Sound still unbroken, but having communicated with the Esquimaux, had heard of the departure of Dr. Kane, and had retraced their steps.

The Expedition has to mourn the loss of three of its comrades, two of whom perished of lock-jaw, and one from abscess, following upon a frozen extremity. These men may be said to have fallen in the direct discharge of a noble duty. Their names are:—Acting carpenter, Christian Ohlsen; Jefferson Baker, of Philadelphia, and Peter Schubert, volunteers.

A COUNTRY HOME.

Mr. N. P. Willis, who, much to his credit, loves a "country home and a little farm," though sprouted in the hot-bed of a large city, has expressed, in a late communication of his, some excellent ideas of what a country home ought to be. We make a quotation, which we are sure will meet with the favor of most of our agricultural readers. He says:

I have often thought of preaching a sermon on the *one stereotyped idea* with which the city people select and model a *home in the country*. From the numbers who call on and write to me for information as to the sites for residences hereabouts, I am, perhaps, more in the way of knowing what is usually sought. They all want a villa, or its capabilities—park and lawn; beautiful view from the portico; barns and out-buildings out of sight; gravel walks and flower garden, groves, avenues, and a fountain. And this is all very well for those who still retain their homes and occupations in the city, and who come to the country only for three months of idling in the summer. With money enough to tear down and build up, such improvers of the landscape are large contributors to the general welfare, and should be thanked and admired. But is there no other class of seekers of new homes in the country? My sympathy is rather with a place that *looks like a farm*, and an old one. A new building is rather a drawback. I would rather take any house, of whatever shape, and, by a few very easy and uncostly alterations, make it look *picturesquely homely*. Additions to the edges of the roof to make them project, stoops of the largest kind to the side of the

front doors, perhaps a portico where comfort and taste would combine to wish one, and frames and trellises for vines and creepers, are simple and cheap changes that would make the most angular and unsightly house look pleasantly enough. And, (without going as far as the Havanese nobility, who keep their carriage in their front parlor,) I like to see barn and stable close enough to *group in with the house and orchard.* The guest should see the shed he can tie his horse under, and the trees or bush where he can find the plumbs or berries. And it should be evident, to any passer-by that the owner can go to his barn a dozen times a day, without hat or boots, and shake down the hay for his cattle, or harness his horse for a drive. No man either looks or is, independent in a country home who has not his stable completely under his eye—himself the first to know when a horse wants shoeing or a wheel wants greasing, and hindered, *never and in no manner of thing*, by the absence or neglectfulness or unwillingness of the "hired man." For me, aside from the convenience of it, there is a certain "*animal* magnetism" which makes the company of my horses and cows very agreeable.

THE AVERAGE number of bees in a hive, or swarm, is from fifteen to twenty thousand. Nineteen thousand four hundred and ninety-nine are neuters or working bees, five hundred are drones, and the remaining *one* is the queen or mother!

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—Flour is in limited supply, and the export demand has fallen off. Sales of standard brands at $8 75; sales for home consumption at $8 75 a $9 00 for common and extra brands, and fancy lots at $9 00 a $10 00 per barrel. Little is doing in Rye Flour; sales are reported at $6 50. Penna. Corn Meal is held at $4 50 per bbl., with light sales.

GRAIN.—There is a fair demand for Wheat for shipment and milling, and prices are firm. Sales of prime Southern and Penna. red at $1 95 a $1 97, and $1 95 a $2 10 for inferior and prime white, afloat and in store. Sales of Western Rye at $1 05, and Delaware at $1 20. Corn is scarce at 94 a 92c. Oats are in fair demand; sales of ordinary and good Pennsylvania and Delaware at 43c.

CATTLE MARKET.—The demand for Beef Cattle during the past week was quite active, and about 1150 head were disposed of at prices ranging from $8 to $10 per 100 lbs., or at $3 75 to $5 on foot. Cows and Calves met with fair inquiry, and 200 were sold at from $25 to $65. Hogs sold at $9 a $9 25 per 100 lbs. The demand for Sheep continues good, and sold at $2 25 a $4 75 each. Lambs sold at from $2 00 to $3 75 per head, according to quality.

GREEN LAWN FEMALE SEMINARY will commence the Winter Session on the 5th of Eleventh month next. Terms, $50 for Twenty weeks. Competent Male and Female Teachers will have charge, and Lectures will be given on various branches taught.

For Circulars address

EDITH B. CHALFANT, Principal,
Unionvilli P. O., Chester Co., Pa.

9th mo. 29th—4t. pd.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Winter term of this Institution will commence on the 19th of Eleventh month, 1855, and continue Twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the term. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. O., Burlington, N. J.

10th mo. 13th, 1855—3m. pd.

IT is intended to commence the Winter Session of LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars, enquire of BENJ. SWAYNE, *Principal*,

9th mo. 22. London Grove P. O., Chester Co., Pa.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS, at Eldridge's Hill, Salem Co., N. J.

The Winter Session of this Institution will open on the 12th of Eleventh month next, and continue twenty weeks. Terms of admission $70 per session.

All the branches of a liberal English education are thoroughly taught.

A Course of Lectures on Chemistry will be delivered by a practical Chemist.

For Circulars of School, address the Principal,

ALLEN FLITCRAFT,

9th mo. 15--2m. *Eldridge's Hill, Salem Co., N.J.*

BYBERRY BOARDING SCHOOL FOR GIRLS. The First Session of this School, which will be opened by Jane, Annie and Mary S. Hillborn, will commence the first Second day of the Eleventh month next, and continue twenty weeks.

It is located in a healthy and pleasant situation in Byberry, Twenty-third Ward, Philada., with easy and cheap access to the city twice a day by steamboat from Bickley's Landing, or by cars from Cornwell's Depot, either of which is about two miles distant. The course of instruction will comprise the usual branches of a liberal English education, with Mathematics and Drawing.

Every attention will be given to promote the health, comfort and progress of the pupils.

TERMS.—For Tuition, Boarding and Washing, $60 per session, payable one-half in advance.

For circulars, direct to JANE HILLBORN,
Byberry, Pa.

References.

CHARLES STOKES, Rancocas, N. J.
WILLIAM PARRY, Cinnaminson, N. J.
CHARLES KAIGHN, Camden, N. J.
CHARLES WILLIAMS, White Marsh, Pa.
JOHN SIMMONS, No. 437 N. Seventh St., Philada.
A. T. W. WRIGHT, No. 604 N. Fifth St., Philada.,
Principal of the Normal School.

8th mo. 4—4m. pd.

WANTED.—A Female Teacher to take charge of a School for Girls, under the care of Camden Preparative Meeting. For information apply to JOHN HUNN, Camden, Delaware, or to WM. W. MOORE, No. 100 South Fifth St., Philadelphia.

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F. SHOEMAKER.

8th mo. 4—3m.

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FRIENDS' INTELLIGENCER.

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No. 100 South Fifth Street,
PHILADELPHIA,

Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher free of expense, to whom all payments are to be made.

An Epistle of WILLIAM LEDDRA, *to Friends, written by him the day before he was put to death.*

To the Society of the little flock of Christ, grace and peace be multiplied.

Most dear and inwardly beloved!

The sweet influences of the morning star, like a flood, distilling into my innocent habitation, hath so filled me with the joy of the Lord in the beauty of holiness, that my spirit is as if it did not inhabit a tabernacle of clay, but is wholly swallowed up in the bosom of eternity, from whence it had its being.

Alas! alas! what can the wrath and spirit of man that lusteth to envy, aggravated by the heat and strength of the king of the locusts, which came out of the pit, do unto one that is hid in the secret places of the Almighty; or unto them that are gathered under the healing wings of the Prince of Peace; under whose armour of light they shall be able to stand in the day of trial, "having on the breastplate of righteousness, and the sword of the Spirit," which is their weapon of war against wickedness, principalities and powers, and the rulers of the darkness of this world, both within and without? O my beloved, I have waited like a dove at the windows of the ark, and have stood still in that watch, which the Master, without whom I could do nothing, did at his coming reward with the fulness of his love; wherein my heart did rejoice, that I might in the love and life of God speak a few words to you, sealed with the spirit of promise, that the taste thereof might be a savour of life to your life, and a testimony in you of my innocent death. And if I had been altogether silent, and the Lord had not opened my mouth unto you, yet he would have opened your hearts, and there have sealed my innocency with the streams of life, by which we are all baptized into that body which is of God, with whom and in whose presence there is life, in which, as you abide, you stand upon the pillar and ground of Truth. For the life being the truth and the way, go not one step without it, lest you should compass a mountain in the wilderness; for unto every thing there is a season. As the flowing of the ocean doth fill every creek and branch thereof, and then retires again towards its own being and fulness, and leaves a savour behind it, so doth the life and virtue of God flow into every one of your hearts, whom he hath made partakers of his divine nature; and when it withdraws but a little, it leaves a sweet savour behind it, that many can say, "they are made clean through the word that he hath spoken to them." In which innocent condition you may see what you are in the presence of God, and what you are without him.

Therefore, my dear hearts, let the enjoyment of the life alone be your hope, your joy and consolation; and let the man of God flee those things that would lead the mind out of the cross, for then the savour of life will be buried; and though some may speak of things that they received in the life, as experiences, yet the life being veiled, and the savour that it left behind washed away by the fresh floods of temptation, the condition that they did enjoy in the life boasted of by the airy thing, will be like the manna that was gathered yesterday, without any good scent or savour. For it was only well with the man while he was in the life of innocency, but being driven from the presence of the Lord in the earth, what can he boast of? And although you know these things, and many of you much more than I can say, yet for the love and zeal I bear to the Truth, and honor of God, and tender desire of my soul to those that are young, that they may read me in that from which I write, to strengthen them against the wiles of the subtle serpent that beguiled Eve, I say, *stand in the watch within*, in the fear of the Lord, which is the very entrance of wisdom, and the state wherein you are ready to receive the secrets of the Lord. Hunger and thirst patiently; be not weary, neither doubt; stand still, and cease from thine own working, and in due time thou shalt enter into rest, and thy eyes shall behold his salvation, whose testimonies are sure, and righteous altogether. Let them be as a seal upon thine arm, and as jewels about thy neck, that others may see what the Lord has done for your souls. Confess him before men, yea, before his greatest enemies; fear

not what they can do unto you: greater is he that is in you, than he that is in the world; for he will clothe you with humility, and *in the power of his meekness* you shall reign over all the rage of your enemies, in the favor of God; wherein, as you stand in faith, ye are 'the salt of the earth; for many seeing your good works, may glorify God in the day of their visitation.' Take heed of receiving that which you saw not in the light, lest you give ear to the enemy. Bring all things to the light, "that they may be proved whether they are wrought in God. The love of the world, the lust of the flesh, and the lust of the eye, are without the light, in the world;" therefore possess your vessels in all sanctification and honor, and let your eye look at the mark. "He that hath called you is holy;" and if there be an eye that offends, "pluck it out, and cast it from you." Let not a temptation take hold, for if you do, it will keep you from the favor of God, and that will be a sad state, for *without grace possessed*, there is no assurance of salvation: "By grace ye are saved," and the witnessing of it is sufficient for you, to which I commend you all, my dear Friends, and in it remain your brother, WILLIAM LEDDRA.

Boston goal, the 13th of
the First month, 1660—1.

EXTRACT FROM A LETTER OF ELISHA DAWSON TO HIS CHILDREN.

(No date.)

We were near seven miles in Canada, visiting all the meetings of Friends in that province, and travelled, I suppose, between seven and eight hundred miles. We had an opportunity with the Brother-Town Indians near Utica, where we had their principal men and some of their grave women with us. It truly proved an interesting opportunity, they mostly being able to speak and to understand the English language. We had much to communicate, and after we had got through and relieved our minds amongst them, I think there were seven or eight appeared constrained to declare largely of their own experience of the goodness of the Great Spirit, and of their thankful feelings to Him for sending us amongst them; for what had been said seemed like food to their souls. They told us many had come among them and said the Great Spirit sent them to preach to them, but their words did not satisfy their souls, for they liked to feel where words came from; and truly we felt great peace of mind for complying with the little pointing of duty to a poor and much injured people,—after which we were amongst another nation of what are called the Mohawk Indians in Canada, who were under British influence, and appeared to be instructed in the outward forms, while it is to be feared that the life and power of Truth were too much overlooked. We left them with painful feelings, but no way appeared for our relief. We then had a very interesting opportunity with the Cataraugus Tribe, where we had seven or eight of their Chiefs, and seven of their chief women, with a number of others present, unto whom much was said and much more was felt, we being under the necessity of speaking through an interpreter, and we believed there were amongst them some good Christians, who appeared to be conversant with a good degree of the source of life, and it truly caused them to feel very near to us.

Extracts from a Memoir of RICHARD REYNOLDS, *by his grand-daughter.*

(Continued from page 483)

At the time when Richard Reynolds returned to his former residence, called the Bank, about one mile from the works at Ketley, his family consisted of William and Hannah Mary, the children of his first, and two little boys, Michael and Richard, the children of his second marriage: and shortly after, on the 31st of July, 1768, was born his youngest son, Joseph. Here he lived many years, carrying on an extensive business, in an enlightened and comprehensive spirit, with undeviating integrity and industry. His principle, in all cases of bargain and sale, was, according to the old adage, "Live and let live;" and, as an instance of the consistency with which he acted up to his motto, it may be adduced that, at the breaking out of the American war, when bar-iron rose to an extravagant price, and the makers of pig-iron could obtain their own terms, instead of taking an unreasonable advantage of the opportunity, he proposed to his customers that it should be left to one of themselves to name a fair price for pig iron in the *then state* of the trade, and to determine the scale of proportionate reduction which should take place when the price of bar-iron should fall, as he foresaw that it would follow the *then* great and unsatisfied demand. The proposal was accepted, and by the scale which was then fixed, his conduct was governed, so long as he remained in the iron trade.

He early interested himself in the condition of the work-people whom he employed, establishing schools, building for them convenient cottages, and attending to their comfort. In all these objects he possessed the active sympathy of his wife, who, in her particular sphere of benevolence, was a most kind friend to her poorer neighbors, ever ready to help them with food and clothing in their time of need, and with advice and medicine in their times of sickness. Denial of self was a ruling principle of her conduct, and that she took an enlarged view of this duty was evident on one occasion, when she thought it right to remonstrate with one of her sons, upon his wearing so fine a broad cloth for his coat, as an expensive luxury. When he explained to her that, for weaving, it was necessary to sepa-

rate the long wool from the shorter staple, and that, in consequence of rich people buying the fine cloth, the coarser fabric could be sold at a price within the reach of the poorer classes, she at once acknowledged its reasonableness, and said she no longer objected to all those persons wearing fine cloth who could properly afford so to do.

In 1769, Richard Reynolds lost his father, and in February, 1770, his son Michael. The death of his little child affected him deeply, and he makes touching mention of the event in one of his letters:

"—— We buried poor little Michael this day week. I never saw a person die before, and the scene affected me extremely. He breathed with such difficulty, that it was manifestly a labor to live, but yet discovered not the least frowardness or impatience. There is nothing so affecting as to see patient innocence in extreme suffering; what then must a parent feel when it is borne by one of his infant offspring: but the struggle is now over, the conflict is ended, and he now is, must be happy. . . . My judgment is reconciled to the event; but it will require more time to obliterate the many little engaging actions and expressions, the recollection of which moves and will continue to move the affections: and if thou should happen to recollect the innocency of his countenance, and the simplicity of his inquiries concerning his little brother, as he sat on thy knee by the fireside, however unavailing, however useless to thyself or him, thy judgment may convince thee any emotion will be, yet I believe thou wilt not be able to recollect those circumstances, trivial as they are, without being also moved."

The state of the iron trade, in 1774, fully justified gloomy anticipations, and it is evident from my grandfather s letters, that his expectations respecting it were unfavorable; yet, as he knew the worst that could occur, and had made preparation for the worst, by keeping a balance at the credit of his stock account, to meet it, his peace and comfort do not appear to have been materially affected by anxiety on the subject. Rendered independent by the resources of his own mind, and his simple and rational tastes, his happiness was less affected by those changes and fluctuations in property, which are in general felt as so grievous an evil. At the outset of his life, the horror of debt, which never deserted him till its close, determined him never to exceed his means; and he commenced house-keeping, and made all his household arrangements, upon a system of strict economy, which enabled him unfailingly to adhere to this invaluable resolution. The advantage which he derived from acting on this principle, and his observation of the loss which others sustained from the neglect of it, induced him, as a rule, to liquidate every demand to which he was liable, previous to the annual settlement of his accounts.

He thus, at a later period, advised his eldest son, then lately married:—

"—— May I without offence on the present occasion, mention the word *frugality*, as including an avoidance of all unnecessary expense, till either of thy own or the Company's there is a deposit of a few thousands for such emergencies. I am aware, thy late engagements, the company thou had to entertain at Bristol, &c., as well as the length of time, must have occasioned a considerable expenditure, and if it would not savour too much of the prudence, or rather parsimony of old age, I would recommend an attention to small expenses, which, occurring so frequently, amount in the year to a sum incredible to those who have taken no account of them; but the independency which is purchased by early economy, was a sufficient inducement to me to begin life and continue it too, as long as it was necessary, upon a small scale, and I now thankfully taste the fruits of it in the enjoyment of the conveniences of life myself, and at times in assisting some others to procure them: the same conduct for a much shorter time will probably put it in thy power to retire in the manner thou wishes to do, and approves in thy father."

The care which he took, in the education of his children, was commensurate with the estimate which he had formed of its importance to their present and future well-being. He engaged for his eldest son, when he was but eight years of age, a tutor who proved a valuable acquisition to his family and to himself personally, as he was a man of exemplary integrity, of refined manners, and possessed of considerable literary and scientific attainments. He preferred, so far as it was practicable, an education at home,—as being less liable to the influence of bad example than at a public school, and as affording them more rational amusements, and more frequent opportunities of observation and improvement. He was earnestly desirous, and unremitting in his endeavors to train them in "a religious life and conversation," and consistently in every respect with the opinions and precepts of the Society of Friends. He paid great attention to their instruction in the Holy Scriptures, particularly in the New Testament; the "Sermon on the Mount," he regarded as the compendium of all Christian duty, and he required each of his children, as soon as they were capable of understanding it, to commit it to memory, and to repeat it aloud every Sunday evening, without missing a single word.

He had great consideration for the young, liked to see them cheerful and happy, took an interest in their pleasures, and in various ways promoted their enjoyment; and although his occasionally stern manner and his undeviating punctuality kept them in some awe of him, yet was he beloved and respected by them in no common degree. In the fruit season, he would send them into the garden, with free leave to

gather the fruit; and upon one day of the year, which was called "gooseberry-day," he collected a number of boys in his neighborhood, and gave them the like permission. With his servants, he was very strict; but on the other hand he was remarkably attentive to their comfort and welfare in every respect, and was indeed their true friend, both spiritually and temporally. His temper was by nature hasty; and if, in moments of irritation, he spoke to them more strongly than the occasion justified, or with a severity which, upon reflection, appeared to himself inconsistent with the meekness and forbearance of a disciple of Jesus, he hesitated not frankly to acknowledge, and to apologize to them for his error. And in the same spirit of humility, he has been known even to follow a poor woman to her house, and ask her excuse for having either spoken hastily, or sent a sharp message to her, when she had applied to him for help at an unseasonable time. It would be difficult to express how deeply he lamented this infirmity: we know that in private he prayed earnestly for the Divine forgiveness, and for grace to assist him in overcoming this and every other temptation to evil. He was most charitable in his judgments of others, and always discouraged, not only evil-speaking of the absent, but the trifling gossip about other persons and their concerns, which was then, and is now, so much too common; and the same charitable feeling made him slow to believe reports, injurious to the reputation of those who, not being present, were unable to explain or to justify their conduct.

My grandfather was an early riser (in the winter mornings lighting his own fire,) regular and methodical in all his habits, punctual in the extreme, and very determinately exacting from others the same punctuality. Order and neatness pervaded the character of all his household arrangements; and over the fire-place in his kitchen, he had a board placed, upon which was painted in large letters, these words, "A place for everything, and everything in its place." He remarked that the adoption of this maxim of the famous De Witt's proved often helpful to him,—"to do one thing at a time—to think, to speak of or attend to nothing else till the one thing was fairly done with; this with application will enable a man to do much business, and have sufficient leisure to write to his friends and to enjoy their company."

His enjoyment and admiration of the beauties of nature, was extreme, especially of extensive prospects over well-wooded and richly-cultivated lands. It was with intense delight that he looked upon such scenery, when it was bathed in the glorious hues of sunset; the elevated situation of his first residence afforded him this pleasure, and frequently on a fine evening, he would take his pipe, and retire to a spot, from whence he had a full view of the Wrekin, the Ercall Woods, and in the distance, Cader-Idris, and the mountains of Montgomery and Flintshire. There he would contemplate in silence, the setting sun, slowly descending till it touched the distant hills, and apparently expanding, increase in grandeur and splendor, till it sunk clear and unclouded below the horizon. He did not, however, while indulging in the soothing influence of his pipe, allow himself to fall into a state of dreamy unconsciousness; but, under feelings of admiration, and devotion, such times were to him, seasons of elevated thought and serious reflection.

In a letter to his daughter, telling her of a new arbor which he had then lately made, he says, "From thence I have seen three or four as fine sunsets as I at any time have seen—and if the gradual going down, and last, last twinkle of the once radiant orb, the instant when it was, and was not, to be seen—made me think of that awful moment when the last sigh consigns the departing soul to different, if not distant scenes; the glorious effulgence gilding the western horizon with inimitable magnificence, naturally suggested the idea of celestial splendor, and inspired the wish that (through the assistance of His grace) a faithful obedience to the requirings of our great Maker and Master may in that solemn season justify the hope of my being admitted into that city, which hath no need of the sun, neither of the moon to shine in it, for the glory of God lightens it, and the Lamb is the light thereof."

Led by his keen appreciation of the beauties of natural scenery, it was his practice, on his return from London, Bristol, and elsewhere, to take in his way home, places remarkable for their picturesque beauty, or which were in any respect of interest to a traveller, such as Cheddar Cliffs in Somersetshire, Stowe, Hagley Park, the Leasowes and Enville; he made frequent excursions in his own neighborhood, to Hawkstone, and Apley Terrace; and, once in every year, he was accustomed to assemble a large party to spend a day upon the Wrekin. This hill is remarkable from its rising up alone so abruptly from the plain that it commands a most extensive view. Looking to the north, may be seen Hawkstone, (the obelisk clearly visible,) and beyond, in the distance, the Cheshire, and to the left of these the Welsh hills, the Moel-Vama range and Dinas Bran. Still further to the west, in the distance, are Cader-Idris and Plinlimmon; and nearer, the Shropshire hills, the Long Mountain, Stiper Stones, the Long Mynt, and those of Church Stretton. Approaching the south may be seen the most distant of any point, the Brecon Beacon; in the south, the Clechills, which are the highest in Shropshire, and Malvern in the extreme distance. From the south, turning towards the east, come into view the hills of Gloucestershire Warwickshire, and Oxfordshire, and the Barbeacon in Staffordshire; due east, a hill in

Leicestershire; and coming round again to the north, the Derbyshire Peak and hills in Cheshire. Such is the extreme boundary line; while nearer to the foot of the Wrekin, in the vast surrounding plain, lie Shrewsbury and other towns and villages, richly cultivated fields of different shades and colors, spread out like an immense map, interspersed with gentlemen's seats and farm-houses,—and here and there in the other direction, the smoke hanging like a mist, marks the situation of various iron-works and collieries, and, to complete the scene, the Severn,—Shropshire's beautiful Severn,—winding its way like a silver thread through the lovely landscape; between Coalbrook Dale and Shrewsbury could be counted nineteen turns where the river was lost and returned to sight. The Wrekin is now much changed in its external character, and to those who knew it forty years ago, is not improved, by having been planted almost to the very top. The easiest ascent is from the Wellington approach, where, at the commencement of the carriage-road, is a pretty cottage, built by Mr. Cludde, the proprietor of that side of the hill. To spend a day on the Wrekin, at least once a year, was the general custom of the neighborhood, and one which my grandfather entered into with all his heart. The party usually consisted of himself and his family, his relations from Coalbrook Dale, and the principal clerks in their employment, with their families; and, in short, almost the whole of the members of their small congregation were invited. On the top of the hill, where are some large pieces of rock jutting out of the smooth short grass, and affording some shelter from the hot rays of the sun, the party seated themselves to partake of a bountiful supply of provisions: and a cheerful, merry, busy party they were. After the meal was over, surrounded by his relations and friends, their kind host endeavored to promote the happiness of all those whom he had thus brought together. Sometimes, his countenance beaming with enjoyment and genial feeling, he watched with interest the games and sportive exercise of the young people; at others, he could join in cheerful conversation with the elders of the party, when the justness of his remarks, his playful wit, his expressions of delight, and his admiration of the extensive prospect before him, charmed all who listened. The season which he preferred for these excursions was the time of harvest, when the richly-laden corn-fields were spread below, and he never failed reverently to praise that Being, from whose bounteous hand flowed all these blessings. On such occasions, and in his walks through the woods, he would read or repeat passages from "Thomson's Seasons," (which was frequently his pocket companion,) from "Addison's Hymns," which were familiar to him in the "Spectator," and from other authors. The grander scenery of Wales,—rivers, lakes, waterfalls,—all were the objects of his enthusiastic admiration. "But the ocean, (his son says, speaking of his father,)—the ocean, in its calm, or when stirred by the light breeze, or when the mighty winds drove the rolling billows, breaking into foam on the rocky shore at his feet,—I can find no words to describe the intensity of his emotions of wonder and delight."

His friendships were ardent and sincere, and were a source of enjoyment which engaged a large portion of his thoughts and affections. Reverence for goodness, which was a marked feature in his character, and his lowly estimate of his own religious attainments, led him to believe himself far behind those whom he esteemed for their piety and virtue, and he looked to such, not only for their sympathy, but for their counsel and guidance in the Christian path.

(To be continued.)

MAN AND WOMAN.

I should not say, from my experience of my own sex, that a woman's nature is flexible and impressible, though her feelings are. I know very few instances of a very inferior man ruling the mind of a superior woman; whereas I know twenty—fifty—of a very inferior woman ruling a superior man. If she loves him, the chances are that she will, in the end, weaken and demoralize him. If a superior woman marry a vulgar or inferior man, he makes her miserable, but he seldom governs her mind or vulgarizes her nature, and if there be love on his side, the chances are that in the end she will elevate and refine him. The most dangerous man to a woman is a man of high intellectual endowments morally perverted; for in a woman's nature there is such a necessity to approve where she admires, and to believe where she loves—a devotion compounded of love and faith is so much a part of her being—that while the instincts remain true and the feelings uncorrupted, the conscience and the will may both be led far astray. Thus fell "our general mother"—type of her sex—overpowered rather than deceived, by the collos of intellect—half serpent, half angelic.—*Jamieson.*

SERENITY.

A habit of serenity, or self-possession, says Fordyce, is the very foundation of all heartfelt happiness; and they can enjoy nothing to purpose, at least not for any continuance, who cannot enjoy their own thoughts. The gratifications of such as are forever flying from themselves, and bustling along in the gratificatinns of external objects, that they may shun the cognizance of reason, and verdict of conscience, are not felicity, but hurry, extravagance, distraction. The first moment of leisure detects the imposture; and the injured mind, when permitted to speak out, loudly declares that nothing can give her satis-

faction but what she can view with complacence, as dictated by her best sentiments, or not repugnant to them.

From the Monthly Religious Magazine.

SAMARIA.

"On a beautiful evening, in the Spring of 1854, at set of sun, we climbed the sacred mountain of the Samaritans, which stands in the local centre of the land of Israel, to enjoy the last delight of a day crowded with the finest excitements. Early in the morning, we had rode over the mountains to Bethel,—the spot where weary Jacob saw in his dream the way to heaven, and set the anointed stone in testimony of the presence of Jehovah,—where Samuel went from year to year in his circuit to judge Israel,—where the old prophet took into his house the man of God from Judah, who came to prophesy against the idol that king Jeroboram had established there; and we had tried to choose, among the fragments of that ruined village, *which* was the stone of the patriarch's pillow, and *which* the blocks of the profane monarch's altar. We had passed the site of Shiloh, keeping still its ancient name in the poor Arab village,—of Shiloh, the first sacred city of the restored children of Jacob, where the tabernacle was fixed, the wandering ark found rest, the feast of the Lord was kept, and the daughters of the people came out to dance in dances,—the city of the judges and the prophets, where Eli ministered in his age, and Samuel in his youth,—cursed at last as fatally for the wickedness, as it was blest at first by the piety of the people. We had rested at noonday in that charming valley, by the side of that khan and fountains, where travellers from Ephraim into Judah for ages, were wont to halt, which recalls yet by its name, the Lebonah of the judges. We had seen grain almost white to the harvest, on those very broad fields where Jesus bade his disciples look around and see it; and where marauding Bedouins, robbing of their fruits the industrious husbandmen, still illustrate the word,—"Other men labored, and ye are entered into their labors." We had paused at the well of Jacob, to remember our Saviour's interview with the woman, to prove by experiment that the "well is deep," and to regret that we had "nothing to draw with," that we, too, might drink refreshing water from the fountain of a hostile race. We had looked into the doorway of that small white dome, which covers the grave, as Mahometans and Christians believe, of the favorite son to whom Jacob gave all this parcel of ground. We had watched, riding up the narrowing valley, if the slopes of Ebol, the mount of cursing, and Gerizim, the mount of blessing, might symbolise still, by their contrasted fortunes, their ancient Scripture-fame; if the barren rock might not rise over against the fruitful vine, and desolate tombs stand opposite to cheerful cottages. We had passed through the long streets of Nablous, where a jealous and fanatic tribe still hate intrusive Christians, as the Samaritans of old hated the Jews who ventured to come to Sychar. We had seen the quarter where the remnant of this Samaritan race still keep their synagogue and show the parchment relic of the book of their fathers' devotion. And fitly to end a day full of varied and stirring associations, we ascended in its last hour, the mountain where tho fathers of the Samaritans worshipped, to survey from its height the goodly hills of Ephraim and the famous cities of Ahab and Herod.

Bold and striking rose there before us, shutting in all the northern prospect, the frowning summit of Mount Ebal. The sepulchres at its base, the crags along its side and its barren and utterly forlorn aspect, seem to justify that reading of the Samaritan Pentateuch which takes the altar from Ebal and sets it upon Gerizim. Most of the sun-face of Gerizim, indeed, is not more fertile than that of its rival. But above the town, where the valley is the narrowest, there is a broad strip of green, in which vines, fig-trees and olive trees grow in terraces, and fulfil the promise of fertility to the mount of blessing." These cease as you approach the mountain-top, and you find, on the broad plain which makes the summit, the signs rather of ancient power than of present fruitfulness. The groves are gone, but the rocks are very sacred: some are part of the altar, which was first built upon the mountain, and are called the "stones of the covenant," which were brought across the Jordan by the tribes of Israel. Others are portions of the temple; to Samaritan eyes, as sacred as the Caaba of Mecca to Moslems, or the sepulchre to Christians. Others are fragments of the castle, and still remain in the symmetric order and strength of fortress-walls. Here a double row of stones mark the place where the remnant of the people still keep the passover, and sacrifice their seven memorial lambs. On this summit they fix the spot, where Abraham offered Isaac upon the altar, and began that series of sacrifices which have never ceased. The ashes there, which remain from the last burnt-offering would tell the story of the Jewish feast-days without any guide's varacious assertions. Not only on the passover, but on their day of atonement, on their pentecost and on their feast of tabernacles, do the Samaritans come up, bringing with them on this last day branches for tents, in which they pass the night upon the mountain.

At the foot of Gerizim, and nearly filling the space between the two mountains, is the city of Nablous. The name of this city is but slightly altered from Neapolis,—the name which it bore in the days of Vespasian. In the Scripture nar-

ratives it is called Shecham, Sichem, and Sychar. Its beginning goes back to the earliest historical ages. The patriarchs all knew it, and dwelt in or near it. It became after the return of the tribes, a city of refuge, and the city of the Levites. Here the aged Joshua summoned the people together to hear his parting testimony, rehearsed before them the distinguished favors, which God had vouchsafed to him, renewed solemnly the covenant of obedience, and set up the stone of remembrance under an oak of the sanctuary. There Abimelech conspired with his brethren, and destroyed the city, which, hearkening to the voice of God, would not share his treachery. Here, after the death of Solomon, Rehoboham came to receive the homage of the tribes, and returned to their complaint that insolent answer which divided his kingdom, and gave a rival prince to Israel. To this city, the Assyrian king sent those men from the East, who honored the worship of the captive Hebrews, mingling it with their own idolatry, and became the ancestors of the Samaritans. Ages after, we find this the capital of an alien people, whose name was a by-word among the faithful Jews, whose profession of lawful descent from Abraham was scornfully rejected; and whose cities were to be avoided even by the missionaries of the Gospel. It was reckoned a misfortune that the pilgrim from Galilee must "needs go through Samaria." Yet in this hated city, there were candid minds and willing hearts. They came out to hear at the call of the woman; many believed as they listened to the word; and the faith of Samaria shamed the indifference of Galilee. The two days, which Jesus abode in Shechem, were abundant in blessing; and when he departed, numbers could say, "We know that this is indeed the Christ, the Saviour of the world."

The modern city is one of the largest in Palestine; yet it is far less extended than the ancient must have been. Its length is somewhat less than a mile; its breadth, about one third as great as its length. Several long and narrow streets run through it from east to west, with massive gates at either extremity. These streets in the spring are rivers of water, which discharge themselves, in either direction, toward the Jordan and toward the sea. Of the 10,000 inhabitants, the greater portion are Moslems, celebrated above all others in Syria for their fanatical hatred to Christians of every sect. The few Greeks and Catholics there, live in constant fear, expecting that massacre will follow the first outbreak. They are ready, with alarming stories of the savage fury of the infidels, to annoy travellers that pass that way, and so increase the already redundant extortion. This hostility to Christians is traditional in Nablous It was shown in the early Christian ages, by the attacks of the Samaritans; later, in the wars of the crusades; and in the last century, it was so bold and insolent that the pilgrims dared not follow through this city, their proper route to Jerusalem. Even now, few unarmed men dare to pass that way; and the dragomen of travellers dread the neighborhood, and caution their friends against venturing too far from the encampment. The aspect of the people is lowering and suspicious. As you salute them in the streets, they turn hastily away, disdaining to answer. Even the Christian interest of the region, and the curious sect whose remnant still survive there, will not keep a traveller long with so inhospitable a people.

The Samaritans are gradually dwindling away, and will probably, before the close of this century, be nearly or quite extinct, even in their sacred city. Their whole people are but little more than 100; and few of these are children. They have no enterprise and but little influence. Their charge is merely the keeping of their synagogues and their manuscripts. Their exclusiveness and closeness in the observance of prescribed rites, are equalled only by their profound ignorance of all other parts of the world and all other people. Toward the Jews they cherish the same feeling, which the woman expressed to our Saviour. They accuse these enemies of mutilating the sacred record, of lapsing into idolatry, of forsaking their native land, and restrict all intercourse with them to the bare necessities of trade. The priests find congenial employment in copying the manuscripts, and fulfilling the elaborate duty of the synagogue. This low vaulted room, and the houses which surround it, contain all their curiosities. Once they were privileged to exhibit the tombs of distinguished priests of the house of Aaron; but now of these they have lost the remembrance. The time cannot be far distant when the manuscripts which they have kept for so many years will pass into the hands either of Christian travellers, who may secure them to the libraries of the west, or of their Jewish enemies, who will make haste to destroy such impious treasures."

(To be continued.)

An Illiterate Arab was once asked how he felt assured of the existence of God. "In the same manner," he replied, "as I know, by the foot-prints on the sand, that a man or a beast has there passed by."

APPAREL.

Friends are sometimes reproached for their plain garb and language, as if religion did not inculcate simplicity in these respects. It is however evident, the early Christians bore their testimony to the necessity of showing the efficacy of Christianity in its redeeming power from the vain fashions of the world. "'Tis not enough," says Tertullian, "that a Christian be

chaste and modest, but he must appear to be so —a virtue, of which he should have such great store and treasure, that it ought to flow from his mind upon his habit, and break forth from the retirements of his conscience, into the superficies of his life."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 27, 1855.

Memoirs of the life of David Ferris, an approved Minister of the Society of Friends. Written by himself. Revised and corrected from the original manuscript.

In the first number of the present volume, we published a copy of a letter from David Ferris to Robert Plsasants, who was a member of the Society of Friends and a large slave-holder. The letter was written in 1774, and illustrates the labor into which some of our worthy ancestors were introduced under the influence of religious concern, to purge the Society of Friends from the iniquity of slaveholding. Since then these memoirs have appeared, and detail in a very interesting manner, the experience of a man, who received the faith of Quakerism from conviction, and who, by a faithful attention to that which had convinced him, became an able minister of the Gospel. It is stated in the Introduction, as the opinion of an eminent minister in the Church of Christ, who has been removed from works to rewards, that in his judgment, "David Ferris's memoirs were among the most instructive he had ever read, because the author *recorded his errors, and the means of his recovery*, more circumstantially than others." David Ferris was a cotemporary of John Woolman and Anthony Benezet, being intimately acquainted with both, and in addition to the valuable religious experience detailed in the volume, there is an appendix containing some letters on the subject of slavery to some members of the Society who were then engaged in the practice.

We would recommend this little volume to our readers, who can procure it at the store of T. Ellwood Chapman, No. 1 South 5th st.

It is probable that other memoirs exist in manuscript, which, if published, would produce salutary effects.

DIED, at his residence in Fulton township, Lancaster Co., Pa., on the 14th inst., THOMAS SMEDLEY, an esteemed member and Overseer of Little Britain Monthly Meeting, in the 58th year of his age.

SYMPATHY OF BIRDS.

A gentleman of our acquaintance a week or two since, remarked an unusual collecting of brown thrushes in a thicket contiguous to his residence. His attention having been drawn towards them for several succeeding days, by their loud cries and eccentric movements, he was at length induced to investigate more closely the cause of this unwonted congress of his feathered tenants, and ascertain if possible the cause of their excitement. Upon examining the thicket, he discovered a female thrush suspended by one wing to a limb. Near by was her nest containing several half grown birds.

From the attendant circumstances he concluded that the maternal bird must have become entangled before the process of incubation was completed, and that some kindly hearted neighbor had supplied her place in hatching and breeding her callow offspring. He withdrew a few rods, and the committee of relief immediately resumed the self-imposed duty of administering "aid and comfort" in the form of worms and other insects, alternating between the mother and her young— she meanwhile cheering them on in their labor of love with the peculiar note which led to the discovery of her situation.

Having watched this exhibition of charity for some half hour, our informant relieved the mother bird. She immediately flew to her nest, expressing her gratitude by her sweetest notes. Her charitable friends, their "occupation now being gone," dispersed to their respective places of abode, singing as they went a song of joy.

The above statement may be relied on in every particular. The many pleasing reflections which it suggests we leave to be recorded by some of our friends abroad.—*New Haven Herald.*

HOW TO DETERMINE THE CAPACITY OF CISTERNS.

A simple rule by which farmers and others can determine the contents of a cistern, circular in from and of equal size at top and bottom, is this: find the depth and diameter in inches; square the diameter, and multiply the square by the decimal ·0034, which will find the quantity of gallons (231 cubic inches being a gallon) for one inch in depth. Multiply this by the depth, and divide by $31\frac{1}{2}$, and the result will be the number of barrels the cistern will hold. For each foot in depth the number of barrels, answering to the different diameters, are—

For 5 feet diameter,	.	4·66	barrels.
" 6 " "	.	6·71	"
" 7 " "	.	9·13	"
" 3 " "	.	11·83	"
" 9 " "	.	15·10	"
" 10 " "	.	18·65	"

By the above rule, the contents of barnyard cisterns and manure tanks may be calculated for any size.—*Prairie Farmer, for July.*

Extracts from a criticism by Prosper Merimée, of a Russian work, on the literature and serfage of Russia. By M. Ivan Tourgheneif.

(Translated from the Revue des Deux Mondes, by T.)

(Concluded from page 487.)

Russian history at the commencement of the XVII century, is filled with the disastrous consequences, of the abolition of the St. George. Almost everywhere the lands remained uncultivated, so that three years consecutive famine desolated the centre of the empire. The peasants newly attached to the glebe, and still impatient of the yoke, welcomed every audacious bandit as a liberator, and put themselves under his orders, as soon as he promised them the pillage of the cities and chateaux, and the extermination of their oppressors. With great facility different impostors took the name of Demetrius, and raised a rebellion of the people; this prodigiously increased the Cossack republics, and the immense armies that at many times they threw upon Poland, attest the agitated condition of Russian society in the first years of the XVII century, and the efforts of the peasants to escape from servitude. They were, however, vanquished, and from their excesses they deserved to be. Some Russian writers, with the peculiar talent of their nation for defending bad causes, have tried so justify the memory of Boris; they have pretended that he did not wish to enslave the peasants, but merely to limit and interdict their wandering life. I wish him well; but what is the condition of free laborers, condemned to remain on the soil where they have been born, and which they can never possess. Their freedom evidently, of which they are interdicted the voluntary use, will soon be a burden to them; it condemns them to accept the pay which the proprietor of the soil offers to them, or to die of hunger. Slavery therefore appears to be to them preferable to the uncertainty of their position.

In a country new as Russia, an institution which dates from nearly three centuries, has been consecrated by time. The *maujik* is accustomed to his fate, and he thinks of the St. George as we do of the Paradise, from which our first parents were driven. If we may judge from the accounts of M. Tourgheneif, the characteristic trait of the Russian peasant is patience. This is a virtue, that the climate alone, in which he lives is able to develope, and the laws and national habits contribute greatly to maintain it. From his infancy even to his death, the serf obeys. Hence it comes, that the Russian is an excellent soldier, even when his instincts are not courageous. Scarcely touched with the love of glory, and too sensible to have a vain ambition, he goes to the fire without enthusiasm, but because it is the order. *Prikaz*, is the answer at all times. Penetrated with respect to his chief, whom he believes to be of a different species from himself, he does not take the trouble to think and rarely to comprehend. They relate that in an engagement on the Baltic between the Swedes and the Russians, a Russian vessel ran aground. The nearest vessel put boats into the sea and the captain ordered, "save the officers of the guard." The sailors before tendering a boat hook to the heads they saw swimming, would demand: "Are you an officer of the guard," some one of the heads would reply, "No," and disappear under the waves.

It is said that when excess of wrong treatment, anger and strong liquors, have put an end to this marvellous patience, the serf becomes a ferocious beast; but his rage is vented against men and not against the institutions that have made these men tyrants. A gentlemen, or as it more frequently happens, the steward of a gentleman, by dint of robberies, exaction, and violence, pushes to extremities the peasants of his village: they seize him and massacre him, sometimes with the refinement of cruelty, and in the first heat of their fury, they slaughter all persons of condition who may fall into their hands; but still the manorial right remains the same. Toward the middle of the last century, a simple Cossack, named Taugatchef, already a bad subject and embroiled with justice, recollected that some persons had told him that he resembled Petre III. This prince had died some years before, from the accident we are acquainted with. In Russia, tradition has sanctioned a practice by which a chief of rebels takes the name of a prince, said to have escaped miraculously from the assassins. Taugatchef represented himself as Petre III, and raised a numerous army, composed of bandits like himself, and a great number of foolish people. At their head he ravaged the south of Russia, pillaged great cities, and committed frightful enormities. The peasants brought them their lords who had tried to undeceive them, and they were soon hung upon the order of the impostor; but they were hung, only, as rebels to their legitimate sovereign. Taugatchef did not make war against slavery; after having hung a gentleman, he gave his lands to some villain of his band.

Revolt and murder are happily rare exceptions in the manners of the Russian peasant, who cherishes more the recollection of good treatment, than he bears rancor for the injustice from which he has suffered. Humble and resigned, he believes that his master has a reason, even when he treats him most harshly. At the most, he thinks thus the good God has willed, and that it would be a great sin for him to go contrary to the order of things. Unhappily one of the saddest effects of slavery is, that it corrupts all that it surrounds, and too often the most generous natures are depraved by the lessons of servants, always interested in divining the weaknesses of their masters, and in flattering their passions. Who would resist the impulse of a

power without limits? Demand an impossibility of a maujik, and he will try to obey. His master is accustomed to regard him as his property, which he can use and abuse, and man being of all animals the one from which the most can be drawn, he is the most abused.

Notwithstanding M. Tourghenief has avoided the summing up of slavery in its terrible and tragic aspect, there are in his book some scenes which tear the heart. It is by the example of contrast, so frequent in Russia, that we see the most refined western civilization, with the customs of ancient barbarity. I recommend to the reader, a chapter styled the Burgomaster. This name is given to a magistrate, who governs for a lord, a village of serfs. I need not say, that they have nothing in common with the respectable German Burgomasters, from whom they have borrowed and disfigured the name. The lord of the Bourgomaster referred to in this chapter, is a young man of fashion, who passes his summers on his estates. He has travelled over Europe, understands all its languages, and has imported to his home every species of luxury. His country mansion, admirably kept, would do honor to an English lord. His table is excellent, his livery magnificent; but in all the house there is something overstrained and contrary to nature, which saddens at first sight. All this fine order is owing to a certain mystery which we are not slow to discover.

The young lord is at breakfast conversing gaily with a friend. He pours out into a glass some Bordeaux wine, and finds that the wine is some degrees above the temperature ordered after Brillat-Savarin. "How is this?" says he to his steward, without anger or elevation of the voice. The domestic convinced of his negligence twists his napkin, but has not the power to reply. The young gentleman rings a bell; there enters a great fellow with a bad countenance, he is the flogger of this beautiful country mansion. The master says to the delinquent, coldly but negligently, "Go." They carry him away, and it is the care of the flogger to take him so far, that his cries may not incommode the noble host of the chateau. M. Tourgheneif might have added, that in the city the bastinado is administered still more politely. A young lady gives to her servant with whom she is dissatisfied, a perfumed billet, to carry to the commissary of the police. "The Princess ——— prays the commissary to chastise the bearer." The new Bellerophon remits the fatal letter, to which there is no want of doing honor. He gives to the patient not a receipt, but a certificate, which excuses him from showing his back, and as justice in no country is gratuitously administered, the victim pays for the rods. We see here a mixture of their patriarchal institutions, with the administrative regularity of the west. I avow that I like better the old Muscovite barbarity, and the master himself beating his serf with whom he is drunk, and will be soon drunk again. It appears, at least, M. Tourgheneif so assures us, that the peasants are of the same opinion. "He who loves well, chastises well," said one of the masters of the old stamp, who had just beaten one of his men, called by the writer his tavern keeper. Half an hour after the tavern keeper was seen walking as though nothing had happened, cracking nuts. "How is it now brother? Have they chastised thee today? Why has thy master beat thee?" "He had a reason sir, certainly; with us, men are not beaten without a cause,—no, nothing of the kind. With us, it is the baron, (lord), he is not as they are there. With us it is the baron—ha! ha! ha! and such a baron; he has not his equal in all the government, go."

Rabelais calls squire Gaster the first master of arts in the world; if he had gone to Russia he had without doubt given this title to Marshal Baton (stick or cudgel). By means of this last instructor in "all honest discipline," there is no sort of trade that the *maujik* is not made to try to learn. It is necessary to read in the memoirs of a Russian Hunter, a pretty chapter entitled Lgof. This word, very difficult to pronounce in French, (and we may add in English also,) is the name of a village where the author goes to hunt ducks, and encounters on the banks of a lake without any fish, a fisherman. The lord of the place had found it necessary to have a fisherman, and had given the office, impossible of fulfilment in that locality, to a "pauvre diable," named Kauzma Soutchak. Before his appointment as fisherman, he had more than one employment; he had been a coachman, but knew not how to drive; afterwards he had been a huntsman, without knowing how to manage a horse; beaten because he had let his horse fall, and become too lame for the chase, one of his masters made him a cook, but only for the country. In the country even, his sauces appeared too bad, and they sent him as an apprentice to a shoemaker; soon after this his master died, and his heir recalled Soutchak to his village, and gave him a business which he could not comprehend, and of which he knew not even the name. He was called to be *kaftchenak* (probably for *kanfetchek*), maker of confectionary. "What is thy employment there?" we demanded of him. "Is it I that know?" said he; I only was to have the office, and I have become of the name of Anton and not Kauzma; madame has ordered it thus." With each master that bought or inherited Soutchak, he had a new employ; he has many changes. "They have made mean actors play upon the theatre. Yes our lady has made a theatre in a great chamber." "What is thy employment, I beg pardon. What dost thou do upon the theatre?" "Oh you know not. They take me and dress me; I march this way

with these habits; I stop, I sit down, they say to me speak, and say this and that."

This actor *per-force* has other troubles, but we refer the reader to the work itself for further information.

From Chambers' Edinburgh Journal.

LUMINOSITY IN PLANTS AND ANIMALS.

There are few subjects more curious, and none perhaps less understood, than the occasional luminosity of certain plants and animals. We do not allude to that phosphorescence, which arises from decomposing substances, and which every one must have observed on putrid fish, decaying fungi, and the like; but to those luminous appearances exhibited under peculiar conditions of the marigold, and by the female fire fly. The former phenomena are owing to the actual combustion of phosphoric matter in the atmosphere, precisely similar to that which takes place when we rub a stick of phosphorus on the walls of a dark chamber; the latter belong to peculiar states of growth and excitement, and seem at times to be ascribable to electricity, at others to phosphorescence, and not unfrequently to plain optical principles. It must be admitted, however, that not only are the causes but little understood, but that even the appearances themselves are questioned by many, who would resolve the majority of instances on record into mere visual delusions. It is, therefore, to little more than a recital of the better authenticated facts that we can as yet direct attention.

Flowers of an orange color, as the marigold and nasturtium, occasionally present a luminous appearance on still, warm evenings; this light being either in the form of faint electric sparks, or steadier, like the phosphorescence of the glow-worm. The tuberose has also been observed in sultry evenings, after thunder, when the air was highly charged with electric fluid, to emit small scintillations, in great abundance, from such of its flowers as were fading. It is not always the flowers which produce the light, as appears from the following record:—'In the garden of the Duke of Buckingham at Stowe, on the evening of Friday, September 4, 1835, during a storm of thunder and lightning, accompanied by heavy rain, the leaves of the flower called *Œnothera macrocarpa*, a bed of which was in the garden immediately opposite the windows of the Manuscript Library, were observed to be brilliantly illuminated by phosphoric light. During the intervals of the flashes of lightning, the night was exceedingly dark, and nothing else could be distinguished, in the gloom except the bright light upon the leaves of those flowers. The luminous appearance continued uninterruptedly for a considerable length of time, but did not appear to resemble any electric effect.

Several of the fungi which grow in warm and damp places manifest a similar luminosity, and that when in their most healthy and vigorous state. Delisle found it in the agaric of the olive grounds near Montpelier, and what was curious, observed that it would not manifest itself in darkness during the day. The fungi of the coal mines near Dresden have been long celebrated for their luminosity, and are said to emit a light similar to that of bright moonshine. The spawn of the truffle, the most esteemed of the fungus family, is also accounted luminous; and from this circumstance, may be collected at night in the truffle grounds. When in Brazil, Gardner discovered a highly shining fungal, which grows only on the leaves of the Pindoba palm. He was led to this discovery by observing one night a group of boys in the town of Natividale, playing foot ball with a luminous subject, which happened to be the agaric in question. Some varieties of the lichens are occasionally phosphorescent, and are more or less luminous in the dark. The *subcorticalis*, *subterranea*, and *phosphorea*, often spread themselves luxuriantly in caverns and mines, where they create an extraordinary degree of splendor.

Another example, and perhaps the most wonderful of any, has been recently added to the list. The plant in question is an East India tree, the true family of which has not yet been ascertained, but which appears to be abundant enough in the jungle. A dead fragment was laid before a late meeting of the Asiatic Society in London, with an accompanying notice by General Cullen. The plant was stated to have been discovered by a native who had accompanied Captain Bean on a journey, and who, having been compelled by rain to take shelter at night under a mass of rock in the jungle, had been astonished at seeiug a blaze of phosphoric light over all the grass in the vicinity. The plant, though said to be only now discovered, has been long known to the Brahmins, who celebrate its luminous properties in several of their mythological and poetical works. The fragment exhibited to the society was dead, and perfectly dry; but on being wrapped in a wet cloth, and allowed to remain for some time, its luminosity was revived, and it shone in the dark like a piece of phosphorus, or perhaps somewhat paler, more like dead fish or rotten wood. This unnamed plant abounds in the jungles near the foot of the hills in the Madura district, and was found by Dr. Wallich in Burmah. Commenting on this novelty, Dr. Lindley remarks—'It is not at all improbable that it, or something having similar qualities, may exist in our English collections; and it is for that reason that we now mention it. We therefore advise gardeners to be on the outlook for this curious phenomenon, and to examine all such rhizomes as they may have in their possession, in the hope of finding it: for assuredly they would hardly hit upon a thing of more interest. Plants habitually luminous, and con-

stantly so at night, and retaining their properties years after they are dead, and capable of being cultivated, as this Madras plant most certainly is, would form quite a new feature in our gardens, and are well worthy any degree of trouble that may attend their discovery.

It must be observed, that the above instances of luminosity refer only to the living and healthy organism, and are independent of that phosphorescence which is often exhibited during the decomposition of vegetable matter. That this light may sometimes depend upon phosphoric excretion, is very likely, as it has been found that the parts emitting it are most luminous when immersed in pure oxygen, and cease to emit when excluded from that element. This is precisely what would take place with a stick of phosphorus and it may be, that at certain seasons phosphoric substances are taken up from the soil by the growing vegetable, and excreted under those conditions of warmth, moisture, and atmospheric influence above alluded to. It is equally evident, if observers are not mistaken as to the scintillating nature of the light occasionally emitted, that there must be some other cause than phosphorescence, and to no agency can it with more likelihood be ascribed than to electricity. The earth and atmosphere are often in different electric states, and where so, the leaves and spikelets of vegetables would afford the most prominent points for the elimination of the passing fluid. Besides the luminosity rising from phosphorescent or electric matter, there is sometimes light occasioned by actual combustion of the volatile oils which are continually flying off from certain plants. Thus the atmosphere surrounding the *dictamnus* or *fraxinella*, a shrub inhabiting the Levant, will inflame upon the application of fire, and yet the plant not be consumed.

Turn we next to luminosity in animals—a phenomenon which has been observed and commented on from the earliest times of natural history. And here, again, we throw out of view those instances of phosphorescence, which arise from decomposition, and which have been observed over the spots where animals are buried, or on their bodies even before death, as in cases of human consumption. As in the vegetable, so in the animal kingdom, luminosity is a rare and somewhat irregular phenomenon, appearing not in the higher and more perfect races, but chiefly in the obscure and least important. The most vivid, perhaps, of all luminous creatures is the lantern-fly of the tropics—the *Fulgora lanternaria* of Linnæus—which attains a length of three or four inches. It affords a light so great, that travellers walking by night are said to be enabled to pursue their journey with sufficient certainty if they tie one or two of them to a stick, and carry this before them in the manner of a torch. It is common in some parts of South America, and is described by Madame Merian in her work on the insects of Surinam. 'The Indians once brought me (says she,) before I knew that they shone by night, a number of these lantern flies, which I shut up in a large wooden box. In the night they made such a noise, that I awoke in a fright, and ordered a light to be brought, not being able to guess from whence the noise proceeded. As soon as I found that it came from the box, I opened it, but was still more alarmed, and let it fall to the ground in my fright, at seeing a flame of fire come out of it; and as many animals came out, so many different flames appeared. When I found this to be the case, I recovered from my alarm, and again collected the insects, much admiring their splendid appearance.' The light, she adds, of one of these insects is so bright that a person may see to read a newspaper by it. The phosphorescence proceeds entirely from the hollow part, or lantern, of the head, no other part of the animal being luminous. It is but proper to add that, notwithstanding this positive statement of Madame Merian, certain naturalists not only question, but altogether deny the possession of luminosity by any of the *Fulgoridæ;* a denial, which, in our opinion, rests at best upon a very slender foundation. The luminosity of the insects differs at different times, and under different circumstances; and it by no means proves its non-luminous properties, because it gave forth no light, when examined by the naturalists in question.

CELEBRATED ENGLISH OAKS.

An English publication gives the following account of the most celebrated oaks in England: The oldest oak in England is supposed to be the Parliament Oak, (from the tradition of Edward I. holding a Parliament under its branches) in Climpstone Park, belonging to the Duke of Portland, the park being almost the most ancient on the island; it was a park before the Conquest, and was seized as such by the conqueror. The tree is supposed to be 1500 years old. The tallest oak in England was believed to be the property of the same nobleman; it was called the 'Duke's walking stick,' was higher than Westminister Abbey, and stood till of late years. The largest oak in England, is called Calthrop Oak, Yorkshire; it measures 78 feet in circumference where the trunk meets the ground. The Three Shire Oak, at Worksop, is so called from its covering part of the counties of York, Nottingham, and Derby. It had the greatest expanse of any recorded in this island, drooping over 767 square yards. The most productive oak was that of Gelonos, in Monmouthshire, felled in 1810. Its bark brought $1000, and its timber $3350. In the mansion of Tredegar Park, Monmouthshire, there is said to be a room 42 feet broad and 227 feet long, the floor and wainscots of

which were the productions of a single oak tree grown on the estate.

For Friends' Intelligencer.

To ———.

If the accompanying lines are worthy a place in the Intelligencer they are at thy disposal. *That* 7th day with its shower and sunshine, seemed a fit emblem of the checkered scenes of life; the calm setting of the sun, like the passing away of a good spirit, and the bright Sabbath morning which succeeded, a type of the everlasting promises of heaven. Thine, S. D.

A SEVENTH DAY EVENING.

The tall grass wore a greener hue
Since the falling showers,
Which hung like spangled drops of dew
Upon the opening flowers.

The richness of Italian skies
In gorgeous beauty dressed,
Can ne'er surpass the brilliant dies
That sank that eve to rest.

From o'er the eastern hills afar
The silvery crescent rose,
While one by one a placid star
Lay on the blue repose.

The solemn hush of silence fell
On hill and valley fair,
As though from nature's heart would well
The sacred voice of prayer.

The day was done. the week was o'er,
When plodding toil should cease,
And on the lap of rest once more
Lay weariness in peace.

The ponderous wheel of busy cares
Once more had ceased to turn,
And holier thoughts and purer prayers
Breathed from the spirit's urn.

Fair visions of a higher life
Fell calmly on that hour,
And backward rolled the surging strife
With its all scathing power.

The sun in glory had gone down
The crimson colored skies,
And shed a holy radiance round
As when a good man dies.

The mellow light and golden beams
That lingered when he passed,
Seemed like the good deeds always seen,
The mantle backward cast.

Throughout the watches of the night
The brightest stars that shone,
Seemed but to guide the spirit's flight
To its angelic home.

And when the sabbath morning came,
So fair, serene and calm,
I thought the crown of life was gained,
The harp and waving palm.

Fit emblems are such days as this
To man so often given,
Of bright millenniums of bliss
And holy hopes of heaven.

CARRIE BELL.

10 *mo.* 6*th*, 1855.

THE SNOWDROP IN THE POOR MAN'S WINDOW.

It was a darksome alley
Where light but seldom shone,
Save when at noon a sun ray touched
The little sill of stone
Beneath the poor man's window,
Whose weary life was bound,
To waste at one dull, ceaseless task
The passing season round.

Spring's dewy breath of perfume,
And Summer's wealth of flowers,
Or the changing hue of Autumn's leaves
Ne'er blest his lonely hours;
He knew too well when Winter
Came howling forth again—
He knew it by the fireless grate,
The snow and plashing rain.

Pierced by the frost-winds beating,
His cheerless task he plied;
Want chained him ever to the loom,
By the little window's side;
But when the days grew longer,
He stole one happy hour,
To tend, within a broken vase,
A pale and slender flower.

How tenderly he moved it
To catch the passing ray,
And smiled to see its folded leaves
Grow greener every day;
His faded eyes were lifted oft,
To watch the Snow-drop bloom—
To him it seemed a star of light
Within that darksome room.

And as he gently moved it
Near to the sun-touched pane,
Oh! who can tell what memories
Were busy in his brain!
Perchance his home in childhood
In a sylvan valley lay;
And he heard the voice of running streams,
And the green leaves rustling play.

Perchance a long-departed
But cherished dream of yore,
Rose up through the mist of Want and Toil
To bless his heart once more.
A voice of music whispered
Sweet words into his ear,
And he lived again that moonlight o'er,
Gone by for many a year.

Or but the love of Nature
Within his bosom stirred—
The same sweet call that's answered by
The blossom and the bird;
The free, unfettered worship
Paid by the yearning soul,
When it seems to feel its wing expand
To reach a brighter goal.

An aspiration, showing
Earth binds us not her slave,
But we crave a higher being,
A life beyond the grave.

The object of all true education is to vitalize knowledge. Some teachers instruct their scholars very thoroughly, who never educate them at all. They teach them to commit the rules of their arithmetic or grammar by heart, but never lead them to comprehend a single principle; make them learn thousands of names of places, without giving them an idea of geography.

Correspondence of the Rochester Daily American.

THE IRON DEPOSITS OF LAKE SUPERIOR.

Marquette on Lake Superior, 1855.

Hitherto the copper mines of Lake Superior have commanded the chief attention, and have been more favorably and widely known than the iron deposits in the same region; but I am inclined to think the relative position of the two interests will soon be changed; and at no distant day the iron interest at Marquette alone, will weigh down many times the whole copper business of the upper peninsula. Three material facts concur to render this supposition probable, viz: The inexhaustible supply of iron ore, its great purity, and the superior quality of the iron made from it. If these three great elements are in fact present, an iron interest must grow up here, and that too within a short period, of a magnitude far beyond anything in this country, and perhaps in the world.

It is difficult, by any description, to convey an adequate idea of the extent of this iron deposit. Actual observation is necessary to a full appreciation of its wonderful character. The Jackson Mountain, or more properly hill, is about fourteen miles west from Marquette in the midst of a dense forest, and was nearly inaccessible until a road was cut through and broken. This furnishes the most satisfactory exhibition of the rock ore, as the mountain has been opened and worked, exposing a naked ledge of blue black rock,—*of solid iron rock*, nearly as rich in its native bed as the best pig iron. A little beyond this ledge, in the forest, are some two or three blue black boulders of great size, rising three or four feet above the surface of the ground, to which, it is said, an Indian conducted a Mr. Carr in 1845, to show him what he called a specimen of the "heavy stone," and upon a tree close by is cut the name of Carr as discoverer, and the date. He afterwards entered a mile square, making this point the centre of his location; and being a resident of Jackson, Michigan, he and others organized the Jackson Iron Company, and called this the Jackson Iron Mountain. Carr, however, was not the original discoverer. William Burt, Government Surveyor, had observed ore as early as 1841, at various points between the "Soo" and Marquette, among other places above the "pictured rocks," and in 1844 he, with his son John Burt, then both engaged in the Government Survey of these lands, discovered rock ore at various places for seven miles upon the ridges now known as the Jackson, the Cleveland and the Lake Superior Iron Mountains, the latter of which is now the property of John Burt, Heman B., Geo. H., and Samuel P. Ely.

About two miles beyond the Jackson Iron Mountain, is the Cleveland, and about one mile west of that is the Lake Superior, at a distance of seventeen miles from Marquette. These are the principal, although not the only deposits of iron ore in the Peninsula. These hills are about the same in general appearance, rising about 100 to 120 feet, and are parallel ranges, rather than part of a continuous chain. Along the foot of these hills, and upon their sides, are boulders of rock detached by some means from the main bed, while in other places the rock crops out, and in others, especially Lake Superior Mountain, the ledge is uncovered for several hundred feet in succession, literally a ledge of massive rock of unknown depth, for no shaft has been sunk to ascertain the depth of the deposit, in width from 500 to 1000 feet, and extending with frequent outcrops on the Lake Superior Mountain along a distance of three miles.

The latter mountain is the one we examined most carefully, in visiting which, a party of us spent two days encamped in the woods. It is entirely safe to say that there is more iron ore in sight, needing no excavation to find it, than can be removed in one generation, by the railroad now being constructed for the sole purpose of carrying it to the lake, which it will do at the rate of six hundred tons per day.

The ore is also far richer than any other found in the United States. A large portion of it will yield from 60 to 80 per cent., and it would be worth working if it yielded but 30. Its mineral richness is not the least singular feature in the case.

The quality remains to be considered. Different kinds of iron are needed for mechanical purposes; one requiring a hard, another a soft, one a malleable, another a tenacious iron; and a mixture of ore is very common to secure the particular properties sought. A tough tenacious iron is the best for heavy machinery of all kinds, and also for railroad iron. The iron made from this ore is said to be peculiarly tough and tenacious. It is said to be the only iron which is found to be tough enough to handle mass copper with when made into hooks. But there is a very significant recognition of the tenacity of this iron to be found in the fact, that E. K. Collins has established a forge here for the express purpose of getting out iron for the machinery of his new ocean steamship Adriatic, now building, and he was, as I am told, induced to this by a series of experiments made upon the iron, which resulted in establishing its superior quality.

The rock is easily blasted. At the Jackson mountain they have turned off 100 tons in a single blast. It is estimated that it can be done for 2s. per ton, which is owing to the brittle character of the rock, and its position above the surrounding surface. In its mineralogical character, I believe the ore is both specular and magnetic. The finest specimens in richness are of the granular species, but the bulk of the ore as we have seen the beds opened, presents a sur-

face somewhat laminated, glistening and silvery.

There are three small forges here engaged in making charcoal iron; and a good deal of ore is shipped from time to time down the lake; but as yet nothing has been done in the way of using these vast deposits of iron on a scale commensurate with their importance. They are, however, preparing the way. Heman B. Ely is constructing a railroad to the Lake Superior Iron Mountain at the expense of $200,000, and will have some seven miles of it in operation the present season. To-day a freight engine of the first class, the "Sebastopol," was received from the dock and placed upon the first division of the road. The proprietors of the Jackson and Cleveland Mountain have constructed a frame railroad, which will commence operations this fall, and besides, the Sharon Company, who are part owners of the Jackson mine, are constructing an immense dock and breakwater, on which they have, as I am told, already expended between $40 and $50,000. L. H. M.

WONDERFUL CAVE.

A most extraordinary cave was recently discovered in Howard county, between Glasgow and Cooper's bottom. One of the farmers in the neighborhood, wanting rock to build, went to an adjacent hill-side for the purpose of quarrying them. In striking the earth with a hoe, a sound was emitted, plainly indicating that the hill-side was hollow beneath; and, proceeding to remove the dirt covering the surface, he discovered a wall built of stone, evidently by human hands. This he displaced, and it gave him entrance to the mouth of a cave, which he found a most extraordinary natural curiosity. The cave has been explored to the distance of 500 yards. Twenty-five yards from the entrance is a sort of room, the sides of which present a brilliant and wonderful appearance. The writer, who entered the cave with a lantern, says:

"I had not proceeded far, before I entered the principal chamber, that, by a single light, presented the most magnificent scene I ever beheld. The ceiling of this splendid cavern is some twenty feet high, and of a hectagon form, the whole ceiling presenting a shining surface, as though it was set with diamonds."

Very near the mouth, another writer says, there is a stone shaped like a horse, but not so large, being only about three feet high:

"The head, neck, and the body are entirely finished, and a part of one hind-leg and all the rest is solid stone. The neck is made of three pieces, and stuck or fastened together something like cabinet-makers put the corners of drawers together, (dove-tailed); the rest is all solid."

In another part of the cave the walls on one side are very smooth. On these walls numerous letters, figures, and hieroglyphics appear, most of which, however, are so defaced as to render them unintelligible. Nevertheless, the figures 1, 2, 6, and 7, are quite plain. Just above these figures, the letters DON and CARLO are legible. Further on, the letters J. H. S. appear on the wall. An arm of the main cavern has also been discovered, and has been explored some 200 yards. A writer says:

"The walls and ceiling of this extraordinary cave are pretty much the same as in the other rooms. The walls have a peculiar and extraordinary brilliancy, occasioned, I discovered, from the fact that, instead of stone, as we first believed, we found them to be of a metal, very much resembling sulphate of iron, but more of a silvery appearance. We had not proceeded very far, before we heard a rumbling noise that occasionally broke upon our ear in notes the most thrilling and melodious I ever heard. We stood for a considerable time in breathless silence, to catch the most enchanting sounds that ever greeted the ear of man, and it was only at an interval that we could summon courage to explore its source, which we did, and were much surprised to find it proceeded from a gushing spring in the side of the wall. The sounds we heard we found to be produced by the fall of the water, and varied by the current of air before alluded to, which we then found to be very strong. We each took a hearty draught of the limpid water of this gushing spring, and, after surveying the diamond wall of the greatest natural curiosity in the world, we commenced retracing our steps to its mouth, when we found it to be quite dark, and eight o'clock at night."—*Missouri Statesman.*

FIVE HUNDRED DOLLARS WORTH OF LIQUOR DESTROYED.

Our little neighbor, Noblesville, up north, seems determined to lead the State in devotion to temperance and hostility to the liquor traffic. Only a few days ago we recorded its stinging verdict in the case of a liquor seller who had made a decent man a drunkard, and now we are called upon to relate an act if possible more creditable to them. The story, as told us by a gentleman of that place, runs thus:

An Irishman, whose name our informant did not know, got beastly drunk on Tuesday, a bitter cold day, and in order to raise money to buy the liquor, pawned a portion of his clothes. Towards evening he started for home, but being overcome by liquor and the cold, he stopped and tried to crawl into a deserted house a short distance from the town, to sleep. He froze to death; and some time the next day his body was discovered and brought to town and deposited in the court house. A good deal of feeling was aroused in the place, and a Temperance lecturer from Ohio, calling himself the "Ohio Self Sharp-

ener," who happened to be in town, announced that he would preach the man's funeral that night (Wednesday) at the Court house. When the time came a very large crowd was in attendance. The lecturer, with the poor Irishman's corpse before him, spoke of the evils of intemperance with such feeling and effect that the excitement of the crowd, when he quit, was intense. As soon as he was done, it was proposed that a committee of the oldest and most respectable citizens of the place should wait upon the men, Messrs. Roquet & Russell, who had sold the liquor to the unfortunate man, and ascertain on what terms they would sell out and bind themselves never to sell liquor in the town again.

The committee, with Dr. T. T. Butler at their head, at once went to see the liquor dealers, and were assured that for the cost of the liquor, (about $500) they would sell out, and bind themselves as required. The committee returned to the meeting and reported, and it was at once determined to raise the money. One hundred and fifty dollars were raised in ten dollar contributions, and in a very short time enough was secured to justify the committee in closing their bargain with the dealers.

They at once proceeded to the grocery, secured the liquor, brought it up to the Court House, burnt what of it would burn, and threw the rest into the gutter. A bonfire was made of the barrels; there was *no more liquor in Noblesville* to make anybody drunk. Everybody, men and women, old and young, the whole town in fact, turned out to witness the ceremony.—*Indiana State Journal.*

Ephraim says, that if men's jaws were intended for tobacco presses, they would have screws in them.

PHILADELPHIA MARKETS.

Flour and Meal.—Flour is in limited supply, and the market is quiet but prices firm Sales of standard brands at $8 68; sales for home consumption at $8 75 a $9 00 for common and extra brands, and fancy lots at $9 25 a $10 00 per barrel. Little is doing in Rye Flour; sales are steady at $6 75. Penna. Corn Meal is held at $4 50 per bbl., with light sales.

Grain.—There is a fair supply of Wheat but prices are barely maintained Sales of 4500 bushels prime Southern and Penna. red at $2 00, and $2 15 for 19,800 bushels of good Southern white, afloat. Rye is not so much in demand—2000 bushels Western sold at $1 25, and 1000 bushels Pennsylvania at $1 23. Corn is scarce at 96c. afloat. A small lot of new sold at 60 a 65c. Oats are in fair demand; sales of ordinary and good Pennsylvania and Delaware at 43c.

Cattle Market.—There was a slight falling of last week in the supplies of Beef Cattle and other stock, though the arrivals have been quite equal to the demand. At Torbert's Avenue Drove Yard there arrived 470 cattle, 100 cows and calves, 2000 sheep, and 30 horses; the prices of which were, for Beeves, $8 to $9 per 100 lbs.; Sheep, $2 75 to $4 50 per head; and Lambs from $2 00 to $4 00. Cows and Calves sold at $50 and $75 Hogs in good demand, and were disposed of at from $9 to $9 25 per 100 lbs.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Winter term of this Institution will commence on the 19th of Eleventh month, 1855, and continue Twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the term. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
10th mo. 13th, 1855—3m. pd.

IT is intended to commence the Winter Session of LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars, enquire of BENJ. SWAYNE, *Principal*,
9th mo. 22. London Grove P. O., Chester Co., Pa.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS, at Eldridge's Hill, Salem Co., N. J.

The Winter Session of this Institution will open on the 12th of Eleventh month next, and continue twenty weeks. Terms of admission $70 per session.

All the branches of a liberal English education are thoroughly taught.

A Course of Lectures on Chemistry will be delivered by a practical Chemist.

For Circulars of School, address the Principal,

ALLEN FLITCRAFT,
9th mo. 15--2m. *Eldridge's Hill, Salem Co., N. J.*

BYBERRY BOARDING SCHOOL FOR GIRLS.

The First Session of this School, which will be opened by Jane, Annie and Mary S. Hilborn, will commence the first Second day of the Eleventh month next, and continue twenty weeks.

It is located in a healthy and pleasant situation in Byberry, Twenty-third Ward, Philada., with easy and cheap access to the city twice a day by steamboat from Bickley's Landing, or by cars from Cornwell's Depot, either of which is about two miles distant. The course of instruction will comprise the usual branches of a liberal English education, with Mathematics and Drawing.

Every attention will be given to promote the health, comfort and progress of the pupils.

Terms.—For Tuition, Boarding and Washing, $60 per session, payable one-half in advance.

For circulars, direct to JANE HILLBORN,
Byberry, Pa.

References.

Charles Stokes, Rancocas, N. J.
William Parry, Cinnaminson, N. J.
Charles Kaighn, Camden, N. J.
Charles Williams, White Marsh, Pa.
John Simmons, No. 437 N. Seventh St., Philada.
A. T. W. Wright, No. 604 N. Fifth St., Philada.,
Principal of the Normal School.
8th mo. 4—4m. pd.

WANTED.—A Female Teacher to take charge of a School for Girls, under the care of Camden Preparative Meeting. For information apply to John Hunn, Camden, Delaware, or to Wm. W. Moore, No. 100 South Fifth St., Philadelphia.

SEASONED LUMBER—constantly on hand and for sale by R. A. & J. J. Williams & Co.,
N. W. corner Broad and Green Sts.
R. A. Williams,
J. J. Williams,
8th mo. 4—3m. F. Shoemaker.

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FRIENDS' INTELLIGENCER.

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For Friends' Intelligencer.

Many worthy and faithful members of our Religious Society in former years, are now only known *by name* to the present body of Friends, because they have long since been gathered with "the general assembly and church of the first born," and only a few are now sojourners on the earth, who were personally acquainted with them. Among these is James Simpson—a man so remarkable for the primitive simplicity of his appearance and manners as to correspond with all our ideas of the ancient Patriarchs. Strikingly so, is he remembered by the writer of this article; so full of evidences too of the Christian love and human kindness which prevailed in his soul, that though he was considered by the youth as one but "little lower than the angels," and only waiting for the veil of flesh to be laid aside, to enter into companionship with them, there was nothing to set, or to keep them at a distance from him, but contrariwise, an attraction toward him, and an acknowledgment of the blessedness of that state to which he had attained. There are still surviving some of those who can add their seals to this testimony; and will not some of these contribute for the pages of the Intelligencer some of their reminiscences? This will be obeying the command, "gather up the fragments which remain, that nothing be lost." On the sheets of this paper and in its bound volumes, they may prove as the "bread cast upon the waters."

One of the characteristics of his public services in the ministry, was the use of similes in comparing natural and spiritual things. Impressively would he represent the mind and soul of man, as a room in a house, into which the light of the sun would shine, if the *windows and doors were kept open*; but if they were closed, its beams could not penetrate, and every thing within it was liable to become dusty and mouldy; the spiders could spin their webs and live unmolested in the corners, and all these things being *shut up in the dark* would be out of sight, and the occupant in measure unconscious of them.

But when the doors and windows were opened there was a disclosure of the state of the apartment; the mould and the accumulated dust, the spiders and cobwebs, and even the minute particles moving in the sunbeams were revealed. The necessity was then felt of an effort to remove every offensive thing, or in the language of Scripture to *clean the inside* of the cup and platter.

Thus beautifully did he, as in an allegory, describe the free agency of man, and call upon all, but *especially the young, to "open the doors and windows of their hearts, that the sun of Righteousness might shine in"*—that sun of Righteousness, which, although it sets our sins in order, and plain in view before us, yet comes "with healing in his wings," to all who desire to be washed in the laver of regeneration and become acceptable in the Divine sight.

He would at other times impressively call upon "the young men of the Princes of the provinces," to come up to the help of the Lord, to the help of the Lord against *the mighty*, which he specified as the mighty torrent of evil and wrong, that unless it was withstood, would be victorious over the good and the right.

Thus feebly has an attempt been made to rescue from oblivion some characteristics of this father in Israel. May it not be hoped that other incidents of his life and those of many other worthies, now treasured in the memories of some, who ere long must *pass away* from earth, will be written down, and thus prove instructive, and encouraging to those left behind them on this stage of action. We know that our valued friend John Comly has preserved in his miscellanies a vast store of the good and the useful. But are there not still, in some of the store-houses of memory, other items which ought alike to be rescued?

Lives of great men, all remind us
We may make our lives sublime,
And departing leave behind us
Foot prints on the sands of time;
Foot prints, which perhaps another
Struggling on life's troubled main,
Some forlorn and shipwrecked brother,
Seeing, may take heart again.

Such lives as Jacob Lindley's, Warner Mifflin's, John Simpson's, and a host of others have left such foot prints. Let us do what we can to

prevent them from being washed out by the waves of coming generations.

Extracts from a Memoir of RICHARD REYNOLDS, *by his grand-daughter.*

(Continued from page 501.)

We are nearly without any familiar details of my grandfather's daily life: he does not appear to have been communicative to any one on personal or trifling incidents and occurrences. Letter-writing was considered by him as a substitute for conversation, and chiefly as conveying an interchange of thought or sentiment, expressed in his own case, in a didactic and somewhat formal manner, and rarely descending to domestic or trifling subjects. His extensive correspondence, and his habit of copying every letter that he wrote, must have occupied no small portion of his time; and the invention of the copying machine was an important one to *him.*

Having made considerable purchases of land in Somersetshire, besides buying the Manor of Madely, in which Coalbrook Dale was situated, he had great enjoyment in planting and improving these estates, and laying out walks through the woods. Those upon Lincoln Hill, which were of some extent, were made expressly for the workmen, and seats were put up at different points, where they commanded beautiful views; they were called "The Workmen's Walks," and were a source of much innocent enjoyment, especially on a Sabbath, when the men, accompanied by their wives and children, were induced to spend the afternoon or evening there, instead of at the public-house. In this wood he built a very pretty rustic cottage for his daughter, containing sufficient accommodation for the persons who inhabited it, whilst three upper rooms were set apart for his daughter's use, and were by her furnished in excellent taste, with the plainness and simplicity of a real cottage; and in this quiet retreat, she at times resided for days together. The cottage, which was beautifully situated, still remains.

So much alive was Richard Reynolds to every call of duty, he was not likely to be either negligent or oppressive as a landlord.

Archdeacon Plymley, in his "Survey of Shropshire," thus alludes to him:—"The population of the parish of Madely, in which Coalbrook Dale is situated, has increased very much. In January, 1782, it contained 440 houses, 560 families, 2690 persons; in March, 1793, it contained 754 houses, 851 families, 3677 persons. In viewing this increase, it is pleasant to observe that the houses are increased in a greater proportion than either the families or persons, which bespeaks greater prosperity and comfort than heretofore, and has arisen, as well from the benevolence of the lord of the manor, as from the works. He has built many comfortable houses for old and distressed persons, and granted a great number of leases of waste land, in the proportion, if I recollect right, of about one-eighth of an acre to each person, to build on, they paying a fine of five guineas for a lease of ninety-nine years, and five shillings a year ground rent."

In 1772, my grandfather exerted himself to obtain an Act of Parliament for making a towing-path for horses to tow the vessels up the River Severn, considering the employment of men for this purpose as not only degrading and unseemly, but as the means of harboring and collecting persons of bad character, and facilitating a system of plunder injurious to the trade and destructive of the morals of the people engaged in it. Some years later he became a member of an association for the purpose of improving the navigation of the Severn; but the efforts made were unsuccessful, the measure being opposed in Parliament by the inhabitants of some of the towns, who mistook their own interest, whilst others neglected to give it that support which the great and obvious advantages that such an improvement would have conferred upon them entitled the projectors to expect. In 1788 an act was obtained for making a canal from the principal iron works in Shropshire to the Severn—this was the last work of a public nature in which he took a part.

The great improvements in the steam engine, invented by James Watt, which were adopted at Ketley in 1778, gave a new impulse to the iron trade. The greater degree of knowledge and ingenuity required in the construction of these engines, and of the machinery which the use of them introduced, led to a rapid improvement in the minds and condition of the working classes, through the habits of reflection and the desire for the acquisition of knowledge, excited by the wonderful results of the genius of this great man. Richard Reynolds took a warm interest in the introduction and success of his steam-engine. For no one did he entertain sentiments of more affectionate esteem than for James Watt, and he admired and revered to the end of his life, the talents, the varied acquirements and the virtues, of this peculiarly-accomplished man.

From his correspondence with Mrs. Trimmer, and some of his letters to Earl Gower and others, we learn how deeply he was interested in the education of the work-people. It has been already mentioned that he built a school-house, near his own residence, at Ketley; but, at that time, such was the ignorance of the population by which he was surrounded, that not only were the children unmanageable and most unwilling to learn, but the parents would only send them on condition of being paid for their attendance. His exertions at Coalbrook Dale were more successful. The ministry of the excellent Mr. Fletcher, of Madely, had produced a beneficial and lasting effect on the people in that part of the country; and, so far from being indifferent to the value of a good education for their children, they eagerly

availed themselves of the efforts made in their behalf. In addition to a large week-day school, two Sunday-schools were established and well supported. Nor was his interest confined to his own neighborhood; he contributed liberally to the Friends' school at Ackworth, and to the building of schools in various parts of England and Wales.

Although, by the attention of his son, my grandfather was relieved in some degree from the arduous duties of his position, as managing partner of a large and increasing iron-work, other circumstances of a more public nature called for his exertions. The distress consequent upon the deficient harvest of 1782, induced him to unite with the gentlemen of the neighborhood in raising a subscription for the purchase of food, and in framing the rules and regulations of an association for relieving the "industrious, and truly indigent," by which the attention of the magistrates and landed proprietors was turned to other objects intimately connected with the happiness of the laboring classes. The number of public houses was diminished, the provisions of the laws against drunkenness were enforced, the practice of paying workmen at public houses was severely censured, and great pains were taken to abolish a custom so demoralizing in its effects, not only on the men, the employers, and their agents,—but also entailing, in this time of scarcity, starvation on their families. From these judicious measures, more effectual relief and more permanent advantages were derived by the poor people, than from the distribution of food at low prices: which yet appeared absolutely necessary under the circumstances. Flour or rice was, for this purpose, bought at Liverpool; and such was the state of excitement in the country, that a guard of men on horseback was required to protect the canal boat, and prevent its being stopped, and the flour taken possession of by other parties equally in want. The recurrence of a scarcity of food in 1796, again called forth his feelings of deep commiseration for the starving and distressed state of the poor; and, as on the former occasion, he united with the neighboring gentlemen and landholders to adopt some efficient mode to save them from absolute starvation.

Early in the year 1783, the horrors of the slave-trade became generally known, and petitions to Parliament were presented for its amelioration, and ultimate abolition. This appears to have been the first occasion on which Richard Reynolds felt himself called upon to come forward on any national question. His letter to G. Forrester, M. P. for Much Wenloch, and the draft of a petition from that borough, indicate the earnestness with which he co-operated with the early opponents of that trade in human blood; and other letters in this collection will show that his interest in this work of benevolence was never weakened, but continued in all its warmth to the close of his valuable life. Another effort being made in the year 1788, on behalf of the much injured Africans, he again solicited the aid of his friends, both in and out of Parliament; and among others, he addressed a letter to Mrs. Trimmer, though personally unknown to her, hoping that he might, through her means, influence the female sex in the cause, and also, if possible, interest the Queen herself. Those who knew the writer may imagine how warm must have been the zeal which could so overcome his natural shyness and reserve, as to induce him thus to address a perfect stranger.

On the occasion of the bill for the abolition of the slave-trade being carried in 1807, he thus writes to a friend :—

"I should have been glad to hear that some public manifestation of Christian rejoicing had been exhibited, or at least recommended. Thou wilt not suppose I mean illuminations or ringing of bells. I recollected, and was not without a thought of reminding the public, by a paragraph in the newspaper, of the practice of the Jews, who manifested their joy on an especial deliverance, not only by feasting and sending portions one to another, but by *gifts to the poor*. And I think it would not be amiss, if those who consider themselves, or are considered by others, as pastors, would, by example and precept, excite their flocks to discover their joy for the abolition of the slave-trade, by commiserating the sufferings of the poor in their neighborhood, and administering to their wants, of clothing, food, and fuel, which the present severity of the cold, though less felt than common, in the course of the winter, must increase. Such, I trust, has been the case with some individuals, but I wish to have it more general."

His strong feeling on the subject, also induced him, in the year 1790, to write to Lord Sheffield, declining to vote for him, at the approaching election for Bristol, on the ground of his being opposed to the abolition of the slave-trade.

The next question of a public nature in which he took an active part, was in 1784, when it was proposed by the ministry to lay a tax on pit-coal. His letter to Lord Gower, afterwards Marquis of Stafford, shows the impolicy of this tax, and the earnestness with which he opposed it: and that to Sir Richard Hill, the representative of the county, as clearly points out the unequal pressure of others. He proposed, in lieu of these, taxes on some articles of luxury; and some of his suggestions were adopted at the time by Wm. Pitt—and others, by succeeding Chancellors of the Exchequer.

To be continued.

LIKE THOSE who walk upon a line, if we keep our eye fixed upon one point, we may step forward securely; whereas an imprudent or cowardly glance on either side will infallibly destroy us.

SAMARIA.

(Concluded from page 503.)

The neighborhood of Shechem is remarkable for the fertility of its plains, the abundance of its fountains, and the comparative excellence of its roads, which are here something more than the rugged bridle-paths, which bear the name of "roads" in Judea. These roads do not, indeed, reach the width or the smoothness required by the Levitical law for the ways to the city of refuge; nor are such convenient sign-boards placed at the crossings, as helped once the flying criminal to find his retreat. The bridges, however, in several places, remain; and timid Americans, flying from the armed Bedouins who cluster around Jacob's well, need find no obstruction on their gallop to the city. In some other respects, the rules of the city of refuge are reversed. The supply of weapons now is large, and the superfluity of provisions now is small. Nablous has a bad fame, both for frequent famines, and more frequent murders; and many dwell there, who are as afraid to venture behind the walls as was the Hebrew fugitive, dreading the avenger of blood.

One of the richest valleys in Palestine is that which extends for some miles north-westward toward the ancient capital of Herod's Samaritan kingdom. The road here is narrower and rougher than on the eastern side of the town; but it is enlivened by the most varied and picturesque landscapes. Numerous villages are passed,—some buried in the foliage of olive-groves; some fastened to the steep mountain-side; some finishing the point of a solitary peak; some in the centre of green meadows at the bottom of deep glens. Here, high up on a crag, are the grey ruins of a Saracenic castle. There, spanning a brawling stream, are the pointed arches of an ancient aqueduct, to remind you of the valley of Gihon and the Roman Campagna. Now the great top of Ebal casts its huge shadow over the winding paths; and now, through some cleft in the hills, the snowy peak of Hermon gleams white in the northern sky. A couple of hours bring you to the ruins of Sebaste, more extensive and perfect than those of any Jewish city,—far surpassing those of Jerusalem. They reach for more than a mile along the sides of an isolated mountain, and testify by their vastness to the recorded splendors of that parasite Jewish king, who was content to reign as a dependant on the Roman Ceasar.

The city originally bore the name Samaria, given afterward to the province, which it derived from the owner of the hill, Shemer, of whom Omri, king of Israel, purchased it for his capital. It was chosen, no doubt, from the strength and the beauty of its natural position, its easy access from all directions, and the fertility of the region around it. It became at once rich and powerful, and, in the reign of Ahab, was the centre of the wealth and the idolatrous worship of all the land. Here was the "altar of Baal, reared in the house of Baal." Here were the messengers of Benhadad, king of Syria, received by Ahab and his elders, and intrusted with that proud answer, "Let not him that girdeth on his harness boast himself as he that putteth it off." Here, in an open space by the gate, sat the king of Israel, and Jehosaphat, king of Judah, each on his throne, in their royal robes, to hear what the prophet should prophesy concerning the battle at Ramoth Gilead; and here the son of Imlah unveiled before them the terrible impending disaster,—a monarch fallen, and all Israel scattered on the hills, as sheep that have not a shepherd. Here, in the pool, where at this day women come to cleanse their garments, the empty chariot was washed from its defilement, and dogs licked up the blood of the idolatrous king. Here, in the same gate way, which is still a market place in the morning, and the haunt of beggars at the ninth hour of the day, was the sudden change from famine to plenty, made manifest, the promise of Elisha fulfilled; and the leprous men waiting there to die, could buy a measure of fine flour for a shekel, and two measures of barley for a shekel. Here the same prophet taught to the king the laws of hospitality and compassion, to deal kindly with his broken captives, and not destroy them. Again and again the sure retributions of Jehovah upon the proud and wayward and wicked city were foretold,—her captivity, her desolation, the woe to them that trust in her mountain; and, long after the Assyrians had carried away the people of the plain, the sorrows predicted to the capital were felt in their keenness. The curse of Baal's altar remained there, and the returning tribes changed to Sichem their preference. Samaria became the home of aliens; and, when Herod received it, it came as a present from his master Augustus.

Then the city, which was levelled with the ground in the wars of the preceding century, rose again in greater magnificence. Its walls, huge fragments of which still remain, were laid massive and broad as the walls of Solomon's Temple. In the sacred square was reared a vast basilica, where the divine Augustus was honored by the rites of Hebrew worship. Its extraordinary proportions are seen in the long colonnades which reach along the hill-side as far as the eye can see,—many of the columns prostrate, and half hidden by the earth and foliage; but many of them standing as firm in their regular order as when they bore the cornice of the great temple. Three thousand feet long, this colonnade must once have been.

Other ruins, almost as grand as this colonnade, are seen on the north side of the hill. The ploughmen there are directed from their forward way, by the shafts and capitals which lie embedded in the soil, and may mark the boundaries of their ground by metes and pillars, which now they have no strength to overthrow. At the en-

trance to the ancient city, not far from the place where the kings probably waited for the prophet's word, are the smooth level threshing floors, where the feet of oxen still tread out the grain, as they have trodden it there for thousands of years. The process is not quite cleanly; we may believe that it would require an army as large as the Syrian King's to carry off "by handfuls" the dust which daily collects on that floor.

In the days of Jesus, the name of the city was Sebaste, a Greek translatiou of the name Augusta. It was strongly garrisoned, and was a favorite residence of Antipas, the elder son of Herod, whose murder of John the Baptist would have secured for him infamy, without his mockery of Jesus or his Sadducee scepticism. The Catholic tradition fixes this city as the place of the Baptist's burial and even of his death. The testimony of the Jew Josephus is of no avail; and Moslems, as well as Christians, devoutly believe that here the whole tragedy—the dance, the promise, and the beheading—was performed. The curiosity which they show, is the Church of St. John, the first object one meets after climbing the hill. It is a beautiful and very perfect ruin, with mixed architecture,—pointed arches, Corinthian capitals, long slender windows, Gothic buttresses, a court yard, a colonnade, and an abundance of mutilated crosses, sculptured on marble tables. A small dome within the church covers the deep grotto, which is assigned as the place of the Baptist's burial. It belongs now to the Moslems; and the fine structure which the knights of St. John claim to have founded, is a mosque, in which there are daily prayers toward Mecca. Christianity is now nearly expelled from the borders of Sebaste. The small Greek Chapel on the hill, is decaying, and only a few monks remain to sustain its services. The bishop dwells obscurely at Jerusalem, and has now only an empty title. There are no Catholic Christians on the mountain.

There other towns, which we saw among the mountains of Samaria, of which we might fitly speak: Burka, where the welcome of the traveller is a shower of stones, hurled by the hands of the children, who are taught from infancy to curse the Giaour; Jeba, with its ruined tower, recalling by its name the Gibeah of Ephraim, where the men are still children of Belial, and where, even from the old man returning from his field, you may fail of that entertainment which the way-faring Levite found; Tubaz, where there are women, malicious still, to cast upon the stranger, who shall wait at the doors of their houses, a stone as fatal as that which broke there the head of the traitor Abimelech; Salem on the eastern hill beyond the well of Jabob, where the Patriarch pitched his tent when he surveyed the land and prepared to purchase it. All these towns deserve mention, and many villages more there are which doubtless stand on the place of some Hebrew cities, though now we are unable to trace the connection. No part of Palestine is better tilled and peopled than the region around Samaria. The gleaning of the grapes of Ephraim is better and more abundant to-day, than the whole vintage of Abiezer.

It was on mount Gerizim that Jotham, the youngest son of Jerubbaal, delivered that quaint parable of the "trees in council,"—the vine, the fig-tree, and the olive,—each refusing to leave their honorable and useful station for the empty privilege of lordship, and delegating this to the useless bramble. The folly which this parable cunningly exposed, long ago had its full reward; but the elements of the parable are there as striking as ever. As you go down from the mountain, you will observe how the ambitious bramble, climbing above the hanging rocks, has thrown its shadow, and twined its bands, around the orchards of fig and olive, and the vines on their terraces. Not only the customs of men, but the scenes of Nature, in the holy land, alike retain and repeat the narratives of Scripture, and clothe these with an intense reality. It almost seems providential, that the aspect of this land should be kept so perfectly to illustrate the ancient record of the Hebrew and Christian history. Few and poor are the great monuments of the Jews compared with those of Greece and Rome and Egypt,—no temples, no statues, no sculptured sepulchres. Even the furniture of their holy place is pictured to us only on the frieze of a pagan arch of triumph. But their *land* is their monument,—a monument more striking and more enduring than the vast ruins of the greater empires. The Greece of to-day has no likeness to the Greece of Plato or Pericles. The Rome of to-day has few features of the empire, and none of the republic: life there is changed, if not degenerate. But in Palestine, on hill and plain, by the gate-way, the well, and the new made grave, you see the traditions of God's chosen people living before your eye."

For Friends' Intelligencer.

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity."

Although much has been done by faithful servants of the Lord to establish his truths in the earth, we find that evil still abounds, men continue "to make provision for the flesh to fulfil the lusts thereof," and refuse to practice the *peaceable, unoppressive* precepts of the Gospel of Jesus.

For those who are humbly seeking that peace which the world cannot give or take away, abundant consolation and encouragement is afforded in the 37th Psalm, commencing with the verse above quoted. There is impressively shewn that although the righteous may see the apparent prosperity of those who "live as they list" without realizing their solemn accountability, yet "the

Lord knoweth the days of the upright, and they are not to judge by the outside appearance or swerve from their own clear path.

In comparing the number and condition of the two classes, the Psalmist exclaims, "I have seen the wicked in great power, and spreading himself like a green bay tree, yet he passed away, and lo he was not, yea I sought him but he could not be found, "Mark the perfect man, and behold the upright, for the end of that man is peace." This remains an unchangeable truth, in which the discouraged may rest in hope when viewing the moral condition of the world at the present time.

10*th mo.* 27*th,* 1855. E.

Extracts from the proceedings of Indiana Yearly Meeting of Friends, held at Whitewater, for the year 1855.

INDIANA YEARLY MEETING OF FRIENDS, 10th mo. 1st, 1855.

The representatives having been called were present except two, for whom satisfactory reasons were rendered.

Edifying and encouraging epistles from Philadelphia, New York and Genessee Yearly Meetings were received and read. No epistle has been received from Baltimore Yearly Meeting.

Miami Quarterly Meeting reports that "in consequence of the small number of Friends residing at Clear Creek, the Monthly, Preparative and Meeting for Worship at that place, have been laid down, and the members attached to Centre Monthly Meeting."

Whitewater Quarterly Meeting reports that "a Monthly Meeting has been established and held alternately at Maple Grove and Rush Creek, on 7th day after the second 5th day in each month; and known by the name of Maple Grove."

The queries were read, and the answers thereto from the Quarterly Meetings, and the following therefrom agreed on:

SUMMARIES.

1st. Our meetings for Worship and Discipline have been attended, except four. In one instance occasioned by a heavy snow-storm, one by the throng of business of wheat harvest, and one by sickness and absence from home; unbecoming behaviour mostly avoided, and the hour nearly observed.

2nd. Love appears to be generally maintained amongst us. Tale-bearing and detraction mostly discouraged; endeavors are used to end differences when they appear.

3rd. Friends do not appear so careful in the several particulars of this Query as is required by our profession.

4th. Friends appear to be clear of importing, vending and distilling spirituous liquors, and mostly clear of their unnecessary use, and of frequenting taverns, and attending places of diversion. Moderation and temperance not sufficiently observed—some care has been taken.

5th. Friends are careful in these respects.

6th. A testimony appears to be generally maintained in the several particulars of this Query.

7th. The requisitions of this Query appear to be generally attended to.

8th. Friends bear a testimony against Slavery. Those amongst us of the description queried after, are provided for.

9th. Endeavors are used to deal with offenders as queried; but not so seasonably in all cases as would be best.

The committee on the concerns of the people of color reports as follows:

A school has been taught at Spring Valley, Ohio, for the term of three months; the average daily number of scholars 27; for which the committee paid, $10.00

One in Highland County, Ohio, for which the Committee paid, 7.00

One at Crosswicks, Ohio; the average number of scholars 12, for which was paid the sum of 10.00

One at Harveysburgh, Ohio, the average number of scholars 13, for which was paid the sum of 5.00

One at Richmond, Indiana; daily number of scholars 30, for which was paid, 10.00

And one at Dublin, Indiana, daily number of scholars 16; for which the Committee paid 12.00

Total amount paid, $54.00

We believe the children made good progress in learning.

Signed on behalf of the Committee,

EZRA WALTON,
ANN S. TUCKER.

The report is satisfactory, and the Committee is continued to the service for the ensuing year. Quarterly Meetings are directed to open free subscriptions for money, for the use of the Committee, and forward it to the Yearly Meeting Treasurer; and report to this meeting, next year. The Clerk is directed to furnish to the Quarterly Meetings an extract from this minute.

The Committee appointed to assist the Clerks in preparing a Minute of the exercises of this meeting, in relation to our religious testimonies, has produced the following. It is united with, and directed to our subordinate meetings.

MINUTE.

While our minds were solemnized under the quieting influence of heavenly goodness, they were brought into deep exercise on behalf of the ancient, precious testimonies of unchangeable Truth. For however much men may forsake them, and trample them under their feet, and make them a by-word and a reproach, they remain to be the diadems of beauty in the crown

of holiness. Our forefathers saw them in the light of the everlasting covenant—they rejoiced in them, and were a brave people—they honored the Lord who redeemed them, and He honored them by the light of his countenance, and the presence of his power. But alas! it is but too apparent that Friends, for want of constant watchfulness and prayer, have fallen on the right hand and on the left, before the unwearied enemy of our souls. Nevertheless, we rejoice in the faith that there is a Holy One who stands ever ready to restore Israel, to build up the waste places of Zion, to gather the flocks from the mountains, and the lambs from the wilderness, and shelter them from the wild beasts thereof. Let us then humble ourselves before Him, and cry mightily upon His name, and He will enable us in His own time to shake ourselves from the dust of the earth, and will fit us for a habitation in that holy city, New Jerusalem, which comes down from God out of heaven—in which there is no temple, but the Lord God Almighty and the Lamb, who is the light thereof, and in whose light the tabernacle of the testimony is opened, and power given to overcome the world. It is only as we dwell in this temple, even in God, that our testimonies become precious in our sight, and that we receive ability to maintain them in his power. Out of this, they become as traditions and commandments of men, and ineffectual to the saving of the soul. And it is only as we dwell in the power of redeeming love, that we become qualified to train up our children in the way of the Lord, to treat with an offending brother, to conduct aright the weighty affairs of the Church, and to stand before our enemies both within and without. Snares are multiplying themselves around our feet, and nothing but a dwelling in the light of the Lord will enable us to see them, and the danger of them. Political excitements, lotteries, and other evils under plausible names, the various concourses of mixed multitudes at fairs, and exhibitions of other kinds, and other occasions of public resort, bringing with them the fashions, customs and maxims of an unregenerate world, the numerous policies, schemes and contrivances of men, all tend to lure the unwary mind from its safe and quiet dwelling place, and to lead it captive into the spirit of the world, and the broad way of destruction. Priestcraft is enlarging its borders, and insinuating itself into every breach of the walls! Awake, Friends, and look around you! The day betokens evil times. Witness the man-made prayers, the singing and the music in our common schools and other public institutions of the land, and consider seriously how far we are countenancing these things, and compromising our testimonies in the payment of such taxes as are specially assessed for the support of these institutions. We would encourage Friends to stand aloof from these things, and endeavor to provide other means for the education of their children, among themselves, ever impressing upon their minds that the first great commandment to love the Lord their God with all their hearts, is a lesson of transcendantly greater importance than all human learning, which, when not circumscribed by the limitations of Truth, tends to lead the mind away from that wisdom which is all-sufficient to guide us through this scene of temptations to the final resting place of the righteous. But how can we impress this great commandment upon the minds of our children, "love the Lord," when the love of the Father is not in us; but the love of the world, and the things thereof, prevail over us? Among the subjects of deep travail to many minds at this time, is the lamentable departure of our dear youth from the plainness of dress, manners and language becoming our profession. And we believe that the responsibility of much of this defection lies at the door of parents. The seed of the evil is too often sown by the encouragement and example of fathers and mothers in very early life, even before the child leaves the cradle; and of course such parents could not be expected at the more advanced life of their offspring to discourage them from adopting the fashions and customs of the world. Finally, then, dear Friends, let us seek for ability to prostrate ourselves in prayer to the Helper of Israel, that He may renew in us a right spirit, and guide us in the paths of true judgment.

And now, at the close of this Yearly Meeting, we humbly acknowledge the encouraging presence and guidance of our Heavenly Father, in the several transactions of our assembly, and with thankfulness conclude.

JNO. T. PLUMMER, Clerk.

RETIREMENT.

True retirement, is a withdrawing from the sinful customs and spirit of this world, and a giving up the soul to God in all things. The retired and true believer, in the midst of his necessary business, may sweetly raise his soul to his Father in Heaven in fervent breathings, which will keep up the true frame of his mind, and draw down many comforts from above. For a true Christian feels and bewails how often his common affairs draw off his mind from his most important concerns, and throw him into dulness and confusion. He laments this, because his best affections are somewhere else. A man of this world hath his *heart* in this world,—but a Christian gets as much as possible into heavenly things because his heart and his treasure are in heaven.

Glittering toys and golden things,
Wealth and honors that have wings;
Ever fluttering to be gone,
I can never call my own.
Riches that the *world* bestows,
It can take, and I can lose;

But the treasures that are mine
Lie afar beyond its line.
They neither moth nor rust can feel,
Nor can the thief come there to steal!

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 3, 1855.

For the information of our subscribers generally, we publish the following as the rate of postage charged on this paper when paid in advance at the office where received.

To actual subscribers, for one copy, in this County, ... *Free.*

To actual subscribers, for one copy, in the State, ... 13 *cts. per annum.*

For the same, to any part of the United States, ... 26 *cts. per annum.*

We appropriate a large portion of our paper this week to the following interesting "Report on Indian Concerns." It is gratifying to find that these injured people are yet held in lively remembrance by our brethren and sisters of the neighboring yearly meetings, and that they continue with interest the labor of love for their elevation.

Report of a Delegation of Friends, appointed to attend an Indian Council of the Seneca Indians at Cattaraugus, in the 9th month, 1855.

INTRODUCTION.

The Joint Committee on Indian Concerns, appointed by the Yearly Meetings of Friends of New York and Baltimore, having received an invitation from the National Council of the Seneca Indians on the Cattaraugus and Allegany Reservations in the State of New York, to visit them, appointed a Delegation who met them in a General Council at the time they proposed. This Council was opened by John Hudson, on the 25th of the 9th Month, 1855, by the following Introductory Address, delivered in the Seneca language, and interpreted by the United States Interpreter for the New York Indians.

To the Joint Committee on Indian Concerns, representing the Yearly Meetings of New York and Baltimore.

The committee appointed to visit the Seneca Indians, in the State of New York, report:—

That they arrived at Cattaraugus, on the 22d of the 9th month, last, where they were received by the Indians with great kindness, several of whom, soon after our arrival, called at our lodgings to express their satisfaction in again having an opportunity to see their old friends. They soon made arrangements to meet us in a General Council to be held in their Council-house on the 25th of that month. More than two hundred accordingly met us, among whom were several Indians from the Tonewanda and Allegany Reservations.

The Council was opened by John Hudson, an Indian Chief, as follows:

Brothers:—You will now listen to the few words we have to say to you. It has been two days since all the people upon this Reservation at Cattaraugus have been notified of this meeting, and according to appointment, you are now seated amongst us. At a recent Council held by the Councillors of the Seneca Nation, a resolution was introduced and passed by them, extending a friendly invitation to you of the Society of Friends, to come among the Senecas for the purpose of holding a friendly interview with them; for we were anxious to see you again. The few Councillors here present have appointed me to speak in their behalf. I further say, that we continue to have confidence in Friends; and we believe that it is by the providence of the Great Spirit that we have been brought together in this place, on this day—that by his will you have been permitted to comply with the request of the Seneca Nation, and that through his protection you have arrived among us in safety and in good health.

You now behold us as we are, from the oldest to the least and youngest.

Brothers:—Another reason why we desired your presence among us once more is, that it has now been several years since we last saw one another. A long time ago we were told by our forefathers, that a covenant of friendship was established between them and the Quakers, and that it was they who protected us. This we have seen and realized. This chain of Friendship with the Indians was first extended to us by the venerable William Penn. We have been told that about one hundred and seventy-three years ago, he wrote a letter to the Indians of this country, from the other side of the great salt waters. He told our forefathers in this communication, that he was coming over the big waters to visit the Indians, and that when he came among them he would love them and treat them with kindness. He told them that the Great Spirit was a Spirit of love, and required of all men to act with kindness towards their fellow beings. That when he came among them he would treat them with that respect and kindness which the Great Spirit requires of all—that he would not rob them, nor take away from them their lands, neither would he introduce any spirituous or intoxicating drinks among them. It was his care on his first arrival in the country, to establish a lasting friendship with the Indians, and in all his acts he rendered them strict justice and great kindness—and when he purchased land of them, he always paid them to their content for it.

Brothers:—Once our land extended to the

FRIENDS' INTELLIGENCER.

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The Christian Ministry, a free Ministry—Legal Provision—Voluntary Payment—Objections to a Theological Education for the Ministry. By the late JOHN JACKSON *of Darby.*

In presenting our views of a free ministry, we entertain no feelings of hostility towards any individual ministers of the gospel who may be in the practice of receiving a pecuniary compensation for their religious services. We believe there are, in all the different sects, those among them who are "men fearing God and hating covetousness"—those whose piety, sincerity, and Christian attainments will commend them in the sight of heaven and of all good men. There are many among them who have seen the insufficiency of human learning to enable them to do the Lord's work, whose dependence has been on the aid of the Holy Spirit, which at times they have known to co-operate with their labors. From this class of Christian ministers, we hope to see individuals, who, following out their convictions, will come forward in the needed reformation, and bear a practical testimony not only to the sufficiency of divine grace to fit them for this work, but also against an *establishment* which crept into the church in the days of her apostasy, a *practice* alien to the principles by which a minister of the gospel ought to be actuated, and contrary to the purity of Christian example, as exemplified in the ministry of Jesus and the apostles. We deal with principles, not with men—with priestcraft, not with priests. It is against the institution of a man-made ministry—deriving its qualifications in theological schools—its authority from ordination by man—its reliance on human effort and ability to "divide the word aright"—and supported at the expense of the church, that our remarks are mainly intended to apply.

We conscientiously believe that the *practice* of supporting the Christian ministy by pecuniary means, so generally adopted by religious sects, is a corruption of Christianity, which has greatly lessened its instrumentality for good to mankind. It has given to this high calling the character of a worldly employment, and induced many who have lacked its essential qualifications to embark in it for the sake of gain. It has led to the establishment of a priestly hierarchy, in which the ministry has assumed to be the *master* instead of the *servant* of the church.

Against *legal provisions* for the payment of ministers of the gospel, little, perhaps, in this country, need be said. The evil effects of such provisions in foreign lands are so glaringly apparent—the onerous system of tithing by which it is upheld—its unreasonable demands upon dissenters from the established religion, in requiring them to support a ministry in which they feel no interest, and which is contrary to their sense of right,—furnish a sufficient warning to the American people not to tolerate for a moment any demand of the clergy which in the least degree infringes on the rights of private judgment, or has a bearing directly or remotely favoring the union of Church and State.

The system of supporting a ministry by *tithes* is without support on any principle of equity or justice. It is oppressive in the extreme.

Let us see how the system works. An individual owns an estate, the annual income of which is one thousand pounds. The priesthood claims one-tenth of the income, which is one hundred pounds. The owner, by his own industry and labor, improves the estate, and makes it produce an income of *two thousand* pounds per annum. Now, the priesthood, which has *contributed nothing* towards the expenses of improvement, still claims a *tenth*, which now amounts to two hundred instead of one. Surely, this is enough to justify the remark of the man in the parable, "I knew thee, that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." Matt. xxv. 24.

Happily for us that we live in more favored times. The rights of man are now so far understood, the blessings of religious liberty are so far appreciated, that the dark and gloomy notions about compulsory worship in an intolerant church, are fast vanishing from enlightened human society. In this country, at least, have the seeds of religious freedom been too deeply planted ever to be eradicated. As well might we attempt to turn the waters of our mightiest rivers back

against their natural courses, as to check the tide of free inquiry and free discussion which has taken from priestcraft its power to rule any longer with despotic sway. That man has lived a century too late who will now assert that his form of worship, his creed, or his opinions, constitute the precise standard of religious belief and duty for all other men. The affected piety which is seeking to root out supposed heresy of opinion—which is attempting to control the rights of conscience, or to invade the sanctuary of religious liberty—will find no better response from the spirit of the age, than the children did, to whom Jesus likened the Pharisees of his generation: "Standing in the market-places, and crying aloud unto their fellows, saying: We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."

Although a priesthood, *as an institution of the State*, does not in this country exist, yet it is evident that the spirit which has ever animated it is not yet dead; for wherever priestcraft is countenanced, we find religious persecution openly advocated. The following extracts will serve to show the spirit of the Catholic press touching persecution. First, from the "Shepherd of the Valley," early in 1852, the organ of a Catholic Priest, which says: "The Church, we admit, is, of necessity, intolerant. Her intolerance follows necessarily from her infallibility. She alone has the right to be intolerant. Heresy she inserts in her catalogue of mortal sins. She endures when and where she must; but she hates it, and directs all her energies to effect its destruction. If the Catholics ever gain (which they surely will do, though at a distant day,) an immense numerical majority, *religious freedom in this country is at an end.* So say our enemies—so we believe. We have said that we are not advocates of religious freedom, and we repeat it, we are not. The liberty to believe contrary to the teachings of the Church, is the liberty to believe a lie. The liberty to think otherwise than she permits, is the liberty to abuse the mind and pollute the imagination. From such liberty, may we, and those we love, be at all times preserved."

Another Catholic paper, called "The Rambler," holds the following language: "Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty, except in the sense of a permission to do certain definite acts, ought to be banished from the domain of religion. No man has a right to choose his religion. None but an atheist can uphold the principles of religious liberty. . . We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity."

Bishop Ives, in a pamphlet entitled "Lectures on the Inquisition," published at Milwaukie 1853, attempts an open defence of the Inquisition, as a salutary means of preserving the unity of the Church. He says, the Church of Rome "has ever professed not only to believe, but to KNOW, that its teachings are certainly true, that all other teachings are certainly false, and that uncompromising war with every element, within or without, in revolt against it, was certainly its bounden duty to God."—Page 7. Again: "It may safely be asserted, that there never has existed a nation, *Pagan* or Christian, of any race, clime or creed, until the Constitution of the United States was framed, in which the theory of religious variety was not excluded, as *dangerous to the political welfare of the State.*"—Page 7. This is a candid avowal that Catholicism is better suited to the institutions and darkness of *Paganism*, than to the free and liberal institutions of the United States.

If we look at those countries where the "theory of religious variety has been excluded as dangerous to the political welfare of the State," where the "Popes of Rome claimed the right, founded in the infallible certainty of their being the exclusive repository of truth on earth, of despotically rebuking error, whatsoever form it might assume,"* and some of these are the finest countries on the earth—we find that although they are crowded with priests, they have become "a land of beggars." Priestcraft has ruled for ages in Spain and Italy; but instead of being the handmaid of intelligence and freedom, ignorance and superstition have followed in its train—beggary and wretchedness have been inseparable from it. Priestcraft has been the scourge of our race—the guiltiest of all oppressors—because it has enslaved the *mind*, and shut out the light of science, philosophy and religion from millions of mankind. Priests and kings have combined their power to rule the down-trodden masses of Europe, Asia, and Africa, with the iron rod of despotism.

Of all people on the face of the earth, the citizens of these United States have the greatest cause to be thankful for the religious liberty they enjoy. They have the greatest cause to rejoice that, in the formation of their civil government, "the theory of religious variety" was retained, and a legal *priesthood* "excluded." The reasons for this wise determination are well set forth in the Pennsylvania Charter of Privileges, in the following language, to wit:

"Because no people can be truly happy, though under the greatest enjoyment of civil liberties, if abridged of the freedom of their consciences, as to their religious profession and worship; and Almighty God being the only Lord of conscience, Father of lights and spirits, and the Author as well as object of all divine knowledge

* Bishop Ives, page 48.

faith, and worship, who doth only enlighten the minds, and persuade and convince the understandings of people. I do hereby grant and declare, that no person or persons inhabiting this province or territories, who shall confess and acknowledge one Almighty God, the Creator, Upholder, and Ruler of the world, and profess him or themselves obliged to live quietly under the civil government, shall be in any case molested or prejudiced in his or their person or estate, because of his or their conscientious persuasion or practice; nor be compelled to frequent or maintain any religious worship, place, or ministry, contrary to his or their minds: or to do or suffer any other act or thing contrary to their religious persuasion." Such were the sentiments of the sagacious and enlightened mind of Penn.

In the enjoyment of great spiritual liberty, with the right of private judgment secured against invasion by any priestly power, the American people must lightly value the blessings they enjoy, should they ever permit an aspiring clergy to fasten the fetters of ecclesiastical rule upon them.

Any alliance between the civil government and the church is unholy and dangerous, and everything tending in the least degree to countenance it should be avoided. The *employment* of ministers in the service of the National or State Legislatures, is a practice that should be immediately abolished. It is, in *principle*, a *legal provision* of the ministry, which no man is constitutionally bound to submit to. It is an infringement of individual rights, to require any one to support a ministry he does not approve, or join in prayers in which he feels no life. Beside, it is often a mockery of the solemn act of religious devotion; nor could it have escaped the notice of observing persons, that the numerous applicants for the office of chaplain, especially for Congress, where the best pay is received, and the means taken to secure the place, show an eagerness on the part of the clergy, unbecoming their calling, to enjoy a share of the government "loaves and fishes."

The great amount of praying which is annually paid for, out of the public treasury, does not seem to calm the agitated surface of the political sea, nor prevent unjust and unequal legislation; and it might be safely dispensed with, as a useless ceremony. Our objection to it, however, lies deeper. We think it is wrong in principle, and that its effects are pernicious.

We propose, next, to inquire how far the system of *voluntary payment* of ministers of the gospel is liable to serious objections. "Thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the righteous." Exodus, xxiii. 8.

It is inconsistent with the dignity of the gospel, for a Christian minister to bind himself to preach certain doctrines, and perform religious duties, for a certain stipulated compensation. For, by so doing, he is in some degree obliged, and those who employ him have a right to expect he will uphold such views and practices as best suit the taste and inclination of his hearers. In others words, he must preach to please men. How opposite is this to the example of Paul, who justly said, "If I preach to please men, I am no longer a servant of Christ." A minister binds himself by an agreement to preach—the nature of the contract is so well understood, that he is expected to preach and pray at certain *stated times*. How can he know that he will feel, on such occasions, the aid of the Holy Spririt? He must preach and pray, no matter what may be the state of his own mind, or that of the congregation. Would it not be better for him to remain silent, than to attempt any service which he does not feel at the time specially called upon to perform?

Again, how can a minister be free to deliver the "whole counsel of God," if he bind himself to preach a certain set of opinions? Are the avenues of the soul to be closed against every new revelation of truth? Has the treasury of divine things been exhausted, that the minister shall bring no more out of it "things new and old?" Has man made all the progress in spiritual truths of which his nature is capable? The apostle declared, "We know in part, we prophesy in part; but when that which is perfect is come, that which is in part shall be done away."

(To be continued.)

For Friends' Intelligencer.

There are points of faith and doctrine which have, and doubtless ever will continue to agitate the professedly Christian world, but what has the child of God or of love to do with them? further than to deplore the sad consequences resulting from them, and by a consistent walking in the way cast up for the redeemed, endeavor to prove to the world that the "ways of wisdom are pleasantness, and all her paths are peace"—"That Jerusalem is a *quiet* habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken." The prophet Isaiah testifies "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." How admirably do the precepts of Jesus harmonize with this ancient trust in the Father of spirits, and tend to draw the mind from the opinions and traditions of men to "the word nigh in the heart and in the mouth." "The words which I speak unto you they are spirit they are life." "If a man love me he will keep my words, and my Father will love him and we will come unto him and make our abode with him." Were it our chief concern to be found *keeping these words*, or acting in obedience to the simple impressions of duty

made upon the mind by the Spirit of truth, the fruits which would appear would give evidence of our abiding place, they would be those of *love*, for "God is love," and that which proceeds from him must be of the same pure, peaceable character; under the influence of this holy spirit there can be no strife nor contention, but rather the disposition "to overcome evil with good, to forbear with one another, to love one another, and to do unto others as we would they should do unto us, thus fulfilling the law of Christ. There could be no estrangement of feeling on account of not seeing eye to eye in matters in which there is an honest difference of sentiment, and which are of but little moment in comparison with the great point of doing the will of our heavenly Father, for this continues to be the pathway to his kingdom, yea the door of entrance into the true sheep-fold. Retire then Oh my soul! into the inner sanctuary, and "shut to the door and pray to thy Father in secret," and whatsoever thou asketh in his name, which is his power, will be granted thee, for in this condition of mind, with the will wholly surrendered, there can be no desire for aught to prevail but truth. If truth be honored, then is God glorified, for his own works alone praise him. T.

Philada., 10*th mo.* 30*th*, 1855.

Paul and Agrippa. The almost-Christian, and the altogether-Christian. By J. H. HEYWOOD.

"Paul said, I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." Acts 26: 29.

This was the earnest exclamation of St. Paul, in reply to King Agrippa, when the monarch, moved and roused by the Apostle's earnest enthusiasm, had given expression to his emotions in the declaration, "Almost thou persuadest me to be a Christian." The declaration of the king was probably made in all sincerity. At the time he felt the force of the argument presented by the apostle; he was familiar with the writings of the ancient prophets; he knew how many and how clear were the intimations in them of a Messiah, of a Saviour to come in some after-time; he doubtless had heard a great deal about the life, character and teachings of the wonderful Being who had claimed to be the promised one, and to the preaching of whose religion Paul devoted heart and life, and very possibly often in his secret thoughts, he had proposed the question to himself, "May not this really have been the one of whom prophets spake and the Psalmist sung?" even before St. Paul stood in his presence, and, with fervency and heroic boldness, pleaded the cause of Christianity. So he was prepared in degree, both in mind and feeling, to listen with interest to the earnest preacher. He had expected to be interested; but, when the Apostle stood before him, he found himself more than interested. He may have looked for an hour of intellectual entertainment; but, he found it an hour of something else, and something far beyond mere entertainment. He had thoughts, perhaps, that he should experience a pleasure in listening to the speaker, such as he would have have had in listening to Cicero or some of the great rhetoricians. But no: emotions were awakened of a very different kind; and far deeper than he imagined would be awakened. St. Paul stood before him, not as a skilful rhetorician, not as an experienced orator, to please the luxurious monarch with the graces of oratory, nor to offer him the sweet incense of flattery; but as an earnest man, who had a cause of infinite importance committed to him, a cause important alike to the monarch on his throne and the peasant in his hut, and who, while he forgot not the respect due to the monarch as the possessor of authority and the ruler of men, yet saw in that monarch *a man*, and spoke to him as a man. And as from his lips flowed forth that eloquence, not of the schools indeed, but of a great heart all alive with truth and love, Agrippa forgot his kingship, and remembered only his manhood. For the time, Paul was the king, the true monarch; he who sat upon the throne was ready to do homage to the prisoner in chains, or rather to the truth, which spake through that prisoner and gave to his burning words more than mortal power. Agrippa was not *entertained;* but he was awed, touched, affected to the very depths of his being, for the time; and he gave sincere utterance to his emotions, when he exclaimed, "Almost thou persuadest me to be a Christian."

For the time he was deeply affected. Agrippa soon remembered that he was an earthly monarch. The cushion upon which he reclined was pleasant to his limbs, the insignia of power around the room were acceptable to his eye, very grateful were the words and signs of deference and reverence from cringing officials, and very hard and cold were the chains which hung from the arms of the preacher of the unpopular religion; and so he suffered the emotion to pass away. We do not hear that he, who "was almost persuaded to be a Christian," ever *became* a Christian. His better nature had for the moment been aroused, but in vain. Genuine religious feelings had been awakened, but they were permitted to slumber again. A true ideal of life was seen, acknowledged, and then laid aside. At the moment he may have determined to be true to his deep and honest convictions; but the moment passed away, and he relapsed into his previous worldliness and irreligion. The interview with St. Paul, which might have been unto life, was unto death, for a religious privilege not improved is an injury, not a blessing, and religious emotions and principles, not acted up to an

obeyed, leave the heart colder and more insensible than it was, to the claims of truth and duty. The golden opportunity was suffered to pass by; and such an opportunity, when gone, is gone forever. And Agrippa is remembered now, not because he became a king in early youth, but because he did not become a Christian in his maturity; not because he availed himself of opportunities of wealth and self-aggrandisement, but because he did not avail himself of becoming an earnest, devoted follower of Christ. And now as we study the records of our holy religion for instruction and guidance, for warning and encouragement, he stands before us the type and representative of the Christian that might have been, but was not,—of the *almost* Christian; while St. Paul stands as the representative of the Christian that might have been and was; not of the almost, but *the entire Christian.*

Very different was the condition of the two, as they stood face to face in that memorable interview, the account of which is so intensely interesting to the student of character, as well as the lover of Christianity. Agrippa was a king, not of a large kingdom, but with power enough and wealth enough to invest him with influence, and make him the object of envy, as well as the recipient of flattery; Paul was a poor man, the preacher of an unpopular religion, and withal, a prisoner. The interview was over. Agrippa returned to the pleasures and pursuits, which royality had placed within his reach; Paul soon after took his journey, a prisoner still, to the far-distant Rome. Agrippa continued to wield his power until old age, I believe, and died a king; Paul continued his earnest labors in behalf of Christianity, and died, in old age, a martyr to the faith, which was dearer to him than life. So life ended with each; but all was not then ended. The king doubtless exercised an influence during his life; for the possessor of power, by virtue of that possession, must necessarily exert an influence. And, moreover, we have reason to believe that he was a man not destitute of intellectual ability and executive power; and such men always wield an influence, whether on thrones or not; and that influence doubtless perpetuated itself, for what a man does, whether for good or ill, lives after him. That influence, deep and real as all influence is, may be, must be, felt even now some where; for as the disturbance of the waters in one portion, (according to the assertions of philosophers), affects the wide ocean everywhere, so an influence exerted upon humanity at one time, really lives through all time. In all probability persons are on earth now who are destitute alike of the power and the blessedness of Christianity, in consequence of the irreligion of king Agrippa. The influence exerted by Paul is clear and distinct, and, so far from becoming less visible as the ages roll by, stands out continually, with ever-increasing prominence, with ever-brightening radiance. It is seen not only in numberless individual lives, but in the intellectual and spiritual life of nations. The current of the world's thinking, has been, and is, deeply and thoroughly affected by the thoughts and the life of St. Paul. Many have been made better thinkers, as well as better men, every way, in consequence of the words spoken, the thoughts expressed, the deeds done, by him who stood as a prisoner before Herod Agrippa, and died a cruel death at Rome. Both the world's *intellectual leaders*, and earnest, thoughtful men and women in *life's lowly places*, have had their minds expanded, their hearts warmed, their lives purified, by the noble thinking and the noble living of him, who was not *almost*, but *altogether*, a Christian. That a genuinely Christian life in this world is an ever-enduring and ever-increasing power, the exhaustless influence of the life of St. Paul strikingly shows.

Not then when the earthly lives of Agrippa and Paul ended, had the end come. They still continued to live in the influence which their lives had exerted.

Nor, when their earthly lives ended, was life really ended. One stage of being was passed through, another was to be entered upon. They went out from one world only to go into another; and, in that other, who can doubt what the relative positions are, which were assigned on the one hand to him who was once aroused from his deep worldliness to become for a moment *almost a Christian*, and then to fall back again, and become altogether worldly; and, on the other hand, to him who, having once become *altogether* a Christian, *so continued.* It is not for us to raise the veil which separates the spiritual from the visible world; it is not for us to say what judgment the all-wise and the all-holy Judge has pronounced upon any of His children: but this we must say, that if the strong words of Jesus mean anything, if there is any real difference between virtue and vice, between faithfulness and unfaithfulness, between usefulness and uselessness, between a life for which the world is every way and forever better, and a life for which the world is no better, if not every way the worse; then there must have been as great a difference in the positions respectively assigned St. Paul and king Agrippa as there was in the lives lived by them, and the influence exerted by them.

They stand then before us, these two, as types and representatives, not only of the characters of the *almost* and the *entire* Christian, but also of the influence exerted by such, and of the position to be assigned such, in the world of eternal realities.

(To be continued.)

From Chambers' Journal.

RECENT AGRICULTURAL PROGRESS IN SCOTLAND.

Progress in the present day is the marked rule in everything European. Nothing that is susceptible of improvement is allowed to stand still. The force of public opinion will admit of no lagging in matters of state; and competition, the impelling genius of the present century, incites the private adventurer to do battle for pre-eminence in his own walk. To stand still, is to be beaten. The eager crowd sweeps on like a hurricane; and those who cannot maintain their place in the hurrying multitude, are ruthlessly cast aside to make room for those more active spirits who move with the current. This law of never-ending improvement is a universal rule; and we have no better illustration of the fact, than that presented to our notice in the progress of our agriculture, and the development of our food-raising capabilities.

One of the surest tests of the progress of a nation, is the state of its agriculture. The science of cultivation is so closely connected with the everyday life of a people, that in its past history and present condition may be found an apt index to their failings, their progress, and their aspirations. The dark ages of our social history included the dark age of our agricultural art, when our forefathers tilled the ground with a sharp-pointed stone, and rubbed out the ears of corn with their hands. Those years, and many more in successsion, were almost a blank in the annals of farming—light dawned upon the cultivator in slow gradations, and it was long indeed before he began to call to his assistance the various aids which art can lend to nature to help the rural operations of an intelligent farmer. In those days of ignorance, the implements in use for the operations of the farm were of the rudest kind; the proper rotation of crops was never studied; the knowledge of manure and its value were so little known, that where attempts at cultivation were made, the land was beggared for want of nourishment; the crops raised were neither extensive nor varied; the cultivation was limited to one or two kinds of cereals, and the root-crops were equally scanty. The general mode of conveyance for farm-produce was the horse, emphatically then the beast of burden; and, to use an Irishism, he was not only himself, but he was the cart as well, until the old lumbering tumbril—a sort of sledge made to be trailed—was substituted, followed in time by the solid wheeled-cart. As a necessary consequence of all this, the crops were far from being productive in their yield or fine in their quality; and the *modus operandi* in the harvest-fields was so primitive, as to be quite in keeping with the other operations of the farm.

If the implements of labor and the ways of working were rude and primitive, the social condition of the farmer and his servants was equally so. His dwelling-house was more picturesque than comfortable—the family and the cattle being housed under the same roof. The house was a compound of mud and turf, erected on a base of large loose stones. The fireplace was in the middle of the floor; to let out the smoke, there was one hole in the centre of the roof; and another in some part of the building to serve as a door. There was but one apartment, and the inmates lay on benches covered with straw or heath. The first great improvement consisted in the establishment of a movable door—generally of wicker-work—a window with a movable wooden shutter, and the partial banishment of the cattle. In course of time, the fireplace was removed to the end of the dwelling; box-beds formed a division in the house, behind which some of the cattle were sure to be snugly ensconed; a loft came to be fixed upon the rafters, with a ladder to serve as a means of access. Panes of horn or glass were added to the window; hinges were made to the door; and in districts where stone and lime were plentiful, a large fireplace was built, with accommodation for the family to sit round it, the smoke finding egress through a mud-chimney. While such a state of matters existed, it will readily be understood that the farmer, or 'the guidman,' as he was called, was more the equal and the companion of his servants than he is now; and even at a comparatively recent period, he took his meals along with such of his men as lived in his house, having the privilege of the arm-chair by the fire. At meal-times, he would be found partaking at a common table of the same food, perhaps eating from the same dish as his ploughmen; and in the evening, while the females plied the busy spinning-wheel, the wandering beggar would be chanting the last new ballad, or the packman would be doling out his store of news and gossip, collected in his travels through the various farm-towns. At that time, in the distant parishes, the wandering pedler was the best substitute for a newspaper to which the farmer had access: 'he was the brief chronicle of the times.' The married hind was lodged in a similar way, and succeeded by degrees to some of the castaway comforts of his master. The present comfortable farmhouses are of comparatively recent date, and most of them present a striking contrast to those we have attempted to describe; while the houses or huts of the farm-servants, to the lasting disgrace of all concerned, have not, till within these two years past, undergone any very serious modification of their primitive construction. We are glad to observe that now public attention is directed to the subject, and that many of the influential landlords of the country are alive to the necessity of immediate improvement.

When once the spell was broken, progress and improvement were rapid. The agricultural mind, once thoroughly aroused, began to expand; and

the old systems of farming and the ancient implements of husbandry were soon thrown aside, and numbered among the things of the past. The great changes, of which our present improved system is the result, may be said to have commenced about the beginning of the last century with the improvement of the roads. This may be set down as the key to all subsequent progress.

The old roads of this country, and particularly the farm-roads, were little more than tracks formed by the old packhorse as he jogged along with his loads of straw or manure; and their first improvement consisted in a foundation formed by the stones gathered from the fields, which were eventually applied to this purpose, instead of being buried over and over again, and raised as often by the plough. On the top of these stones was thrown the earth raised from the accompanying ditch, which was dug on each side of the path to serve as a drain for the water. Those who view the comfortable roads which we possess in the middle of the nineteenth century, can form but a vague idea of their appearance while passing through the transition state we attempt to describe, when the carter was armed with a hedge-bill to cut brushwood to fill up the ruts and uneven places before his roughly-made cart could pass along.

Other changes of equal importance speedily followed the improving roads; among the first of which may be numbered a series of new instruments of tillage, which speedily found favor, and ousted the old-fashioned articles which ancient usage had tolerated far too long. Among the first to give way was the formidable old wooden plough, with its team of half-a-dozen oxen in their rope-harness, and attended by a man 'fore and aft' to direct and guide it. An improved instrument, the forerunner of that now in use, made its appearance on the field, and speedily became a favorite. The cart, too, simple and easy of construction as it may appear to us, has its history, and came through its various stages of improvement. It was gradually developed, from a few wooden poles laid crosswise—a kind of land-raft—trailed along the uneven ground, through its various stages, till it assumed, a great number of years ago, something like its present appearance—a great wooden box, fitted upon small wheels shaped out of solid wood. Harrows with wooden teeth were followed in time by those of iron. Machines for sowing drill-crops came into use; the farmyard came to be better arranged; the old flail of that day was thrown aside, and the thrashing-mill of our own took its place. The rotation of crops, and the proper application of manure to the land, in time forced themselves on the mind of the farmer. In time, other manures than the mere litter of the cow-house and the stable came to be used; and up to the present moment, proper manures, artificial as well as natural, form one of the prime considerations of the farmer.

To be continued.

THE WIFE'S INFLUENCE.

A woman, in many instances, has her husband's fortune in her power, because she may or she may not conform to his circumstances. This is her first duty, and it ought to be her pride. No passion for luxury or display ought to tempt her for a moment to deviate in the least degree from this line of conduct. She will find her respectability in it. Any other course is wretchedness itself, and inevitably leads to ruin.

Nothing can be more miserable than to struggle to keep up appearances. If it could succeed, it would cost more than it is worth; as it never can, its failure involves the deepest mortification. Some of the sublimest exhibitions of human virtue have been made by women, who have been precipitated suddenly from wealth and splendor to absolute want.

Then a man's fortunes are in a manner in the hands of his wife, inasmuch as his own power of exertion depends on her. His moral strength is inconceivably increased by her sympathy, her counsel, her aid. She can aid him immensely by relieving him of every care which she is capable of taking upon herself. His own employments are usually such as to require his whole time and his whole mind.

A good wife will never suffer her husband's attention to be distracted by details to which her own time and talents are adequate. If she be prompted by true affection and good sense, she will perceive when his spirits are borne down and overwhelmed; she, of all human beings, can best minister to his needs. For the sick soul her nursing is quite as sovereign as it is for corporeal ills.

If it be weary, in her assiduity it finds repose and refreshment. If it be harassed and worn to a morbid irritability, her gentle tones steal over it with a soothing more potent than the most exquisite music. If every enterprise be dead, her patience and fortitude have the power to rekindle them in the heart, and he again goes forth to renew the encounter with the toils and troubles of life.

THAT WAS a good remark of Seneca's when he said—"Great is he who enjoys his earthenware as if it were plate; and not less great is the man to whom all his plate is no more than earthenware.

CHARACTER.

We may judge of a man's character by what he loves—what pleases him. If a person manifests delight in low and sordid objects—the vulgar song and debasing language; in the misfortunes of his fellows, or cruelty to animals, we

may at once determine the complexion of his character. On the contrary, if he loves purity, modesty, truth—if virtuous pursuits engage his heart and draw out his affections—we are satisfied that he is an upright man. A mind debased shrinks from association with the good and wise.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 10, 1855.

For the information of our subscribers generally, we publish the following as the rate of postage charged on this paper when paid in advance at the office where received.

To actual subscribers, for one copy, in this County, ... *Free.*

To actual subscribers, for one copy, in the State, ... 13 *cts. per annum.*

For the same, to any part of the United States, ... 26 *cts. per annum.*

The season is approaching when the claims of the poor will be pressed upon the attention of those who have been blessed with abundance, and every suggestion which tends to lessen the evils of pauperism, or to point out the best means for its relief, is deserving of serious consideration. Our readers will find in the present number some extracts from the "Pennsylvania Journal of Prison Discipline," which have a bearing upon this subject, and which we would commend as worthy of attention.

We have no desire to discourage those who have abundant means at their disposal from contributing liberally of their substance to the relief of human suffering, for it continues to be more blessed to give than to receive. But the intelligent observer cannot fail to be impressed with the fact, that notwithstanding the increase of benevolent societies and the large sums annually appropriated for the relief of the poor, pauperism and its attendant evils are on the increase.

In too many instances the objects of pecuniary bounty lose a sense of independence and self-reliance, and instead of using their own efforts, and husbanding their resources with judicious economy, they learn to depend upon their wealthy neighbors for the supply of their wants in times of scarcity.

It has often been remarked that a visit to the house of poverty, accompanied by a kind word of sympathy, a little timely encouragement, or, if need be, pecuniary aid, has far more effect in alleviating distress and lightening the load of the poor, than the prodigal distribution of money without personal inspection or sympathy.

In a city like this, it cannot be expected that we shall ever be clear of destitution and its attendant evils, and there will always be cases over which the sufferer has no control, where pecuniary assistance will be required; but many who have investigated the subject, have come to the conclusion that a large majority of the cases of poverty are the result of intemperance and improvidence.

If such is the fact, it would be well for those who have the means and are benevolently disposed, to enquire whether by indiscriminate almsgiving, even to benevolent associations, they are not increasing rather than lessening the evil.

By a letter from a friend we have received the following account from Baltimore Yearly Meeting. When the printed minutes come to hand we shall probably give some further particulars.

Baltimore Yearly Meeting.—The meeting this year was not considered quite so large as usual, but was favored with the attendance of a number of ministers and religiously concerned Friends from other Yearly Meetings.

On First day there was a large attendance of the citizens of Baltimore, and the house on Lombard Street was crowded with a very attentive congregation.

On Second day the epistles were read and proved to be very instructive, that from Philadelphia was considered particularly interesting.

On Third day morning the meeting entered, as usual, upon the consideration of the state of society, as indicated by the answers to the Queries. An ancient Friend in the ministry very impressively reviewed the exhortation of George Fox: "Friends hold all your meetings in the power of God." It is only as we keep under the influence of this holy anointing, "which teacheth all things," that we can experience true spiritual worship, and be enabled to transact the affairs of the church so as to promote the advancement of truth. As there is but one Fountain of goodness, the adorable Author of our being, it is our first duty to seek the knowledge of his will by waiting upon him and watching unto prayer, in order that we may be qualified for the right performance of

all our other duties. The assembling ourselves together, for the public worship of the Most High, was felt to be of the highest importance to our individual progress in the path of holiness, and to the preservation and welfare of our religious society.

A deep concern was manifested for the guarded religious education of youth, which was recommended to the individual attention of our members. The reading of pernicious publications was pointed out as a fruitful source of evil, and in order to counteract the baneful influence of this practice parents were advised to select instructive and interesting works for the perusal of their children.

The reading of the Holy Scriptures, with an humble reliance upon divine aid to open and apply the blessed truth they contain, was felt to be a subject of deep religious concern, for no other work can be compared with them in interest and importance.

On the subject of slavery a lively concern was expressed, and a recommendation was embodied in the minutes, that we should individually attend to the openings of duty in order to promote our righteous testimony against this enormous evil. It is only as we keep under the influence and guidance of Heavenly truth that we can successfully plead the cause of the oppressed, and be as a mouth for the dumb.

A report was made by the committee on education stating, in substance, that the school they had in prospect for the education of teachers and affording a liberal education to the youth of our society, could not at this time be established, but that Friends of Fairfax Quarterly Meeting had purchased a property (in Loudoun Co. Va.,) and established a school for the education, exclusively, of Friends' children of both sexes, which is now in successful operation.

The meeting, having been favored to transact its business in harmony and with brotherly affection, adjourned on Fifth day.

Although a week has elapsed since the discharge of Passmore Williamson from imprisonment, the readers of this Journal will expect its announcement in our columns.

Those who have witnessed the efforts which have been made for his release during the last three months, will have their confidence weakened in judicial action, and impaired in the administration of justice, and the efficacy of law for the protection of right. A petition was presented by Passmore Williamson, asking leave to appear before the Court to "purge himself of contempt," which means, in law, to exculpate himself from the charge of contempt. On the reception of the petition, an interrogatory was proposed by the District Attorney, asking whether he sought to obey the writ commanding him to bring before the Court the bodies of the slaves of John H. Wheeler, to which Passmore Williamson replied that he did not seek to obey the writ, because it was impossible for him to do so; thus, in effect, affirming the declaration made to the Court on the day of his imprisonment. Objections were offered by the District Attorney to the answers, which were overruled by Judge Kane, and after an imprisonment of three months and one week, the prisoner was discharged, without any compromise either of his previous affirmation before the Court or of his principles.

Thus ended this extraordinary case, which will long be remembered in the judicial annals of Pennsylvania.

At the close of the proceedings, District Attorney Vandyke announced the determination of John H. Wheeler to institute proceedings against P. Williamson, in the Circuit Court of the United States, for the value of his alleged slaves. Should this suit be carried on, it will bring the question before the highest tribunal of the country, whether a slave-holder has the right to pass over the soil of Pennsylvania with his slaves, in violation of local law.

In the present number we have given place to a chapter on the Christian Ministry. Because of a diversity of views in regard to the work from which this is selected, (A Dissertation on the Christian Ministry, by John Jackson,) its appearance in our paper has been delayed. But we have had seriously to consider how far this should be allowed to interfere with our usual course of action, of "gleaning from every vintage"—gathering the seeds of Truth wherever scattered. The subject of a free gospel ministry, so dear to us as a people, is so clearly illustrated in the chapter alluded to, that we would that it

should receive the attention which its importance demands.

We have been reminded of an omission in not giving notice of the continuation of the Girls' Department of Friends' Central School. Its former reputation seems to make it unnecessary to add more than to say, it is still under the care of the same teachers, and gives satisfaction to the committee and friends generally. Applications for admission may be made to Lydia Gillingham, Principal, or to the Committee referred to in the advertisement of the Boys' School.

MARRIED,—On the 18th ult., at Bloomfield, according to the order of Friends, STEPHEN BROWN, of the Township of Pickering, County of Ontario, Canada West, to ELIZA J. WHITE, of the Township of Hallowell, County of Prince Edward, C. W.

——, On Fifth day, Tenth mo. 25th, 1855, at a Public Meeting of the Society of Friends, held at Milton, Ind., according to their order, WILLIAM FERRIS to LYDIA ANN WHITELEY.

FRIENDS' ALMANAC, by JOSEPH FOULKE, JR., containing beside the usual Astronomical Calculations, the times and places of holding all Friends' Meetings on this Continent, with a variety of instructive and useful reading matter, may be had of the present publisher, Harvey Griffith, 33½ Market St., Philadelphia. A liberal discount made to wholesale dealers. This is an annual visiter that should find a residence in every Friend's family.

A Stated Meeting of the Committee of Management of the Library Association of Friends will be held in the Library Room on Fourth day evening next, the 14th inst., at 7½ o'clock.

JACOB M. ELLIS, *Clerk.*

Philada., 11th mo. 10th, 1855.

OLD ALMANACS AS GOOD AS NEW.

By a strange coincidence, which will not again occur for a long time, the new year of 1855 commenced on the same day as in 1849, and consequently all through the year the date will be on the same day. But what is more singular is, that all the movable holidays, from Septuagesima to Advent, fall on the same dates and the same days. The almanacs of 1849 might, therefore, serve for the present year —*New York Tribune.*

"*Alabama*" signifies, in the Indian language, "Here we rest!" A story is told of a tribe of Indians who fled from a relentless foe to the trackless forest in the south-west. Weary and travel-worn, they reached a noble river, which flowed trough a beautiful country. The chieftain of the band struck his tent-poll in the ground and exclaimed "Alabama! Alabama!" (Here we rest! here we rest!)

Extracts from the Pennsylvania Journal of Prison Discipline for 10th mo., 1855.

PERSONAL SYMPATHY INDISPENSABLE TO THE REMOVAL OR RELIEF OF SOCIAL EVILS.

Most modern schemes for the relief of poverty and the distress consequent thereon, are based upon the principle of raising a fund by tax or voluntary contributions, out of which to supply the chief necessaries of life—as food, clothing, fuel, shelter, &c. Several poor families are suffering for want of food, and some benevolent persons who have not the means of furnishing it, forthwith apply to their wealthy neighbors or friends for funds. A soup society is formed, and a daily supply is furnished to needy applicants. In such a process the original donor and the object of his charity are not likely to meet. There are several intermediate personages. The solicitor of his bounty may be paid for his services, and have nothing farther to do with the distribution of it, except to pass it over to the treasurer and take his receipt. The treasurer has no communication with any body, but through an order duly issued and authenticated. The order is drawn by the chairman of a committee who knows neither treasurer, solicitor nor donor, but who is authorized upon the representation of the society's agent to draw such an order. The agent derives his knowledge of the case from a visitor who has made an official call at the home of the sufferer, and made himself acquainted with their wants; and that official visit was prompted by some Sunday-school teacher or friendly neighbor, whose Christian sympathies drew him or her to the place, and made them familiar with the wants and woes of its occupants. Thus between the donor and the party relieved by his bounty, there are not less than five or six officials, alike independent of him and of each other.

Well, and what of that? If the want is relieved, what is it to any body through how many hands the relief passes? In one view, nothing; in another, every thing. So far as the simple act of feeding the hungry and clothing the naked is concerned, an order on the baker or clothes-dealer may answer all purposes, but so far as the moral and social relations are involved, the act might almost as well have been left undone. We should as soon expect the paper on which the order is written to weep and speak kind words, as to look to such formal and mechanical expressions of charity to kindle the emotions of gratitude and to start the gentle sympathies which bind man to man, and give the social state its richest blessings and its highest security.

It would have been kind in the rich man in the parable, if he had sent a servant out with something for the beggar to eat, as he was lying there at his gate, "full of sores." He might have exercised his humanity a little further and sent him to a hospital or public infirmary, or furnished the means of paying for suitable

nursing and medical attendance. But all this would be immeasurably short of leaving his sumptuous table—going to the gate himself—looking compassionately upon the poor sufferer—if need be, taking some of the fine linen from his own person to protect the ulcerous body of the beggar—and himself superintending his removal to some suitable apartment for appropriate nursing and medical care. True, it might all be done by a trusty servant or by the out-of-door agent of some eleemosynary institution; but no one can doubt, that a far higher and nobler end would be obtained, for the individuals themselves and for society, if the steward of God's manifold mercies should dispense such charity with his own hand, and accompany it with some expression of personal sympathy.

The channels of sympathy, from the introduction of artificial modes of intercourse, may be permitted to rust, and to moulder into decay and dilapidation; and the rich, in their luxurious isolation from wretchedness, may forget that the poor are in the land; the pipe and the tabret and the viol of an incessant festivity may but too easily drown the distant notes of mourning, lamentation and woe; the exuberance of an accumulated and ostentatious wealth may overshadow the hidden poverty and want and famine pent up in those poorer districts, to which the unfortunates of our race retire to hide themselves, and often to die; but let not such an unnatural state of things be too securely left to proceed, lest the day of retribution come, and the opposite electricities collected around the poles of society meet in fearful collision, and rend the system in pieces.

Where the power of sympathy has been altogether or nearly abolished among the different ranks of society, one of the first effects appears in a yawning and ever widening gulf of poverty which opens around its foundations. As the lofty shore indicates the depth of the surrounding ocean, the proud pinnacles of wealth in society are the indices of a corresponding depression among the humbler ranks. The greatest misery of man is ever the adjunct of his proudest splendor. And in explanation of this, it is remarked, that the ten thousand aids and benefits which in a healthy state of moral intercourse would circulate between the rich and the poor, are in the ordinary state of things no longer subject to the direction of sympathy in their transmission; but either waste in uselessness, or else are diverted to uses of an inappropriate nature.

In the articles of food and clothing especially this might be illustrated. How many fragments are lost because the wants of the poor are not known or the channel of reaching them has fallen into desuetude? But there is still another and more influential cause of the poverty referred to. Were the rich to mingle with the poor, and to acquaint themselves with their circumstances, encouragement would be given to various arts of industry, which might be useful to the rich and afford the means of a healthful and comfortable support to those they employ. Every one knows how, in going into any repository of goods, the mere sight of them often suggests wants and leads to purchases which otherwise might never be made. And in like manner an acquaintance with the poor and their capabilities might put many things into their hands to do, the effect of which would at once ameliorate their condition, and connect them by ties of gratitude with those who kindly patronised them. "We conceive sympathy to form the best substitute for sumptuary laws: it would equalize the difference of economic condition to the advantage of all, without the annoyance or taxation of any. To enact a method of transmitting the superfluities of the rich to the poor would, on the old garment of utilitarianism and selfishness, make the rent only worse. For the new wine there must be new bottles. Let sympathy return to her proper channels—let the rich constitute themselves in fact, what Providence has made them in rank, the guardians of the poorer orders—let MEN, not WANTS, be the objects of care—and soon the present plethora in one organ of society, and the miserable atrophy in another, (both equally fatal symptoms,) will disappear, and a universal strength return with the equable distribution of a universal health."

In maintaining the inadequacy of relief-societies, as they are generally constituted, to reach the objects at which they aim, we do not undervalue their benign influence. They have their place, and it is an important one, but they do not begin to realize the true idea of philanthropy—certainly not of Christian philanthropy. This contemplates not simply the supply of the temporary physical wants of the poor, but the bestowment of the means and facilities of raising themselves above any such dependence upon public or private alms. It is an act of charity to feed and clothe hungry and naked children, but it is a higher and safer act of charity to give them the habits and skill to provide food and raiment for themselves; to make them feel that they belong to the great human family, and that there are sympathizing hearts and helping hands all around them, to lift up those that are bowed down, and to strengthen the feeble knees. This is a higher and holier office, we say, and one which a true Christian philanthropy imposes on its sons and daughters. There is no country on the globe where *money* is more freely and cheerfully given to relieve suffering than in our own—none where an appeal in behalf of any humane enterprise is more promptly and generously met; but we have yet to bring into general exercise that far-reaching principle of benevolence which embraces the social, moral and spiritual interests of our race, and which makes

the loaf of bread and the warm garment only the means of introducing the benignant influences and heavenly sympathies of a Christian heart into the abodes of poverty, misery and oftentimes guilt.

(To be continued.)

FLORIDA REEF.

Professor Agasssiz gave a lecture at Key West, having for its subject the Florida Reef and its builder, the coral insect, of which a correspondent of the Savannah Republican gives the following account:

He set out with stating his opinion that the peninsula of Florida was made by this little workman, and then, with illustrations on the black board, described its physiology. There are, he says, different races of coral, some of which lay the foundation of the reef in deep water, build up to a certain height, and die. These are succeeded by another race, who build up another step, and are followed by other races, until the edifice reaches to near the surface of the water, when the little mason is *functus officio*, and leaves his labors to be crowned by other agencies of nature. When this work is done, deposits from the sea are made upon the rock, which finally extend above the surface of the water, and become *terra firma*. He thinks the peninsula is but the extension of reef after reef, the first being the construction of the coral insect, then becoming reefs or islands, and the intervals between these being filled up in time by *debris* from the sea, all together form the main land. If this theory be true, we may conclude that the wrecking business will last so long as the coral exists. Light-houses and beacons may warn the mariner from some of the dangers that lie in his path, but he has a little foe who is continually piling up stumbling-blocks in his way, and laying snares in the track where he believed all was blue water and security.

INSTINCT AND MECHANICAL SKILL OF INSECTS.

In a paragraph on insects, the other day, we alluded to the wonderful instinct and mechanical skill with which the insect tribes are endowed. Every book on entomology is full of illustrations of these. But the observant man and woman need not go to books for examples of the wonderful intelligence of insects, and the curious adaptations of means to ends which they so often display. Every person who has a garden, a tree, even a shrub or two, may study entomology—may learn something of insect life and skill.

We have proof of this in a little twig which lies before us as we write these lines. It is a little insect's summer-house; his rosewood summer-house. Externally it resembles a knot, or wart, and is of the size of a large chesnut. It formed the extremity of a small branch of a rosebush, and was arranged for the accommodation and support of a family of ten or a dozen insect children, each of which was furnished with a separate apartment, where it was supplied with the sap of the branch. This being accomplished, the surplus sap was suffered to pass through the house, to nourish two twigs which grew out of the wart, and acted as drains to carry off the superfluous liquid. On cutting open this excrescence a number of living, white maggots were found, each occupying his separate apartment, all which apartments ran longitudinally with the branch from which they derived their support. This little knot or wart was externally quite hard, as much so at least as the wood of the limb on which it grew, and formed the outward extremity of the limb, the twigs growing out of it, both turning backward, toward the trunk of the bush.—*Boston Traveller.*

For Friends' Intelligencer.

FRIENDS' LIBRARY, CHERRY STREET.

Annual Report of the Committee of Management to the Association.

Again has the departure of another year reminded your Committee of Management that the duties comprised in the selection of books for the Library, and the various et ceteras indispensably connected with appropriately sustaining such an Institution, are not the only ones devolving on them;—it yet remains for them to give some account of their stewardship for the past year; which, probably, cannot be more suitably commenced than by introducing the following statement:

During the *first* six months, viz., from the Tenth month last to the *Third* month, *both inclusive*, there were loaned,

On 926 applications from females, 2458 Books;
" 837 " " males, 2259 "

Making a *total* of 1763 applications, on which were delivered 4717 books.

During the *last* six months, viz., from Fourth month 1st to Ninth month 30th inclusive, there were loaned,

On 570 applications from females, 1510 Books;
" 481 " " males, 1218 "

Making a *total* for that period of 1051 applications, on which were delivered 2728 books. Presenting, when combined, the following statistics for the year, viz.:

		Books.
1496 applications from females	on which	3968
1318 " " males	were loaned	3477

Showing a circulation from the Library of *seven thousand four hundred and forty-five volumes* during the past twelve months.

The whole number of persons using the Library during the past year has been 534, viz., 281 females and 253 males. This, however, does not comprise the *entire* number entitled to

its privileges, but only such as have enrolled themselves in the new record book.

As near as can be ascertained, about eighty children under twelve years of age are now using the Library, and of the order observed in the room, the Librarian remarks:

"The deportment of the visiters has in most cases been highly satisfactory; indeed, except in a very few instances, such as to demand my commendation, and at once highly creditable to themselves and to the Institution."

While it is more than probable that more might have been done by the Committee, the extensive use made of our books, as appears by the above exhibit, shows there is still an encouraging appreciation of what *has been* accomplished by them; and it may not be an unprofitable theme for reflection to take a slight view, even though it be a speculative one, of the probable amount of good that may have been effected by the diffusion of so large an amount of reading matter, selected, as the Committee believe, with as much care as is practicable under the circumstances by which they are surrounded—a selection that, to say the least of it, is far preferable to what is usually presented to the visiters of ordinary circulating libraries.

The Committee do not presume to have been free from error; but while the demand for *new books* is as great amongst *our* readers as any other class, it would be well to bear in mind that furnishing *suitable* works in this great reading age, for such an Institution as ours, is not an easy task.

Any one at all conversant with the publications of the day must know, that of the large number of volumes daily, if not hourly, spread before the public, there are, comparatively speaking, but few that are entirely unobjectionable.

The "*Abridged and Juvenile*" Department continues to be prominent with them, and it is here they experience their greatest difficulties. Attractions *must* be presented to youthful minds as well as to those verging to maturity; and how to procure those of a literary character in an unobjectionable form, is a constant object of solicitude. Friends not of the committee might materially aid them in this labor, by furnishing them with lists of such books as they deem suitable, with information where they can be procured.

Books are seldom kept out of the Library much over time, and, as far as at present ascertained, but one volume has been lost during the past year.

The newly-arranged Record Book, alluded to last year, has been found to facilitate the labors of the Librarian, and accommodate visiters by less detention than formerly.

From the small number of Catalogues sold during the past year, it is believed Friends do not sufficiently appreciate the advantages that would arise if every family using the Library possessed one for reference and selection of books at home. It may be well also to remark that these catalogues are made to contain a perfect list of *all* the books in the Library, by an appendix published from year to year.

The catalogues are arranged and classified as per following statement:

Abridged and Juvenile, containing	697	vols.
Scientific, "	510	"
Religious, "	1148	"
Voyages and Travels, "	485	"
History and Biography "	770	"
Miscellaneous, "	825	"
Making the entire number of volumes now catalogued as belonging to the Library,	4435	"

The increase of the Library during the past year has been *one hundred and fifty-two volumes*, comprising *one hundred and forty* works of various kinds.

Included in this number are donations of seventeen volumes, for a portion of which we are, as heretofore, indebted to the kindness of two members of the late Congress of the United States.

The Library is now open on *Fourth* and *Seventh day evenings* for the accommodation of Friends generally; *Seventh day afternoons* being, as usual, appropriated *exclusively for females*, who are also entitled to the privileges of the room during both the other periods named. As specific arrangements for the accommodation of females have always claimed the care and attention of the Committee, and as the statements previously made in this, as well as in former reports, show that a large number avail themselves of the advantages of the Library, it may not be amiss to remark, that an increase of this class of our *contributors* would be acceptable, and furnish additional means for the purchase of books.

The Treasurer's account, settled up to the 15th ult., shows an expenditure for the past year of three hundred and thirty-nine dollars and seventy-five cents, as follows:

For the purchase of New Books, .	$107 56
" Rebinding Books, . . .	15 28
" Balance due on Librarians' Salaries,	87 62
" Commissions for collecting Annual Subscriptions . . .	40 40
" Expenses of Annual Meeting, Printing Reports and Blank Notices, &c.	19 55
" Carpet for Library Room, . .	39 00
" Insurance on Books, . .	8 00
" Gas bills, Fuel and Cleaning .	22 34
	$339 75

It will be seen by the above that the room has

been newly carpeted. One hundred and seven books have also been rebound; and the entire appearance of the room is such as enables the Committee to invite contributors and others to visit it, in the confidence that the former will not only be satisfied with the expenditure of their donations, but encouraged to *continue* them when our collector makes *his* annual visit, which may ere long be expected; while it is hoped a portion of the latter may be so well convinced of the importance of the Institution, as to be willing to lend their aid also in sustaining it.

Extracted from the Minutes.

JACOB M. ELLIS, *Clerk.*

Philada., Eleventh month, 1855.

THE RUINS OF HEROD'S PALACE.

A traveller sat upon a stone,
A broken column's pride,
And o'er his head a fig tree spread
Its grateful umbrage wide;
While round him fruitful valleys smiled,
And crystal streams ran by,
And the far mountain's forehead hoar
Rose up 'tween earth and sky.

But on a ruined pile he gazed,
Beneath whose mouldering gloom
The roving fox a shelter found,
And noisome bats a tomb.
"Ho, Arab!"—for a ploughman wrought
The grassy sward among,
With marble fragments richly strewed,
And terraced olives hung.

"Ho! Canst thou tell what ancient dome
In darkness here declines,
And strangely lifts its spectral form
Among the matted vines?"
He stayed his simple plough that traced
Its crooked furrow nigh,
And while his oxen cropped the turf,
Look'd up with vacant eye.

"It was some satrap's palace, sure,
In old time far away—
Or else of some great Christian Prince,
I've heard my father say."
"Arab! It was King Herod's dome—
'Twas there he feasted free,
His Captains, and the chief estates,
And Lords of Galilee.

"'Twas there the impious dancer's heel
Lured his rash soul astray"—
But ere the earnest tale was told,
The ploughman turned away.
Oh, ruthless King! thy vaunted pomp
And power avail thee not,
Who here, beside thy palace gates,
Art by the serf forgot.

But he whose blood in prison cell,
By thy decree was spilt,
Whose head upon the charger laid,
Appeased revengeful guilt;
His name amid a deathless page,
Gleams forth like living gem,
Touch'd with those glorious rays that gild
The Star of Bethlehem. L. H. S.

PAIN, poverty, or infamy, are the natural product of vicious and imprudent acts; as the contrary blessings are of good ones.

ONE STORY'S GOOD TILL ANOTHER IS TOLD.

BY CHARLES SWAIN.

There's a maxim that all should be willing to mind;
'Tis an old one—a kind one—and true as 'tis kind;
'Tis worthy of notice wherever you roam,
And no worse for the heart if remembered at home!
If scandal, or censure, be raised 'gainst a friend,
Be the last to believe it—the first to defend!
Say to-morrow will come—and then Time will unfold
That "one story's good till another is told!"

A Friend's like a ship, when with music and song
The tide of good fortune still speeds him along;
But see him when tempest hath left him a wreck,
And any mean billow can batter his deck:
But give me the heart that true sympathy shows,
And clings to a messmate what ever wind blows;
And says—when aspersion, unanswer'd grows bold—
"Wait—one story's good till another is told!"

THE INDIAN SUMMER.

What is there saddening in the autumn leaves!
Have they that "green and yellow melancholy"
That the sweet poet spake of? Had he seen
Our variegated woods when first the frost
Turns into beauty all October's charms—
When the dread fever quits us—when the storms
Of the wild equinox, with all its wet,
Has left the land, as the first deluge left it,
With a bright bow of many colors hung
Upon the forest tops—he had not sighed.

The moon stays longest for the hunter now;
The trees cast down their fruitage, and the blithe
And busy squirrel hoards his winter store;
While man enjoys the breeze that sweeps along
The bright, blue sky above him, and that bends
Magnificently all the forest's pride,
Or whispers through the evergreens, and asks,
"What is there saddening in the autumn leaves?"

PERSPIRATION.

The exhalation from the skin being so constant and extensive, its bad effects, when confined, suggest an important rule of conduct, namely, that of frequently changing and airing the clothes, so as to free them from every impurity. It is an excellent plan, for instance, to wear two sets of flannels, each being worn and aired by turn on alternate days. The effect is at first scarcely perceptible, but in the course of time its advantages and comfort become manifest, as the writer has amply experienced. For the same reason, a practice common in Italy merits universal adoption. Instead of beds being made up in the morning the moment they are vacated, and while still saturated with the nocturnal exhalations which, before morning, become sensible even to smell in a bed-room, the bed-clothes are thrown over the backs of chairs, the matrasses shaken up, and the windows thrown open for the greater part of the day, so as to secure a thorough and cleansing ventilation. This practice, so consonant to reason, imparts a freshness which is peculiarly grateful and conducive to sleep; and its real value may be inferred from the well-known fact, that the opposite

practice, carried to an extreme, as in the dwellings of the poor, where three or four beds are often huddled up, with all their impurities, in a small room, is a fruitful source of fever and bad health, even where ventilation during the day, and nourishment are not deficient. In the abodes of the poor Irish residing in Edinburgh, I have seen bedding for fourteen persons spread over one floor, not exceeding twelve feet square; and when morning came, the beds were huddled above one another, to make a sitting-room during the day; and at night were again laid down, charged with accumulated exhalations. If fever were not to appear in such circumstances, it would be indeed marvellous; and we ought to learn from this, that if the extreme be so injurious, the lesser degree implied in the prevalent practice cannot be wholesome, and ought, therefore, not to be retained when it can be so easily done away with.—*Combe.*

ZODIACAL LIGHT—WHAT IT IS.

The paper of Jones, on Zodiacal Light, is important, embodying what appears to be new discoveries. The author was markedly modest in announcing his theory. He proposed to give facts, not hypothesis. The more he had studied the subject, the clearer seemed the conclusion to which he said he had arrived, that the facts gathered could be met only by the supposition of a *nebulous ring around the earth.*

The reasons assigned are:

1. This light cannot proceed from any body involving us in its matter, else we could not get boundaries to it any more than we could to a mass of fog or a column of smoke.

2. It cannot be from a planetary nebular body revolving around the sun, but must be from a nebulous ring, for it is to be seen every morning and evening in the year when the moon or clouds do not interfere, which would not be the the case if it were anything else but an unbroken ring.

3. If a ring, with the sun for its centre, it cannot be without the orbit of our globe.

4. It is rather an *earth ring* than a solar ring—that is, a nebulous ring around the earth, a condition of things which will allow lateral changes to be produced by changes of the spectator's place. In considering this point, Mr. Jones referred at length to data afforded by his observations. He had observed in the occurrence of lateral changes a striking coincidence between the character and extent of the changes, and the change of place of the spectator, with regard to the ecliptic. When he was in southern latitudes the greater mass of the zodiacal light, instead of being on the north side of the ecliptic as here, had shifted over to the south, and as he came from Rio to New York as rapidly as steam could carry him, the mass of light came to the northward once more; still, however, in its various phases; having a reference to his position with regard to the ecliptic. He asked then, if, supposing the light is from a *solar ring*, with its base 80,000,000 miles away, such changes would be produced in half an hour when the spectator's place on the earth is so slightly changed? Other arguments were produced against the supposition of a solar ring.

A cross section of the ring would be pear-shaped, allowing no inward curves to the pear.

Its more condensed or central position; so far as exhibited, is about 31° wide, while the more diffuse will make an angle to the eye of 100°. It appears to lie, in general, along the ecliptic, except in December and June, when observations of several successive nights (in 1853 and '54) seemed to indicate a crossing of the ecliptic line at an angle from 5° to 8°; and perhaps also in September and March, a similar crossing in the opposite direction. Its width, however, is to be spoken of with great distrust. The dimensions given are believed to be near the truth.

If the zodiacal light comes from a nebular ring around our earth, and within the orbit of the moon, may not the shooting stars, and even the ærolites have their origin there. Observations show that there is a constant commotion within the ring itself. May not the nebulous matter, half agglomerated here and there, be shot by these commotions beyond its sphere, and caught by the attraction of the earth, be drawn down, till striking our atmosphere, they glance at any casual direction, and taking fire, become consumed, *thus giving us the shooting stars?* And may not this nebulous matter, still further solidified and with a similar face, *afford us the ærolites?* As to the constitution of the nebulous matter, investigations furnish no light. It is very transparent. Stars of the sixth magnitude can be seen through its denser portions. But our investigator does not consider the ring to be compact.

ART OF FLOATING.

Any human being who will have the presence of mind to clasp the hands behind the back, and the face towards the zenith, may float at ease, and in perfect safety in tolerable still water—aye, and sleep there, no matter how long. If, not knowing how to swim, you would escape drowning, when you find yourself in deep water, you have only to consider yourself an empty pitcher: let your mouth and nose—not the top part of your heavy head—be the highest part of you, and you are safe; but thrust up one of your bony hands, and down you go—turning up the handle tips over the pitcher. Having had the happiness to prevent one or two drownings by this simple instruction, says an exchange, we publish it for the benefit of all who either love aquatic sports, or dread them.

A MAGNIFICENT SCHEME.

Capt. Allen of the British Navy, proposes to make something useful out of the Arabian Desert, now a waste of sand. He argues that it has been once an ocean, is now thirteen hundred feet below the level of the Mediterranean, and that if a canal were cut from the head of the Gulf of Akaba to the Dead Sea, and another from the Mediterranean, across the plain Esdraelon, to the fissure in the mountain range of Lebanon, the Mediterranean would rush in, with a fall of thirteen hundred feet, fill up the valley, and substitute an ocean of two thousand square miles in extent, for a barren, useless desert; thus making the navigation to India as short as the overland route, spreading fertility over a now arid country, and opening up the fertile regions of Palestine to settlement and cultivation. This is certainly a magnificent idea. If, in the course of time, it were found that the ocean scheme did not pay, the canal could be stopped up, the water pumped out, as the Hollanders recently did with one of their lakes, and a fine fertile plain would be found ready for cultivation.—*Ledger.*

EMANCIPATION IN KENTUCKY.

The Newport (Ky.) News, at the suggestion of a number of prominent slave-holders in Kentucky, proposes that a Convention be held at Frankfort, to adopt a plan for the gradual abolition of slavery in that State. Public sentiment in Kentucky, and also in Maryland and Virginia, has been undergoing a change for some years in respect to maintaining the slave institution. Whether the citizens of those States are prepared yet for gradual abolition, the only way in which slavery can ever be extinguished in a State, will depend a great deal upon the discretion of the opponents of slavery in the free States. The fact that a proposition for freedom comes from slave-holders themselves, is one of great significance, and shows that the moral and political bearings of the question are as well understood among intelligent men in the South as they are in the North.—*Ledger.*

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is quiet, but prices are firm. The export demand is limited, some 700 bbls. were disposed of at $9 62 a 9 75 per bbl. There is a steady demand for retailers and bakers from $9 75 up to $11 for common and fancy brands. Rye Flour and Corn Meal are quiet at $6 75 for the former, and 200 barrels of the latter at $4 37 per bbl.

Grain.—Only a small amount of Wheat offered on 'Change, and the demand is not as active; sales of 5000 bushels Tennessee at $2 14 per bushel; 1100 bushels good Penna. at $2 11; 500 bushels Western at $ 2 12, and a small lot of good Southern white at $2 25. 3000 bushels Penna. Rye sold at $1 20, and a small lot at $1 23. Corn is scarce—3000 bushels old yellow sold at 95 a 96c. Oats are in fair demand, and 4000 bushels prime Delaware sold at 43c per bu.

Cattle Market.—The cattle market during the past week has been well supplied. Beef cattle sold at from $8 to $9 50 per 100 lbs.; sheep, from $2 75 to $4 50 per head; cows and calves at $25 to $60; hogs, from $8 50 to $9 per 100 lbs.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Winter term of this Institution will commence on the 19th of Eleventh month, 1855, and continue Twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the term. No extra charges.

For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
10th mo. 13th, 1855—3m. pd.

IT is intended to commence the Winter Session of LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars, enquire of BENJ. SWAYNE, *Principal*,
9th mo. 22. London Grove P. O., Chester Co., Pa.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS, at Eldridge's Hill, Salem Co., N. J.

The Winter Session of this Institution will open on the 12th of Eleventh month next, and continue twenty weeks. Terms of admission $70 per session.

All the branches of a liberal English education are thoroughly taught.

A Course of Lectures on Chemistry will be delivered by a practical Chemist.

For Circulars of School, address the Principal,

ALLEN FLITCRAFT,
9th mo. 15—2m. *Eldridge's Hill, Salem Co., N. J.*

BYBERRY BOARDING SCHOOL FOR GIRLS.

The First Session of this School, which will be opened by Jane, Annie and Mary S. Hillborn, will commence the first Second day of the Eleventh month next, and continue twenty weeks.

It is located in a healthy and pleasant situation in Byberry, Twenty-third Ward, Philada., with easy and cheap access to the city twice a day by steamboat from Bickley's Landing, or by cars from Cornwell's Depot, either of which is about two miles distant. The course of instruction will comprise the usual branches of a liberal English education, with Mathematics and Drawing.

Every attention will be given to promote the health, comfort and progress of the pupils.

Terms.—For Tuition, Boarding and Washing, $60 per session, payable one-half in advance.

For circulars, direct to JANE HILLBORN,
Byberry, Pa.

References.

Charles Stokes, Rancocas, N. J.
William Parry, Cinnaminson, N. J.
Charles Kaighn, Camden, N. J.
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The Christian Ministry, a free Ministry—Legal Provision—Voluntary Payment—Objections to a Theological Education for the Ministry. By the late JOHN JACKSON *of Darby.*

[Continued from page 531.]

The minister is tempted to *please his hearers* by the prospect of gain, and the influence of this temptation is to impair his sincerity as well as his independence. He is thereby induced to gratify his hearers, and even sometimes to uphold them in their evil conduct and practices. In conversation with one of those ministers who had been elected to the office of chaplain to Congress, we had occasion to make some remarks on the duty of ministers of the gospel in reference to the evils of war and slavery, when he distinctly avowed, without any wish for concealment, that he could not speak against those evils, without the certain danger of losing his appointment. Nor will it be denied that, in this country, there are a large number of ministers who *uphold* war and slavery, because it is made their interest to do so; while another class, who really believe both war and slavery are incompatible with Christianity, are prevented from crying aloud against these great national sins, because they know such preaching would not suit their employers. There is no way to avoid the evils and temptations which result from the principle of remuneration, but by adopting the practice of Jesus, and making the ministry absolutely independent of any expectation or prospect of pecuniary reward. That there are honorable exceptions to the class of ministers we have above alluded to, we freely admit; but these exceptions never can prevent the evils of the system—they are inseparable from the system itself.

The ministry of the gospel is the work of the Lord; "If any man speak," says the apostle, "let him speak as the oracle of God. If any minister, let him minister in the ability which God giveth." Now, if these conditions are complied with, it is clear that a minister cannot engage beforehand to preach when others desire it, or to make a contract which binds him to preach on condition that his hearers shall pay him for his preaching. He ought only to preach when he feels the love of God, and the "ability which he giveth" strong enough to induce him, without the expectation of reward

A late writer (J. J. Gurney) has made the following remarks on this subject:—"According to our apprehension, the hiring of preachers degrades the character, and corrupts the practical operation of the ministry of the gospel. It is evident that such a system is closely connected with the notion, that the preacher may exercise his high functions on the authority, and according to the pleasure of *man;* and, in practice, it obviously tends, in a very injurious manner, to confirm and establish that notion. Were it true that the ministry of the gospel is properly the work of man, requiring no other sanction than *his* appointment, and no other forces than *his* exertions, no objection whatever could be made to such a method of proceeding. In that case, it would arise out of those fundamental laws of justice, which ought ever to regulate transactions *between* man and *man.* But no sooner is the opposite principle allowed—no sooner is it admitted that the ministry of the gospel is the work of the Lord: that it can be exercised only in virtue of his appointment, and only through the effusions of his spirit: and that man has no power to command, and no authority to restrain, the influence which leads into such a service—no sooner are these things understood and allowed, than the compact which binds the minister to preach, on the condition that his hearers shall pay him for his preaching, assumes the character of absolute inconsistency with the spirituality of the Christian religion.

"Though I preach the Gospel," says the apostle Paul, "I have nothing to glory of: for necessity is laid upon me; yea, woe is me if I preach not the gospel: for if I do this thing willingly, I have a reward: but if against my will, *a dispensation of the gospel is committed unto me.*"

Theologians have been obliged to rest their arguments for clerical support on ambiguous texts of Scripture, there not being a single instance where any writer of the New Testament

has unequivocally sanctioned it, nor a shadow of evidence that the apostles received a pecuniary compensation for their ministry, or that anything like a stipulated salary was given them.

On the other hand, Paul says, "I have coveted no man's silver or gold or apparel; yea, yourselves know that these hands have ministered to my necessities and to them that were with me. I have shown you all things, how that so laboring you ought to support the weak, and to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." However unfashionable it would be in our day for a minister of the gospel in a popular church to earn his bread and support himself and family at so humble a trade as tent-making, yet such appears to have been the simplicity of apostolic practice.

Professor Schaff, in his "History of the Apostolic Church," after quoting numerous Scripture texts which he thinks are favorable to the principle of ministerial support, including some passages which plainly have reference to the support of the poor, is obliged to make the following admission: "It is not to be supposed, however, that there was at this period any *regular and fixed* salary for ministers. Many, like Paul, according to the custom of the rabbis, may have continued their former trades in connection with their new calling, and may thus have earned a part or the whole of their subsistence. At all events, those who had the right spirit contented themselves with the simple necessaries of life." Page 505.

If, however, we had the clearest evidence that the apostles were hireling preachers, it would only prove that this corruption of Christianity was introduced earlier than the time assigned it by ecclesiastical history.

We have selected the example of Jesus for the purpose of defining the character of the Christian ministry, and we say, without fear of contradiction, that he never received a salary for preaching the gospel—nor expected the reward of man. We insist that his ministry was *absolutely free;* and this being the universal admission of Christians, ought to settle the question with regard to the ministry of those who profess to follow his example.

One of the arguments adduced by the advocates of the principle of remuneration, is founded in the opinion that the functions of a Christian minister cannot be performed without an education in some theological seminary; that, in order to be a minister of the gospel, a man must necessarily devote his youth and early manhood to such studies, as will prepare him for the pulpit, and that in the effort to acquire these qualifications, he is thereby prevented from maintaining himself.

When Jesus selected his apostles, he chose them from among the illiterate fishermen of Galilee. The first minister of his appointment was an uneducated woman, whose preaching made the first converts to Christianity. It is therefore evident that he did not consider human learning so essential to the ministry as the present practice of educating men for that station would seem to imply. The apostle Paul, who maintained himself by the labor of his own hand, while engaged in the work of the gospel, in describing a Christian minister, says: "He must be blameless, vigilant, sober, of good behavior, given to hospitality; apt to teach, not given to wine, no striker, not greedy of filthy lucre; patient, not covetous; not a brawler; of good report; an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. Content with food and raiment, avoiding vain disputation; following after righteousness, godliness, faith, love, patience, meekness. Avoiding profane and vain babblings, and oppositions of science falsely so called—*strong in the grace that is in Jesus Christ*, not striving about words to no profit, but to the subverting of the hearers; avoiding foolish and unlearned questions, knowing that they do gender strife; just, holy, temperate, and in all things showing himself a pattern of good works."

Now, all these qualifications may be attained without an education in a theological seminary.

If we attend to historical facts, we shall discover that the Christian religion flourished with the greatest vigor, and spread with the greatest rapidity, at the time when its ministers were chiefly plain and illiterate men. The church then enjoyed the greatest degree of harmony; but as soon as a theological education began to be regarded as an essential qualification of a minister of the gospel, the most violent controversies were introduced, and the beautiful and sublime features of the gospel became obscured by the visionary speculations of men. The following quotations from Mosheim's Ec. History will illustrate this fact:—

"We see from the conversion of a great part of mankind to the gospel *by the ministry of plain and illiterate men*, the progress of Christianity is not to be attributed to *human* means, but to a *divine power*."

"At this time (the first century,) there was not the least controversy about those capital doctrines of Christianity which were afterwards so keenly debated in the church. This is not surprising, for the bishops of these times were plain and illiterate men."

"The method of teaching the sacred doctrines of religion was at this time *most simple*, far removed from all the subtle rules of philosophy, and all the precepts of human art."

"This appears abundantly, not only in the writings of the apostles, but also in all those in the second century which have survived the ruins of time. Neither did the apostles or their disciples

ever think of collecting into a regular system the principal doctrines of the Christian religion, or of demonstrating them in a scientific or geometrical order. The beauty and candid simplicity of these early ages rendered these philosophical niceties unnecessary; and the great study of those who embraced the gospel was more to express its divine influence in their *dispositions and actions*, than to examine its doctrines with an excessive curiosity, or to explain them by the rules of human wisdom."

"The number of *learned* men, which was very small in the preceding century, grew considerably in this, and the Christian doctors began to introduce their subtle and obscure erudition into the religion of Jesus; to involve in the darkness of vain philosophy some of the principal truths of Christianity, that had been revealed with the utmost plainness, and were indeed obvious to the meanest capacity—but this venerable simplicity was of short duration; its beauty was gradually effaced by the *laborious efforts of human learning*, and the dark subtleties of imaginary science."

We do not undervalue the importance of learning, or speak of it as a disparagement to any man. The improvement of the intellectual faculties is a moral duty—he who neglects this duty dishonors the Giver of them, and has a proportionate deduction made from the sum total of his happiness. But to say a man must study divinity, on the same principle that a mechanic would learn a trade, or a student prepare himself for the practice of medicine or law, with a view to become a minister of Christ, is to convert the gospel into a commodity of commerce, which may be acquired by human effort, and disposed of for pecuniary gain.

[To be continued.]

CAPITAL FOR THE YOUNG.

It is a consolation for all right-minded young men in this country, that though they may not be able to command as much pecuniary capital as they would wish to commence business themselves, yet there is a moral capital which they can have, that will weigh as much as money with those people whose opinion is worth having. And it does not take a great while to accumulate a respectable amount of capital. It consists in truth, honesty and integrity; to which may be added decision, firmness, courage and perseverance. With these qualities, there are few obstacles which cannot be overcome. Friends spring up and surround such a young man almost as if by magic. Confidence flows out to him, and business accumulates on his hands faster than he can ask it. And in a few short years such a young man is far in advance of many, who started with him, having equal talents, and larger pecuniary means; ere long our young friend stands foremost, the honored, trusted, and loved. Would that we could induce every youthful reader to commence life on the principle that moral capital is the thing after all.

PAUL AND AGRIPPA.

Concluded from page 533.

The difference between *the almost* and *the entire* Christian would seem to be but a slight difference. The almost Christian, one would suppose, might easily and naturally develop into the entire Christian. And so he might, and so he often does; and when this development is going on, when the progress is steadily upward as well as onward, the difference is of degree rather than of kind,—the difference between the opening blossom and the perfect flower. But when the progress ceases, then the difference is real and wide. Have you not sometimes observed a beautiful bud, which seemed almost ready to expand into the flower, stop in its development, its leaves not unfolding, and losing their fresh and living hues, and assuming the withered, yellow appearance of premature decay? Place that poor bud, with the worm in its heart, and its faded leaves, by the side of the rose in its perfectness of form and radiance of beauty; in them you have a type of the almost Christian, him in whom the spirit of religion opened only to die; and of the entire Christian, him in whom the religious spirit daily and hourly grows in beauty and in peace. How great the difference! It is not a difference of degree, but of kind,—the difference between life and death. The almost Christian must have a constant tendency upward, or he will have a constant tendency downward; and unless his tendency be upward, the difference between him and the entire Christian is not only real and wide, but it is radical. It reaches to the very root of character; it penetrates to the inmost core of being.

There are on one of the mountains of the Allegany range, two streamlets starting from springs but a few feet apart from each other; and it would seem as if the little streams might readily mingle and flow on together through their whole course. But no; though the divergence at first is but slight, it gradually increases, and, as you follow each for a short distance, you find, that, while the one goes toward the rising, the other makes its way steadily toward the setting sun, and the rivers into which they widen out, are separated by hundreds of miles, and by mighty mountain-barriers, though the springs from which they rise, are separated but by a distance which an infant could measure. So with the character of the almost Christian of the Agrippa stamp; and of the entire Christian of the stamp of St. Paul. Though at first the divergence may seem slight, it is as real as between the Allegany streamlets: and at last it finds its measure not in hundreds of miles, but in the distance which intervenes between the highest heaven and the

lowest hell. Picture to yourselves the peace, the purity, the nobleness, the magnanimity, the infinite bliss, into which genuine piety expands and finds its ultimate and fitting expression; picture to yourselves, the unrest, the impurity, the meanness, the hollowness, the degradation, the utter destitution of all true happiness, in which impiety finds its last result, and you have a fitting and unexaggerated representation of the final issues of the spirit, which St. Paul and King Agrippa respectively represent,—of the almost and the altogether Christian.

And now, if, turning back from the results in which these characters ultimate themselves, we ask in what this difference, which we have found to be so radical, consists, I think we shall find the answer to be simply this: St. Paul was *faithful to his religious convictions:* Agrippa was *unfaithful.* It is not that St. Paul's religious privileges were so much greater than those of Agrippa; it is not that the one had so much more light than the other. Agrippa had light enough to have lightened his pathway to the region of eternal day; but that light he would not walk in, but suffered it to pass from him, and thus left himself nothing but darkness, in which to grope his way to the region of rayless night. The radical difference in the characters described consists in faithfulness or unfaithfulness to one's conviction. The *almost* Christian is convinced of the existence and authority of the Good Sovereign; but he is not *true* to his conviction. He acts not up to it; he lives not in accordance with it. God is not in his life; God is not in his thoughts; and the temple of his mind, no longer illumined by that glorious presence, the divine Shechinah, becomes dark and desolate, and life becomes profitless and barren.

The almost Christian is convinced of the great fact of immortality; but he is not true to his conviction. He lives not as becomes an heir of immortality. He sees that great, awakening light; but he lives as if it had never dawned upon his mind or thrown its radiance over his life; and so that light becomes dimmer, until, at last, it is like that dull, red sombre light, which in the evening we sometimes see in the west, when gloomy clouds cover almost the whole horizon, and which light we know must soon utterly disappear and be lost in the coming night, instead of being like that clear, pure, animating radiance, which in the morning betokens the uprising of the sun and the coming on of a glorious day.

The almost Christian is convinced of the duty of living an earnest, devout, religious life; but he is not true to his conviction. He feels that he ought to pray; but he does not pray. He feels that he ought to exert a religious influence over companions and friends; but he does not exert this religious influence. He sees, perhaps, that some of his companions have habits, whether of self-indulgence, or of neglect of rightful and God-appointed duties; and he feels that he ought by earnest words, and the daily presentation of a character strong in Christian principle and lustrous with a pure and holy spirit, to help these companions break the thraldom in which they are bound, and enter into the liberty wherewith Christ makes men free. This he feels that he ought to do; but this he does not do. The earnest word is not spoken; the winning, animating principle is not presented; the companions are not aided in their life-journey; and in the meanwhile, he himself is rapidly approaching life's end: and oh, the dreary unrest, the utter destitution of real peace, as he feels how untrue he has been to himself, his friends, and his God.

In unfaithfulness to his convictions do we find the distinctive characteristic of the almost Christian. It is not that he has not light, but that he does not walk in it. It is not that he has not strength, but that he does not use it. It is not that he has not knowledge of Christ and of the high and important duties which in the light of this life are clear and distinct; but that, Agrippa-like, he shuts his eye to the all-surrounding radiance, and turns away from conviction, though it speaks with all the earnestness and persuasiveness of St. Paul; and reclines again upon the couch of luxurious ease, and yields himself to the earthly influences, which, Siren-like, allure him to an inglorious grave.

Let not Agrippa be the type, the representative of our characters—let us be true to our own deepest and best convictions, and, with St. Paul, aim to be not almost but altogether Christian. Then will our lives have a Pauline earnestness, and we will enjoy peace kindred to that in which the great Apostle rejoiced. Then being able to say with him, "to live is Christ," we will also be able to say, "to die is gain." Take who will the life of Agrippa, with his crown and sceptre, with his palace and his wealth; but give me the life of Paul, with the heart of Paul and the peace of Paul, and I covet not the palace, I ask not the diadem. The lowliest lot on earth, with the consciousness of being altogether a Christian, is infinitely preferable to the highest lot, attended with the consciousness, that, though in outward seeming one may be almost a Christian, in reality he is altogether unchristian.

Paul and Agrippa stand before us as types of characters, representatives of lives, utterly unlike and antagonistic,—*the almost, the altogether* Christian. Do these characters ever seem to approximate? And does the difference between them ever appear slight and unimportant? Behold Paul ever ascending, and Agrippa ever descending. Shall we ascend with the one, or sink with the other?

"Nothing," says Jeremy Taylor, "does so establish the mind amidst the rollings and turbulence of present things, as both a look *above*

them and a look *beyond* them; above them to the steady and good hand by which they are ruled; and beyond them to the sweet and beautiful end to which by that hand they will be brought."

"The Great Counsellor," says Thomas Brooks, "puts clouds and darkness round about Him, bidding us follow at his beck through the cloud, promising an uninterrupted and eternal sunshine on the other side."

Extracts from a Memoir of RICHARD REYNOLDS, *by his grand-daughter.*

(Continued from page 515.)

Richard Reynolds's habits and mode of life were marked by great plainness and simplicity; the furniture of his house, his table, and his establishment throughout were strictly regulated by a desire to avoid all ornament or expensive luxury.

The meetings for maintaining the discipline of the Society were viewed by Richard Reynolds as highly important, and he considered it his duty to attend them regularly, and so far as his diffident disposition would permit, he took an active part in the conduct of the business. During forty years he was never once absent from the general annual meeting held in London. He thus writes to a friend on this subject:—

"Thy sentiments respecting our meetings for discipline, and the necessity that a degree of the same spirit under which they were established should influence those who are active in them, are perfectly just, and under that impression there is little danger of thy too hastily interfering in the conducting of them; but let not a consciousness that there still remains something to be done in thy own vineyard, prevent thee from doing what may be in thy power for promoting the good of others, whether of the Society at large, or of individuals, assured that a faithful discharge of duty in the ability given, will increase thy own strength as well as thy own peace; for if we defer endeavoring to serve others till there is no room for improvement at home, we shall attempt but little and effect less; nor, when we shall give an account of the talents committed to us, can we expect to receive a reward, but in proportion to our improvement of them."

Although, then, his natural disposition and tastes would probably have led him, under the ordinary influences of society, to follow a variety of pursuits, which in themselves he could not condemn, yet he had grown up under the belief that it was his duty to yield his private opinions to those held by others, whom he esteemed more highly than himself; and as through life it was his earnest and sincere desire to be a consistent Friend, his conduct was always irreproachable, even in the small as in the more important points inculcated in the rules and precepts of the Society.

He possessed a decided taste for pictures and engravings, and made a small collection of valuable prints. But here, his scrupulous spirit thought it right to deny self, and in consistency with his high ideas of duty, as steward of the talents intrusted to him, he spent very little money upon these or any similar gratifications. Books he bought more freely, yet still under much limitation.

In 1776 he had a severe and dangerous attack of fever, and now when his religious faith was called upon to meet the possible approach of death, he experienced its sustaining power; this faith, and the remembrance not of any works of righteousness, but of the *integrity*, as he expresses himself in one of his letters, with which *he had desired to* be made comformable to the will of his Maker, enabled him to attain a degree of hope, which could and did support him in the hour of trial.

He was very conscious of the effects of his physical temperament upon his mental powers and inward peace, from which he suffered so much, and he submitted to it as a discipline wisely and mercifully appointed for the trial of his faith, and the more complete purification of his spirit.

At the most active period of his life, when he was so closely engaged in business, that, to save time, even his dinner was sent down to him at his office, he never transacted any business after eight on Saturday night. In this connection the following recollections of Richard Reynolds, by one nearly related to him, will not be out of place; and though not containing any important incident, and although some of the anecdotes are of a very trifling description, they are, to some extent, characteristic.*

"Our uncle Reynolds's strict observance of the Sabbath was very striking, and evidently arose from a genuine love for heavenly employment, and not from Jewish ideas of the duty. Regularly every Saturday evening, it was his custom to remove such books as were lying about, which were not of a decidedly religious tendency. He wished all his household to finish their work as early in the day as possible, and at eight o'clock he liked to see us put by our work, or whatever employment we might be engaged in. On Sunday, every servant in the house attended both the morning and evening meeting, no one staying at home to prepare dinner, which he used to say, 'is always better cooked the day it does itself, than on any other.' After dinner, when he had taken a short rest, the domestics were called into the parlor, each having a Bible, and seldom appearing unaccompanied by one or more of their friends, whom they had permission to invite on these occasions; and I have often seen

* These recollections refer to the later period of Richard Reynolds's life.

a large company. When all were seated, the servants, after a short pause, proceeded to read aloud a chapter selected by my uncle, the oldest servant beginning, and the rest following, each taking a verse successively. My uncle then read a chapter himself, generally making a few apposite remarks upon it; then followed another short silence, and the little meeting was concluded. After tea, the whole family went again to meeting. When we returned, we had supper, which was a very pleasant meal—my uncle, by his own lively manners and cheerful conversation, encouraging those around him to converse freely. A short reading in the Bible closed the day. His consideration for the comfort and well-being of his servants was most exemplary, and he never received anything from them without thanking them courteously. On leaving home he always shook hands with each. He rose very early in the morning, and his study-fire was always left over-night prepared for his lighting it himself; his time was chiefly passed in reading and devotion. After breakfast, it was his habit to retire to his study, where he remained until noon—he then generally went out alone on some errand of mercy, or to attend one or another of the numerous committees on which he acted. Two mornings in the week he attended the Friends' Meeting, and on these occasions, as well as on the Sundays, no weather was ever known to keep him at home.

In the evening of every day, as in the morning, a portion of the Scriptures was read; when the clock struck ten, candles were brought in ready lighted, and every one was expected to retire for the night A young relation (not a member of the Society of Friends) arriving, on a visit one evening at tea-time, my uncle said to him, 'I shall be glad of thy company as long as thou likest to stay; but remember, ten o'clock is the hour at which I choose all who are in my house to go to bed!

"Of his extensive charitable acts so much is known that it is almost needless to advert to them; yet those that were hidden were particularly indicative of the quickness and delicacy of his benevolent sympathies. One of these was the pleasure he in took enabling those who were themselves in limited circumstances to assist the poor and distressed, by placing money in their hands for that purpose. I have myself been thus favored by him, and well remember his very words on one occasion and the spot where he stood, as he said, 'My dear, I wish thee to take this, (giving me what appeared to me a large sum,) thou canst not alway relieve the distressed as thou would'st wish—but I charge the tell no one—the injunction is not enough obeyed, "let not thy left hand know what thy right hand doeth."' His generosity was not confined to merely benevolent objects.

As an instance of his readiness to serve others, and of the great good often resulting from a small action, the following anecdote related to one of the family by Dr. Jephson, of Leamington, may be mentioned. Richard Reynolds, who was travelling through Nottingham, met with some slight accident, and sent for a surgeon, whose assistant, a mere lad, came in his place. My grandfather entered into conversation with him, and in the course of it young Jephson alluded to the desire he had to attend a course of lectures on chemistry, which were at that time being delivered in the town, which would be of essential service to him, but said he had not the means of paying for them. The patient listened attentively, and, with his usual kindness, interested himself in this young man, and for the purpose of encouraging him in the pursuit of knowledge, gave him five guineas. We might speculate on the possibility that, but for this timely aid, Dr. Jephson might not have risen to his future eminence.

(To be continued.)

For Friends' Intelligencer.

GALLERY TEXTS.

I have long ago heard the expression *Gallery Texts*, by which we are to understand that some of the language which is familiar to our ears, is not that of Scripture. Perhaps many will be surprised to hear that one of this character, which we *sometimes* have heard in our galleries, and which is so often repeated by all societies, has been searched for in vain in the Bible, viz., "A Saviour, or I die; a Redeemer, or I perish."

Another expression, which would seem to imply that *those most acceptable* in the Divine sight had *more than an average portion* of affliction, *if in the Scriptures*, has not been found by the writer, viz., "Gold is tried in the fire and acceptable men (and women) in the furnace of affliction."

SELF EDUCATION.

The education, moral and intellectual of every individual, must be chiefly his own work. There is a prevailing and a fatal mistake on this subject. It seems to be supposed that if a young man be sent first to a grammar school, and then to college, he must of course become a scholar; and the pupil himself is apt to imagine he is to become the mere passive recipient of instruction, as he is of the light and atmosphere which surround him. But this dream of indolence must be dissipated and you must be awakened to the important truth, that, if you aspire to excellence, you must become active and vigorous co-operators with your teachers, and work out your own distinction with an ardor that cannot be quenched, a perseverance that considers nothing done while any thing yet remains to be done.

To the Editors of Friends' Intelligencer.

The following article was written with a good aim, and, if it is agreeable to you to publish it in your valuable little paper, you will oblige one who is anxious to do, in any way, what good she can in the world. E. P.

Pittsburg, Pa., Oct. 22d, 1855.

TEMPER.

The influence that a gentle tempered woman exerts over her husband, children and servants, is of the healthiest and happiest kind, both for body and mind. The happiness of our lives is, in a great measure, dependent, not only upon the nature of our *own* tempers, but, upon that of those who compose our family circle. We are daily (nay, some of us hourly) suffering all the discomforts and disquiets of contact with unpleasant tempers, and the sensitive, nervous and irritable thus experiencing mental suffering.

An ill tempered person may be one of sense, profess religon and practice general benevolence, and yet make all around him miserable. No exertion to overcome the *habit* of bad temper should be spared; the oldest, as well as the youngest, can improve. There are none born into the world whom God has made to be torturers of us in this manner; if the right direction be given, little need we fear but that the right course will be taken.

Parents, teach your children to be good tempered, teach them, in conjunction with your religious lessons, that bad temper is sinful, the same as murder, theft, falsehood; and, let it be their *habit* to speak kindly, politely to *every* one, and under *all* circumstances, like as you would have them truthful, obedient and respectful.

If you are not religious, for morality's sake train their tempers; for you certainly know the path of life will be smoother, more beautiful, and happier to the *even tempered;* for philanthropy's sake, send your children into society, into the world, to be a blessing, not a curse; their tempers will tell on future generations. If the better parts of our nature are appealed to, the evil will continually weaken by the good growing stronger.

In woman, pre-eminently should we look for good temper, (do not confuse this latter with *good nature.*) There are many *kinds* of ill temper, but whatever it be, banish it, dread it as the plague, nay more, for the latter can only kill the body, while the former *may* kill the soul.

Who are the loved of earth? the novitiates for the better land? Those who control their passions, who hold well their lips. L.

It is abundantly clear, that those who love God and their fellow men with all their hearts and minds, have the gift of spiritual perception, and can, as they walk through life unlock all the treasures they find, comprehending them with as much certainty as is consistent with the limited intellect and many infirmities of human nature.

THE ART OF LIVING—FOOD, FUEL AND CLOTHING.

The art of living appears to be but partially understood in this country. The spirit of extravagance prevails to a fearful extent, and is by no means confined to the rich. The multitude live too fast, and beyond their means. They take little thought for the morrow. When regularly employed, and at good wages, they spend their money not only freely but lavishly. Their doctrine seems to be, "Sufficient for the day is the evil thereof." This, too, is the case, not only with individuals who are unmarried, and have, therefore, to provide only for themselves, but with the heads of families. In this respect, we exhibit a strong contrast to the industrial classes of most European countries. *There,* a little, in a pecuniary sense, is made to go a long way. The food is comparatively coarse, though substantial, and the clothing of a like character. But *here,* our system of equality has so united the various classes and conditions, that even the poor endeavor to compete with the rich, and often at much inconvenience and sacrifice. But within a few years, the prices of provisions have increased so enormously, that economy has become a necessity.

The art of living on limited means is difficult, perhaps, but necessity has stern laws, and frequently compels to privations which, under other circumstances, would be deemed impossible. The four great wants are house rent, provisions, fuel and clothing, and all have doubled within the last twenty years. The wages of the working and industrious classes, generally, have increased somewhat, but not in ratio with the expenses. With regard to house-rent, the first item, it is difficult to know what is best to be done. The subject of model houses for the poor has been discussed again and again, but with no practical results. Land associations are constantly starting into existence, but we hear of few small dwellings erected through their agency. The object is praiseworthy, and good will no doubt come of it. But, inasmuch as it takes two or three years to pay for a lot, a like additional period will probably elapse before a house can be put up. If some association, animated by a truly benevolent spirit, would try the experiment of building one or two hundred small houses, for the accommodation of the working classes, and with the expectation of realizing only six per cent. and repairs, the matter would be fully tested. The next pressing necessity relates to provisions. Last year, the condition of affairs in this respect, was severe indeed. We fear that the prospect for the coming winter is not encouraging. The prices of meats of all kinds is enormous, and although the crops have been abundant, flour still continues high. We recently threw out the idea of association, with the object of obtaining these articles by wholesale, and at comparatively

moderate rates, so that they might be sold to the poor, at mid-winter, on accommodating terms. So, too, in relation to fuel. Coal can be obtained at the present time at from four to five dollars a ton. But the poor have not the means of supplying themselves for the winter, and are often compelled to buy at retail, by the bushel or peck, and at rates truly frightful. Is it not possible to do something in mitigation of this condition of affairs? We have in our midst many truly excellent Benevolent Societies, and some of these could not do better than obtain large supplies of fuel, food and clothing at wholesale rates, for the accommodation of the truly deserving in the hour of necessity. The subject is one well calculated to engage the attention of the philanthropist. The hints here embodied may not seem sufficiently practical, but we indulge a hope that they will induce reflection, and lead to at least an effort. Meanwhile, the policy of economy cannot be too earnestly urged. All who have a true idea of the world, its chances and changes, should calculate as well for the storm as the sunshine, and endeavor to put something by for a rainy day. There are many little superfluities that might be dispensed with, and the system of saving once commenced, will be found to gather strength with time. Our wants are, in a great measure, governed and controlled by habit—and if we only govern and restrain the latter, the task of getting along with moderate means, will be found comparatively easy. How many, alas! have wasted in folly and extravagance, hundreds and thousands that would have made them comfortable in the evening of life, and thus have robbed old age of many of its anxieties. The individual moreover, who does not look to the future, is, indeed, short-sighted. As well might the traveller over the sandy desert, whose supply of water is limited, exhaust it at a single draught.—*Pa. Inquirer.*

ONE WATCH SET RIGHT will do to set many by; but, on the other hand, one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of the example we individually set to those around us.

OLD AGE.

It is not well that a man should always labor. His temporal as well as spiritual interests demand a cessation in the decline of life. Some years of quiet and reflection are necessary after a life of industry and activity. There is more to concern him in life than incessant occupation, and its product—wealth. He who has been a drudge all his days to one monotonous mechanical pursuit can hardly be fit for another world. The release from toil in old age most men have the prospective pleasure of; and, in the reality, it is as pleasing as it is useful and salutary to the mind. Such advantages, however, can only be gained by prudence and economy in youth; we must save, like the ant, before we can hope to have any rest in the winter of our days.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 17, 1855.

For the information of our subscribers generally, we publish the following as the rate of postage charged on this paper when paid in advance at the office where received.

To actual subscribers, for one copy, in this County, ... *Free.*

To actual subscribers, for one copy, in the State, ... 13 *cts. per annum.*

For the same, to any part of the United States, ... 26 *cts. per annum.*

We have received from a correspondent an article on "Gallery Texts," which we believe has been furnished with the desire that *all* may be found placing a guard upon their lips that they ascribe not to the Scriptures that which cannot be found therein. We like the idea of "watching over each other for good," that none may go astray for want of care. To the texts mentioned by our correspondent we would add another: "Man is prone to *evil* as the sparks fly upward." The Scripture passage is, "Man is born unto *trouble* as the sparks fly upward." Are we not too apt to adopt certain phraseologies familiar to us, to express views which would be more instructively presented in language that might be given, if we were willing to appear in childlike simplicity, heeding only the voice of that Teacher who teacheth as man never taught?

We desire to call the attention of parents to the "Girls' Department of Friends' Central School," in which there are at this time some vacancies.

It is greatly to be desired that the Schools under our care should be composed of the children of Friends, and it is hoped the vacancies now existing in the Central School will be filled by such.

Much labor has been bestowed to render this school entirely worthy of the confidence of Friends, and it is believed to be fully equal to any of its class in our city. We therefore hope Friends will avail themselves of the present

opening, and enter such of their daughters as are prepared to be admitted.

DIED,—On the 12th of last month, ELIZABETH JOHN, wife of Hiram John, of Ogle Co., Illinois, aged 45 years.

——, On the 30th of last month, of scarlet fever, CATHARINE L., daughter of Stephen Cox, of Wheatland, N. Y., aged nearly three years.

——, On the 29th of last month, at Crosswicks, N. J., REBECCA ELLIS, wife of Wm. Ellis, formerly of this city.

——, On the evening of the 5th inst., ISAAC JACKSON, aged 81 years—an elder of Green Street Monthly Meeting.

FRIENDS' ALMANAC, by JOSEPH FOULKE, JR., containing beside the usual Astronomical Calculations, the times and places of holding all Friends' Meetings on this Continent, with a variety of instructive and useful reading matter, may be had of the present publisher, Harvey Griffith, 33½ Market St., Philadelphia. A liberal discount made to wholesale dealers. This is an annual visiter that should find a residence in every Friend's family.

The following has been handed us for insertion in the Intelligencer.

At a meeting of the Committee for the better accommodation of the Yearly Meeting, held 11th mo. 9th, 1855,

The concern for the better accommodation of the Yearly Meeting having been responded to by our members with a great degree of unaminity, the interest so generally manifested, is cause of much encouragement.

The amount required was subscribed within $637.00, and this deficiency was assumed by a number of the members of the committee, in the belief that Friends within the limits of those meetings that have not yet subscribed their full proportion, would relieve them, by an increase of their subscriptions.

The full amount of thirty three thousand dollars being thus subscribed, the Committee feel prepared to proceed in the fulfilment of the object of their appointment, and as the lot will have to be paid for on the first of the Twelfth month, Friends will see the necessity of making collections without delay, and forwarding to John Saunders, No. 28 N. Fourth Street, Philadelphia, who has been appointed Treasurer.

A building Committee was also appointed, to purchase the lot, appoint Trustees, have the interest of the Yearly Meeting properly secured, and unite with a committee of the Monthly Meeting of Friends of Philadelphia in erecting the Building.

On behalf of the Committee.

JAMES MARTIN,
JOSEPH WARNER,
RICHARD K. BETTS,
JOHN SAUNDERS.

EXTRACT FROM A LETTER OF A CORRESPONDENT IN EUROPE.

9th mo. 21*st*, 1855.

During our stay in London, we attended a marriage at Tottenham meeting. The ceremony of an English wedding among Friends, differs from an American one, and the difference I will point out, premising a little description of the meeting house. One thing strikes an American as very singular about the chapels, churches and meeting houses here. The doors are invariably disfigured with placards, or written notices of church rates, taxes, lists of voters, or similar advertisements, which are posted on these conspicuous places by the parrish officers. The pretty Tottenham house was thus patched, but within, all was tidy and neat. On either side of the vestibule is an anteroom for umbrellas, coats, over-shoes, and other arrangements, with all the neatness and comfort of a private dwelling. In the vestibule stands a door-keeper gloved, (and it being wedding day, with a rose in his coat button hole,) to invite visitors to seats. In the rear of the house are two large rooms, one for meetings of discipline, and the other a committee room, where, on this occasion, the company collected before meeting. In the larger one was spread a table of refreshments. The floor of the meeting house is covered with thick matting along the aisles, and the benches are lined with the same material, though of finer quality. We began to get seated, and when quiet was attained, the wedding company came in from the rear room, the groom carrying the marriage certificate. Sixteen pair constitute the wedding company, and when they were seated, quiet was again restored. In about fifteen minutes the silence was broken by the voice of prayer, from an eminent minister, and also an eminent barrister at law, in the Lord Chancellor's Court. Not long after this, the groom and bride arose, and repeated the ceremony, which is different from that among Friends in America. It commences thus: "Friends, I take my friend, ——, to be my wife, &c." This over, he had several exhortations, when a friend advanced, and read a portion of the certificate. When he came to that part referring to the signatures, the entire wedding company, commencing with the groom, signed it. The reader then proceeded to finish the reading, announcing the name of the parties, their parents and a number of others. The bride writes her *maiden name* under that of her husband. About fifteen minutes were thus occupied. We then sat a few minutes in silence, and the meeting concluded with prayer.

The wedding company is not requested to retire, as with us, but the meeting is dismissed in the usual way, when the friends and relatives assembled in the back room to partake of refreshments. The wedding company then left in carriages to dine at an inn, after which, the

newly married pair left for the continent. The groom is a machinist and iron founder, and on the evening of the day of his marriage, a supper was given to the operatives, (about 1000 in number,) which was very acceptable to them, and praiseworthy to the employers. . . . I attended Grace Church St. meeting on Fourth day evening, at half past six o'clock, and found there six females and about twenty males. One of them expressed his desire that the people called Quakers might redeem the time, and be restored to their primitive estate, and that the young people should be more staid and zealous to gain souls, by pursuing after them in the bye ways and hedges. The membership seems to be dwindling in many places, while in some others, it is on the increase. The church establishment is tottering. In some quarters the dissenters grow rapidly, and actually now out-number, in many parts, the church members, and some of these in public meetings, resist the system of church rates. On First day evening, we went to the principal ragged school of London. There were a number of visitors there from different parts of the world. The scene was very interesting. At this season of the year, there are fewer pupils than usual, it being harvest time, but there were about three hundred in all who came to be instructed. Young men and women come and devote themselves to their instruction gratuitously. They are grouped in classes, and their teachers read to them and converse with them, in a manner to instruct and improve. In a portion of the building, is their lodging apartment and bath room. We all went down at night to see them retire. Each has a stall or crib into which he creeps, takes his rug, and after all unite in singing a few verses to settle their agitated thoughts, they wrap it about them and curl away for the night. Such as are entirely destitute are allowed this privilege, and each has his small loaf night and morning, and each is required to take a plunge bath of warm or tepid water, once a week. It is a wonderful work, in which persons of different denominations unite on common ground. The teachers are of different religious professions, and the contributors too, are from various classes of society. One interesting feature, is the fact, that many of the boys are equipped and set to work for their own and the benefit of the Institution. In the streets of London at certain public places, these boys are to be seen in red coats, and with stamped metallic numbers or badges, stationed as boot blacks. Each little fellow has his brushes and blacking, and a stand (perhaps 8 inches high) on the top of which is a mat, and there they sit to black boots at a penny (two cents) a pair. The muddied pedestrian stops, places his foot upon the stand, and in a few minutes is polished for renewing his journey. One third of the money thus collected by each boy is put in a savings bank for himself, to be drawn only by the officers of the school, another third goes to the support of the ragged school system, and the other third is appropriated in such a way that the boys or others are partakers of its benefits. We were told these boys earned during the last year, £1,000 ($5,000), and as they grow up, are accumulating the means of starting in business, and at the same time are little benefactors to the public. Go where we will, we are thankful in finding that the good Spirit is moving the hearts of some to works of benevolence and charity.

(To be continued.)

Extracts from the Pennsylvania Journal of Prison Discipline for 10th mo., 1855.

(Concluded from page 540.)

It is difficult to convince distant spectators of human want and woe, of the obstacles which those meet who attempt to minister to the necessities of the poor. Between those who are prepared to throw themselves on public charity, or even to go abroad as mendicants, and the equally poor who are battling with every thing but actual famine to save themselves from the degrading condition of pauperism, there is a wide space. It requires no little skill to wind one's way into the abodes of the latter, or to supply their necessities, without trespassing upon feelings which should command our respect, and no less skill to avoid the impositions of the former without turning a deaf ear to the importunities of real sufferers.

But aside from all this, we find what, to us, is a strange unwillingness on the part of the poorest poor to fall in with measures which are essential to their permanent relief. This is partly the result of their being left so entirely to themselves. The absence of all sympathy with them has a most disastrous influence on their feelings as well as on their character.

It first becomes perceptible in repressing all desire for what is elevating, humanizing, or even respectable, and in driving them to a sordid and undivided eagerness in regard to the supplies of their mere physical and urgent necessities. Their prospects become so hopelessly dark; in having no friendly hand held out to them; they are so cut off from all means of bettering their circumstances; and such is their incessant struggle to procure an honest subsistence, and to ward off famine, that they feel incapable of withdrawing for one moment their attention or their anxiety from their existing situation. We do not say that this discouraged and hopeless feeling is inseparable from poverty—on the contrary we know that oftentimes a buoyant spirit is coupled with the pressure of want, which puts to shame the discontent and thriftlessness of those who are better off.

Habits of temperance, industry, and economy

are essential to a contented and prosperous people, to whatever rank they are assigned. These habits are not likely to be found among large masses of our population (especially in cities,) in the absence of motives and influences from without. They must be inculcated by those who can appreciate their importance, not at arm's length, but by a free-and-easy personal communion and fellowship. There must be lessons of domestic economy taught over the stoves and the wash-tubs of the poor. They must see with their own eyes the process of making the most of a little, and must be taught by actual, visible experiments, the methods of saving labor, time and money, and yet increasing the comforts and conveniences of living.

It is in this view that we would strenuously advocate the organization of schools expressly for the instruction of children in domestic economy. We would have all the ordinary branches of housewifery taught in them experimentally—embracing the care of the house within and without—the making and mending of apparel, cooking, ironing, scrubbing, nursing, &c., &c. They should know how a cord of wood or a ton of coal may be made to go farthest; how cheaply a good, wholesome meal can be made up from a shilling's worth of marketing, and how much more things cost that are bought on credit and in small quantities—as a quarter of a pound of tea, a pint of molasses, or a pound of sugar. A thousand comforts and enjoyments might be carried to the homes of the poor without adding a farthing to their expenses; but it never will be done until there is sympathy enough to bring those who know and those who do not,—those who have and those who have not—into personal juxtaposition for this express purpose.

And here we must diverge a moment from our appointed track to notice what the London *Times* calls "a new branch of instruction," though one might suppose it would be the first and chief of all educational systems, viz., the *teaching of common things*. It seems that the attention of a nobleman* of comprehensive views was turned to the lamentable ignorance of persons who had passed through the public schools, upon all matters relating to the art of living. To stimulate both teachers and pupils to higher attainments in this most important department of human knowledge, in a single school his Lordship offered several prizes of $40 each, to the scholars who should show the most extensive *knowledge* of common things, and prizes of $75 and $35 to the teachers who should give evidence of the most effective *teaching* of common things. His Lordship naturally apprehended that the teacher of common things must be qualified for his office by his own personal acquaintance with common things. But some may say, what are the common things to which so much importance is attached? Here are some of them:—

How the garden could best be cultivated; how the dwelling might be most efficiently and economically warmed and ventilated; upon what principles food and clothing should be selected; how chronic ailments might be averted by timely attention to premonitory symptoms and recourse to the physician; the measurement of work; the use of the lever, the pulley, and the windlass; the methods, suggested by every advancing science, by which toil might be lightened and subsistence economized; why the mother of one family is a better economist than another? why one lives in abundance where another starves? why, in similar dwellings, the children of one parent are healthy, of another puny and ailing? why this laborer does with ease a task which would kill his fellow? It is not luck nor chance that decides these differences; it is the patient observation of nature that suggests to some gifted minds rules for their guidance which escape the heedlessness of others. Why should not these rules, he asks, be systematized by science, and illustrated by their didactic powers, and be imparted to the pupils of their schools, to enable youth to start at once with the experience of age; or, if this is not in all cases possible, why should not all be taught betimes to read those lessons in the book of nature from which some derive such unquestionable advantage?

Of many a cottage which looks picturesque to the tourist, the standard of comfort within is very low, and in the most cases it is owing mainly to the neglect of *little things*. Here is an example:—

You plunge through a muddy lane, where a few days' work, a few fagots, and a few barrow-loads of stones, would construct a footpath dry in all weathers. You approach a cottage, on the walls of which are neither creeper nor wall fruit, the garden of which is wasted, trodden down, and sopped with rain; and the fence of which admits all cattle, because, as the tenant tells you, sulkily, the landlord will not send a carpenter to make a job of it, and take a quarter's rent. You enter, with your boots in a state which assures you that neither man, woman, nor child can have known the luxury of dry feet in that house for the winter. The house is in confusion, as it always is either because it is Saturday, or washing-day, or a day for taking in wood, or no day at all, and nobody expected. The children, such as are left—for it transpires that they are only a remnant—have pale cheeks, blubber lips, red noses, blear eyes, shaggy locks, thin legs, and blue fingers, with only thin summer clothes in the depth of winter, excepting what they have winter and summer—huge clumsy boots, always wet and hard. A tea-kettle and a vessel for boiling potatoes constitute the whole of the culinary apparatus. There is not a comfortable

* Lord Ashburton.

corner in the room, unless it be comfortable to sit with one's toes in the fire, one's eyes in the smoke, and one's back in a cutting draught, fresh from the outer air. The woman, holding a squalid child, whose bare legs hang in the blast, expatiates on her numerous hardships, and on the general indifference of mankind to the sufferings of the poor.

Who can fail to see that a large part of the hardships and privations of such a home might be avoided by a little seasonable attention and with the expenditure of half what such a shiftless mode of living costs. The truth is, that half the sufferings of poverty are the fruits of sheer ignorance. A man and his family live like pigs because they are scarcely better taught. If the direct, personal intercourse to which we have referred could be secured, one of its first fruits would be the improvement of DOMESTIC HABITS. Who needs to be told what it is worth to a mechanic or farmer to have for his wife a woman who has been thoroughly trained to the management of a household in all its details, even though it may have been in a very humble capacity?

The foregoing suggestions are designed to indicate the KIND of measures which would be required to prepare the community for the abandonment of ALL public and permanent provision for the relief of the poor. We have no expectation that the poor will ever cease from the land, but we have no doubt that their number may be greatly reduced, their condition essentially improved, and their multiplication checked, and that too without the machinery of corporations, societies, or the maintenance of public almshouses.

The first and chief duty is imposed on all the followers of the divine Redeemer. It is the special office and mission of all who profess and call themselves Christians to follow the example of their Master and Teacher, who went about doing good, and whose earthly ministry was devoted mainly to the *necessities of the poor*. It is perhaps to give His followers a constant opportunity to exhibit his spirit that the poor are kept in sight. They have the poor always with them, and whensoever they will they can do them good. There is nothing more empty and evanescent than philanthropy apart from Christianity. Indeed a true, living, active piety is indispensable to its existence. True love to man has its birth in supreme love to God.

If each person who belongs to the visible church of Christ would, on the first day of the week, lay aside a portion of his gains according as God hath prospered him, (himself being judge,) and if this fund were then distributed, not by hired hands or formal agencies, but by Christians *in person*, under the impulse of sympathy from love to Christ and in His spirit—the poor, as a community, would disappear.

It would then be as rare to find a suffering pauper within the reach of Christian influence as it is to find one in connection with the Society of Friends,—for as we all know that society takes care of its own poor. So in the state of things we are supposing, the church at large would take care of its poor, and "its poor" are all the really poor in the world. It is only an enlargement of the same heavenly charity so as to embrace all the poor, which is displayed in that particular member of the Christian body towards its own poor.

No apology can be made for the inefficiency or failure of other schemes of relief till this scheme of divine appointment is fairly tried; and though it may seem to be a presumptuous remark, we cannot forbear to say, that the palpable and shameful neglect of the church to fulfil her high and holy mission in this respect, may be one reason, and not the least, of her comparative impotency and of the light esteem in which she is held by hosts of those who are not in her ranks.

In a recent work, edited by an English nobleman, we find the following very strong language:

"The clergy have lost the confidence of the people; and Christianity has lost its influence. We believe there are many excellent men in the church, on whom we would be sorry to cast the slightest obloquy—useful men, whom we can reverence and esteem; whose duties are heavy, and whose reward is scarcely a living—generous and liberal men who wait not for great occasions only of doing good, so that their names might be blazoned abroad, but actively and unobtrusively pass their lives in seeking to reclaim the erring, in assisting the poor, and in speaking words of kindness to the disconsolate. Such men, whether in or out of the church, are the ligaments of society. They are the only links which bind any of the people to religion. But, unfortunately, such men are few in number compared with those in the church whom we cannot reverence, whom we cannot esteem.

"Seeing that the church is *not* fulfilling her mission, the people respect not her authority—believing that much of what passes for religion is a mockery—a mere passport in good society—a respectable conventionality—working men being less studious of that kind of etiquette, have in a great measure turned their backs upon the church, and make no pretension to any kind of religion. In the annual report of the Scripture Readers' Association of last year, it is stated that a million and a half of persons in the English metropolis never attend any place of worship whatever."

This is the opinion of an English working man showing the relative position of ranks in English society. We do not vouch for its correctness, nor are we prepared to say how far it would apply to the condition of things in our own

country. We would be among the last to depreciate the influence of Christian institutions in the improvement and elevation of society. Whatever there is, in any part of the civilized world, to make it wiser, happier, or holier than other parts, is attributable to the presence of the institutions and ministry of the Christian dispensation. It is by the light of Christ's disciples shining before men, that others, seeing their *good works*, are to be led to glorify their Father which is in heaven.

We can cheerfully echo the benediction, "God bless the men and women, who in Christ's name, gather from our streets into industrial schools, and boy's meetings and workshops, the multitudes of ragged and neglected boys and girls, to teach them to be virtuous and industrious. God bless the men and women who seek out, and relieve the poor, the stranger, the prisoner, and the unfortunate. God bless the merchants, the artisans, and men of wealth, who from love to Him and His Kingdom, have liberally and cheerfully aided in this great work! They shall shine with celestial glory in that day, when the Lord himself shall say, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat, I was a stranger and ye took me in—naked and ye clothed me. I was sick, and ye visited me, in prison and ye came unto me.'"

It is asserted that there are upwards of 10,000 children, (one half of them little girls,) growing up in New York city as thieves, or vagrants! What a thought! Ten thousand vagrant children in that city of churches, and splendid mansions, and seats of learning! "Ten thousand children living uncared-for—ungoverned, untrained, and infinitely worse off than the children of the most barbarous people upon the face of the whole earth. Look at your own children, ye who are fathers and mothers, and then think of the 10,000 children, multitudes of them, whose homes are stables, or boxes, or cellars, or under door-steps, and for whom Christ taught and toiled, and suffered and died! And ask yourselves, How shall I bless God that I, and mine, are not among the number? How shall I show my thankfulness?"

"Our cities are filled with wealth and luxury —with palaces and churches—our commerce embraces all quarters of the globe—we have sent messengers of mercy to distant heathen lands, and supplied the means of grace to barbarous continents and islands. But a dark dense mass of heathenism lies within sound of our church bells, on which the rays of gospel light have only glanced, and it will never be penetrated by them till the power of Christian love and sympathy, not in the impulsive, uncertain and divided efforts of individual or denominational charity, but in the natural, spontaneous energy of the spirit of Christ, reigning in his professed disciples, is brought to bear upon it, and then it will vanish away like mist before the risen sun.

"Hospitals, asylums, and humane associations have their place and use. They are among the fruits of Christ's mission to our earth. All honor to their founders and patrons, and all gratitude to the Giver of every good and perfect gift for such means of relief for human wants and woes. But they are, at best, only alleviations. It is to the church—the body of Christ—those who profess and call themselves Christians—that the world has a right to look for the application of the radical remedy. It is her blessed office to go down to the habitations of poverty, guilt, ignorance and suffering; to bear their sicknesses and sorrows—to bind up their wounds—to convey streams of joy and salvation into the deserts, and cover the wildernesses with verdure and fruitfulness. She is expected to make battle with the enemies and destroyers of human peace and happiness. She has aids and encouragements in such a warfare, which no other power can boast, and her victory is as sure as the purpose of Jehovah is indefeasible."

For Friends' Intelligencer.

Some descant on the changes of their time;
Some make an erring brother's faults their theme;
Some deal with human weakness as with crime,
And rack the brain as with a midnight dream.

My topic be more *lofty* and more *pure;*
Broader—more extended in its range;
Of things that are, that ever must endure,
Because immutable,—they cannot change.

Soul of our soul, the *life of all that lives*—
The *infinite*, *unfathomed*, *undefined*—
To all a portion of *thyself* thou gives,
To each according to the sphere assigned.

Thou kindly visitest thy creature man,
When in rebellion he has strayed afar;
Thine eye of pity seeks him out again,
Guiding him home by *Bethlehem's bright star.*

Thy love outpouring overwhelms the soul,
Or flows in mercy like a gentle stream;
The penitent's wild passions are control'd,
And meekly yield to thee, thou great Supreme.

Anointed then by thee, they boldly stand
As heralds to proclaim thy peaceful sway;
Simply obedient to thy high command,
They bear the tidings of the Gospel day.

The will assenting to thy right to rule,
The kingdoms of this world are soon subdued;
The wisest, then, like children in a school,
Are aiming to enlarge their store of good.

They envy not, though others may possess
A larger portion than themselves have won;
Humbly content to number with the blest,
And to receive the answer of well done.

10*th mo.* 30*th*, 1855. S. H.

A GREAT INCREASE.—A farmer of Pike county, Pa., counted the grains upon one stalk of buckwheat, and found fifteen hundred and sixty-five perfect grains. A large increase from one.

CHILDREN OF LIGHT.

"Walk as children of light."—Ephesians 5: 8.

Walk in the light! so shalt thou know
That fellowship of love
His spirit only can bestow,
Who reigns in light above.

Walk in the light! and thou shalt find
Thy heart made truly His,
Who dwells in cloudless light enshrined,
In whom no darkness is.

Walk in the light! and thou shalt own
Thy darkness passed away,
Because that light on thee hast shone
In which is perfect day.

Walk in the light! and e'en the tomb
No fearful shade shall wear;
Glory shall chase away its gloom,
For Christ hath conquered there.

Walk in the light! and thou shalt see
A path, though thorny, bright;
For God by grace shall dwell in thee,
And God himself is light! Barton.

PERSEVERANCE.

A swallow in the Spring,
Came to our granary, and 'neath the eaves
Essayed to make a nest, and there did bring
Wet earth, and straw, and leaves.

Day after day she toiled
With patient heart, but ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found the ruin wrought,
But not cast down, forth from the place she flew,
And, with her mate, fresh earth and grasses brought,
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand, or chance, again laid waste,
And wrought the ruin o'er.

And still her heart she kept,
And toiled again;—and last night, hearing calls,
I looked, and lo! three little swallows slept
Within the earth-made walls.

What truth is here, O man!
Hath Hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, trust, or plan?
Have Faith, and struggle on!

THE FARMERS' HIGH SCHOOL OF PENNSYLVANIA.

The Trustees of this Institution met at Harrisburg on the 12th inst., to examine and decide upon the offers made by several liberal gentlemen of the interior. An offer was made by Col. Elias Baker of four hundred acres of improved land in Blair, and the county had subscribed and tendered to the Trustees ten thousand dollars in money. The majority of the Trustees preferred the offer of Gen. James Irvin, of Centre, who presented to the Board two hundred acres of most fertile and highly improved land, leases also two hundred more, and the county has raised more than ten thousand dollars in money. Under these auspicious circumstances is founded the Farmers' High School of Pennsylvania, to which all true lovers of their State must wish the utmost success and prosperity.

From Chambers' Journal.

RECENT AGRICULTURAL PROGRESS IN SCOTLAND.

(Concluded from page 535.)

The varieties of grain and roots which are now grown in the country have been of gradual introduction; and amid the early prejudices of the more ignorant farmers, parties who attempted to cultivate them were sneered and scoffed at, as were those who first began the system of "fallowing" part of their land. A little more than a hundred years ago, wheat was a wonder in Scotland: so much was this the case, that in the year 1727, a small field sown with this cereal, on a farm near Edinburgh, formed a Sunday-sight for the citizens. Twenty-three years after that, turnip-seed was sown for the first time in one of the counties; and in the year 1760, potatoes were first planted out into the fields in small patches. Now the scene is changed: we have 168,216 acres of wheat; more than double that acreage of turnips; and, despite the disease, a goodly acreage of potatoes. The increased cultivation of the potato, after it had once made its appearance on the farm, had a marked result on the progress of the country and the welfare of the people: its value as a part of their food was inestimable, its cheapness leading to its universal use. Not less important was the introduction of new varieties of food for the feeding of cattle; among which red-clover, first grown in 1720, and various other grasses, may be noted as a welcome substitute for the old diets of thistle and broom, upon which cows and oxen were forced to browse in those days when such things were thought to be the height of cattle-feeding.

Although the facts we have noted may read pleasantly enough, and appear to have passed smoothly along the road of time—or, unlike the generality of improvements, to have suffered nothing from the prejudices of ignorant opponents—it was not so in reality. There ever has been, and ever will be, a bitter hostility to all innovations. Some wise people are so satisfied that progress of all kinds has reached its culminating-point, that they look upon anything pointing in a direction opposed to their notions as a heresy not to be tolerated. In fact, like the opponents to the application of steam as a motive-power, they are ever ready to predict a failure; and even, as in the case of the steamer on the Hudson, if it does it once, the croak is immediately raised that "it cannot do it again."

So it was with the new implements and the new modes of the farm. Those—and they were numerous—who were satisfied with the ancient style of agriculture, scoffed at all who lent their aid to the modern spirit of improvement introduced by the Highland Society, Sir John Sinclair, and other patriotic gentlemen whose exertions were of an earlier date. The stand-still men "couldna be fashed" with anything new or better, than had been used by their fathers

before them, and so they offered bitter opposition to the improved system; but for all that, it moved, and moves still. The new style, in fact, has fairly frightened away the old—not only pushing out the antiquated modes of farming, but shoving even the very farmer himself to the right-about. We have a new race of men altogether as tillers of our soil, men of enlarged knowledge and growing ability, who make farming a profession, and pursue it with advantage to themselves and all who are connected with them—man or beast. The old kitchen, and the arm-chair by the fire in the ragged house of turf, the gossip with the beggar, the interchange of news with the pedler, the dungheap at the door, the cattle behind the bed, and the crop of thistles to feed them, have had their day; and we live now in times when our land is manured with a substance from Peru, ploughed with an implement driven by steam, when our corn is reaped by machinery, and thrashed out by the aid of the steam-engine, and when we have professors of agriculture in our colleges. What would the antique farmer say to all this?

As the introduction of steam in the affairs of the farm may be chronicled as marking out the commencement of a new era in our agricultural progress, so we may hope that the introduction of a well-considered and well digested series of annual statistics, a yearly account of what we grow, and how we grow it, the produce of our crops, the number of our cows, calves, and sheep, the sum-total of our horses and swine, details of farm-machinery, and of the effects of the different manures, and other particulars illustrative of the advancement of agricultural science, may be considered as the inauguration of a still higher stage of the art. It is surprising that Britain has hitherto been so backward in the matter of agricultural statistics. France, Holland, Belgium, America, and other foreign countries have had them for years. We can tell to an ounce the quantity of cotton yearly imported into our manufactories; we publish periodical records of all kinds of produce sent from these shores to other countries; we can tell to a certainty how many barrels of flour we receive from Brother Jonathan every year; we take infinite pains to chronicle the exact number of Gouda cheeses which our vessels bring across the Channel; we know the quantity of barley which is yearly subtracted from our food-supplies to make into stimulants for the intemperate: but the supply of food grown to meet the wants of our own population, has hitherto been a matter which could only be estimated. For some years back, there has been a growing desire to ascertain how we really stood in this respect. Fitful exertions have at various times been made to move the governmental powers to action; but from want of due pressure, and until the Highland Society became urgent in the matter, no steps were taken till 1853, when an experiment was so successfully conducted in three Scotch counties, as to induce the Board of Trade to order an enumeration of the whole of Scotland, and to select a few counties of England for trial: as a forerunner, we are given to understand, of the introduction of the matter on a more perfect scale in these two countries; so that we shall now be upsides with Ireland, where the statistics have been annually collected for some years past.

It is decidedly in connection with the food-question that the results of our annual tabulation of these statistics will have most interest, and be most eagerly looked for and welcomed by the political economist. It is by correct statistics only, and not from mere estimates, that we can decide whether or not the corn we grow will feed the population we raise. This has been amply shewn by the present inquiry, so successfully conducted by Hall Maxwell, the energetic and accomplished secretary of the Highland Society, to whom the collection of the Scottish statistics was confided. The illusory nature of all estimates may be at once judged of by an application to these tables, where the produce of grain in Scotland is shewn to be scarcely one-half of the estimates given by M'Culloch and others. As an instance, we may state that M'Culloch gives the wheat as 350,000 acres, while Maxwell can find only 168,216—a striking difference certainly, but not more so than in the case of barley, which is only found to be one-half the acreage *imagined* by the enthusiastic statists in their dictionaries of commerce and books on agriculture. It would be out of place, in a purely literary journal like this, to republish the elaborate tables of produce or acreage so admirably drawn up by H. Maxwell, but we may perhaps be permitted to give briefly the broad results of this important inquiry.

The present returns refer to an area of 12,613,345 acres, as now under the operation of the large farmers in Scotland, who are, in round numbers, a body of 50,000 people. The portion of this sown with cereals is 1,374,515; planted with root-crops, 581,506; there are also 6670 acres in flax. The remainder of the acreage is to be found in sheep-walks, irrigated meadows, waste woods, pasture, &c.; but it is a striking fact, that only one-sixth part of the area embraced by these statistics contributes to our bread-resources, and that the whole stuff we grow is only equal to about thirty days' food for the people of Great Britain.

We now come to our cattle, and we find that the total livestock, as enumerated in these tables, amounts to 6,043,384—being horses, cows, calves, oxen, sheep, and swine. Large as this number undoubtedly is, it does not represent the total wealth of Scotland in respect of its livestock, as it is supposed that the quantity in the possession of the small holders will turn out to be

very considerable. Sir John Sinclair gave a greatly higher estimate of the cattle than the ascertained results which Hall Maxwell lays before us. But there are many changes in the matter of cattle since his day. The stock has been much thinned by fatal diseases, and also from the clearing-out of many of the Highland crofts, as well as by other causes. Great changes, too, have taken place since then, both in the manner and purpose of feeding. "Forty years ago," says a writer on this subject, "cattle were seldom fed before they were three years old; and when fattened, were at least one-third under the weight of what cattle are now brought to. And while the number of cows kept was at that time doubtless greater—milk and milk-produce forming a much larger portion of the food of the rural and even village and town population than they do now—the number of cattle prepared for the shambles was then much less. Indeed, at that time, Scotland was rather a country for supplying England with lean cattle, than for furnishing, as it now does, no inconsiderable portion of the beef consumed in England."

This great number of cattle, even deducting the horses, will give two each to the population of Scotland; and whether they make use of them or not, it is certain that we now see more butcher-meat in the country than we did in the time of Sir John Sinclair. It is not a very great number of years since fresh butcher-meat was a rarity to the majority of the people; and there are some persons still living who can remember when an ox slaughtered for general consumption was carried in procession through the county-town of Haddington, decorated with ribbons, and preceded by a band of music. Even pork was not in very common use till a comparatively late period—there was a great aversion to it.

We cannot close these brief remarks on the Scottish statistics, without bearing witness to the admirable manner in which they have been got up—a difficult task well accomplished; nor can we fail to discover in this inquiry a new benefit arising out of the Penny-postage system, the whole of these *Scottish Agricultural Statistics*—some 50,000 in number—having been collected through the post-office.

BRINGING DOWN THE PRICE OF FLOUR.

A number of the citizens of Concord, N. H., (where flour is selling at $12 50 per barrel,) recently got up a subscription and sent an agent to the West to purchase three hundred barrels. He returned a few days ago, and delivered it to subscribers at $8 75 per barrel. This plan has been adopted in several towns in the East.

The citizens of Thomsonville, Conn., recently united in purchasing two hundred and fifty-two barrels of flour from the manufacturers at Rochester, and it was delivered at their doors at $9 33 per barrel. This was a saving of $2 50 per barrel.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is without change, and receipts small. Sales of shipping brands are making at $9 25 per bbl. There is a light demand from retailers and bakers from $9 37 up to $11 for common and fancy brands. Rye Flour is dull at $6 62. Sales of Corn Meal at $4 37 per bbl.

Grain.—Only a small amount of Wheat offered, and prices are 3c. per bu. lower. Sales of Southern and and Penna. at $2 00 a $1 90 per bushel, and prime white at $2 12 a 2 18. 3000 bushels Western Rye sold at $1 17. Corn is scarce—1000 bushels old yellow sold at 96c, and new yellow at from 65 to 70c. Oats are in fair demand at 42 a 43c per bushel.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Winter term of this Institution will commence on the 19th of Eleventh month, 1855, and continue Twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the term. No extra charges. For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
10th mo. 13th, 1855—3m. pd.

IT is intended to commence the Winter Session of LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars, enquire of BENJ. SWAYNE, *Principal*,
9th mo. 22. London Grove P. O., Chester Co., Pa.

ELDRIDGE'S HILL BOARDING SCHOOL FOR YOUNG MEN AND BOYS, at Eldridge's Hill, Salem Co., N. J.

The Winter Session of this Institution will open on the 12th of Eleventh month next, and continue twenty weeks. Terms of admission $70 per session.

All the branches of a liberal English education are thoroughly taught.

A Course of Lectures on Chemistry will be delivered by a practical Chemist.

For Circulars of School, address the Principal,
ALLEN FLITCRAFT,
9th mo. 15—2m. *Eldridge's Hill, Salem Co., N. J.*

BYBERRY BOARDING SCHOOL FOR GIRLS. The First Session of this School, which will be opened by Jane, Annie and Mary S. Hillborn, will commence the first Second day of the Eleventh month next, and continue twenty weeks.

It is located in a healthy and pleasant situation in Byberry, Twenty-third Ward, Philada., with easy and cheap access to the city twice a day by steamboat from Bickley's Landing, or by cars from Cornwell's Depot, either of which is about two miles distant. The course of instruction will comprise the usual branches of a liberal English education, with Mathematics and Drawing.

Every attention will be given to promote the health, comfort and progress of the pupils.

Terms.—For Tuition, Boarding and Washing, $60 per session, payable one-half in advance.

For circulars, direct to JANE HILLBORN,
Byberry, Pa.

References.

Charles Stokes, Rancocas, N. J.
William Parry, Cinnaminson, N. J.
Charles Kaighn, Camden, N. J.
Charles Williams, White Marsh, Pa.
John Simmons, No. 437 N. Seventh St., Philada.
A. T. W. Wright, No. 604 N. Fifth St., Philada.,
Principal of the Normal School.
8th mo. 4—4m. pd.

Merrihew & Thompson, Printers, Merchant ab. 4th.

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The Christian Ministry, a free Ministry—Legal Provision—Voluntary Payment—Objections to a Theological Education for the Ministry. By the late JOHN JACKSON *of Darby.*

(concluded from page 547.)

The essential qualification of a minister of the gospel cannot be obtained at a theological seminary. It is a *gift*, which can only be conferred by the Holy Spirit. This, at least, was the opinion of the Apostle Peter, when he rebuked Simon the Sorcerer, who offered the apostle money, thinking he could buy it. "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts viii. 20. The time that is spent year after year in studying for the ministry is, in our opinion, entirely wasted. Instead of relying on a theological education, how much better it would be for the minister to say: "*Christ* sent me to preach the gospel, not with *wisdom of words*, lest the cross of Christ should be made of none effect." Again: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and with power: that your faith should not stand in the *wisdom of man*, but in the *power of God*." The plea that a minister must devote much of his time in making preparation for the pulpit, seems to us a singular idea. If *Christ* hath sent him to preach the gospel *without* the "wisdom of words," and qualified him for the service, what other preparation is needed?

Again, it is said, he is prevented from maintaining himself, because much of his time must be taken up in visiting the sick, catechising children, and performing various Christian duties among the members of his congregation. Now, he should certainly be active in doing these things, in common with other members of the church—they are not required of him alone. We cannot conceive how any are excluded from the performance of the social and religious duties so plainly enjoined by the gospel, and we see no reason why a minister should be compensated for performing them, more than any other member of the church. Wherever Christianity accomplishes the most practical good in any community, it will be found to be the result of faithfulness to these duties, on the part of the greatest number of the individuals composing it.

This is our idea of Christianity; and we therefore suggest, that instead of expecting or requiring the minister, to fulfil these duties for all his congregation, the labor shall be so divided that every member shall perform his and her own part, and thus comply with the command, "Bear ye one another's burdens, and so fulfil the law of Christ." We see no reason, therefore, why the Christian minister should not engage, as Paul did, in some ordinary business, and provide a maintenance for himself by his own labor. There is nothing in the employment of the farmer, the mechanic, or the merchant, if honestly followed, that would conflict in the least with the duties required of the minister of the gospel. On the other hand, by engaging in some such occupation, he would have a better opportunity of exhibiting to the world the practical application of the doctrines of the gospel, by bringing them into closer connection with the every day affairs of life. It is in man's every day intercourse with the world, that Christian example is wanted; it is here that religion can exercise its mightiest influence for good, by establishing honesty and integrity upon substantial foundations, and checking the inordinate gratification of a worldly spirit. The Christian minister ought, therefore, by *example*, as well as by precept, to teach others how to live in the world, and overcome it. As this is accomplished, the necessity for pulpit preaching will be proportionably lessened.

Beside all this, the appointment of *one man* to exercise the functions of a minister for a whole congregation, is no improvement upon the practice of apostolic times. In the early Christian assemblies, the liberty of the gospel was better understood and appreciated. There was no such monopoly of the gifts of the Spirit, for these were exercised by different individuals, to the common edification. None were prohibited from speaking who felt that they had a "doctrine" or a "revelation" to deliver. This is plain from Paul's Epistle to the Corinthians: "Let the

prophets speak two or three, and let the others judge. *If any thing be revealed to another that sitteth by, let the first hold his peace.* For ye may *all* prophesy one by one, that all may learn, and all may be comforted." 1 Cor. xiv.

There is reason to fear that the practice of selecting one man to officiate in the capacity of a minister for a particular church, has a tendency to lessen the individual responsibility of the members composing it. The idea is easily entertained that the employment of a person to attend to their spiritual interests, releases them in some degree from the necessity of attending to them for themselves. That it creates false notions of worship, is apparent from the fact that, in many congregations, the *presence and labors* of the minister are considered essential to its performance. Jesus spoke of worship as an act of the soul. "God is a Spirit, and they who worship him must worship in spirit and in truth." This is something so different from the popular, fashionable worship of the present age, that it cannot fail to strike the notice of every sincere-minded Christian.

The ideas of worship which many entertain lead them into outward ceremonial acts and observances that can be imitated and performed by the worshipper of Mammon as well as by the worshipper of God. Hence a whole assembly, made up of worldly-minded and spiritually-minded people, often join in what they call the worship of the Deity. This is objectionable, and may lead to hypocrisy. As an eloquent sermon, a well-repeated prayer, the melody of sounds, or the bowing of the knee, can add nothing to the glory of God, because His attributes are infinite and perfect without aid from his creatures, it is manifest that nothing can be regarded as true worship of Him which does not *better* the condition of the worshipper. His blessing rests on the "pure in heart," the "meek," the "merciful," the "peace-maker," and those who really "hunger and thirst *after righteousness.*"

If the outward Jewish ritual, with all its ceremonies, its temple, priests, altars, and sacrifices, could not, as the author of the Epistle to the Hebrews says, "make him that did the service perfect, as pertaining to the conscience," how can we expect, under the Christian system, to be benefitted by similar observances, or brought by these into union with God? If, on the other hand, we know an inward purification of heart—a sin that easily besets us subdued—a turbulent passion conquered—a victory obtained over the "lust of the flesh, the lust of the eye, and the pride of life," by *our own mental labor,* aided by an inward grace,—then, indeed, we have approached nearer to the Father of Lights, benefitted ourselves, and worshipped him in spirit and in truth.

The popular ideas concerning the duties of the Christian minister tend to lessen this individual labor, and make the worship of the Deity consist more in metaphysical discourses concerning religion, than the *practice* of religion itself—more in the externals of devotion than in humility and self-denial.

If we look into the professing Christian church, we find the world is there, with her representatives, as much so as she was in the ancient temple at Jerusalem; but we do not always find the Christian minister following Jesus' great example in overturning the "tables of the money-changers and the seats of them that sold doves," because he finds it his interest to countenance a worldly spirit.

The erection of magnificent and costly churches in the midst of communities where poverty and want are imploringly staring affluence and extravagance in the face, and asking for food and raiment, seems to us to be incompatible with the spirit and objects of the gospel; yet it is no uncommon thing for Christian ministers to be employed, *for the purpose of increasing the revenues of these establishments.*

It was one of the proofs which Jesus gave of the divine authority of his mission, that the "*gospel was preached to the poor*"—but when an eloquent and man-made ministry is required—when the church herself conforms to the spirit of the world by wearing its outward emblems of grandeur,—it is found more expedient and profitable to address the gospel to the rich.

Human learning and eloquence, more than intrinsic moral worth, are often the stepping-stones to a fashionable pulpit. A salaried ministry is tempted by a popular "call," and those who contribute most to its support are often promoted to a high position in the church, and courted as her worthiest members, in the absence of that humble and self-denying life, which would make them what Jesus said such should be, "the light of the world."

It was said in the olden time, "The rich and the poor meet together; the Lord is the maker of them all." It is not so now. In our large and populous cities, it is customary to have fashionable places of worship, in which an odious distinction is made between the rich and the poor.

These costly edifices, like the heathen temples of antiquity, are made attractive to the world. An eloquent preacher is employed to draw a crowded audience. The newspapers announce, that "the Rev. ———— has accepted a *call* to preach at the —— church. He is an eloquent minister, and those who are fond of pulpit oratory, should not fail to attend—the music is especially fine."

The richly-decorated pew is sold under the hammer to the highest bidder; he who has the most money may secure the best seat, while the poor, if they are admitted at all, must be satisfied to remain in some remote corner. Thus the

church assumes the character of a market-place, in which the gospel is offered to those only who have the money to buy it, and is made as much an article of commerce as a bushel of wheat or a bale of cotton. In apostolic times, such distinctions in the church between the rich and the poor were not allowable; at least we infer so from the epistle of James: "My brethren, if there come into your assembly a man with a gold ring, in goodly apparel; and there come in also a poor man in vile raiment: And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Ye have despised the poor."

These evils cannot be cured until the church and the ministry cease to make merchandise of the gospel, return to their first love, and *practically* hold out the invitation, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat! Yea, come, buy wine and milk, *without money and without price.*"

From New Themes for the Protestant Clergy.

THE PRACTICAL NATURE OF CHRIST'S MISSION.

Jesus Christ came into the world, not only to save, and to teach, but to exemplify his precepts. If his human lineage was noble, his birth was lowly in the extreme. His parents were not only poor and in humble life, but residents of a district despised by the rich and the great. He not only did not appear in the world as a noble or a king, but he did not come as a priest or a Levite. His ministry, which did not commence until he reached a ripened manhood, can be fitly characterized only in his own words. When John sent two of his disciples to Christ, to inquire, "Art thou He that should come, or do we look for another?" The reply was not an exposition of his title to the Messiahship; not a summary of his doctrine; neither a creed nor a sermon; but,—"Go and show John those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them."* He announced a mission to the poor, to the infirm, the diseased, and the dying; and yet the missionary was so poor himself, he had not where to lay his head. Of this world's good it does not appear that he had any. The chosen assistants of his ministry were selected not only from among the poor, but from among those engaged in the humblest and most despised employments. They were ignorant and unlearned men, and were even readily recognised to be such after the resurrection of Christ.† That they had high qualifications or aptness for the duties to which they were called, we cannot doubt, for they were chosen by that discrimination which never errs: and yet that fitness did not consist in clearness of apprehension nor powers of intellect; for it is apparent that some of these disciples did not comprehend many of their Master's plainest teachings until after his crucifixion. Under these instructions they made almost no progress in theology: their labors, like those of their master, were works of exhortation and charity. The personal efforts of Christ being chiefly among the poor, his instruments were chosen for that purpose. The Love of God, and the Love of Man, are the keys of all his doctrines, and the text of his life and labors. He came to the poor, because they were the most numerous, the most suffering, the most humble, the most helpless, and the most ignorant. He regarded the poor as the most hopeful, because least wedded to this world. Not only so, but he taught that the door of poverty was the safest way to heaven. "How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."* He taught that those who trust in riches must give up that trust, which is selfishness, and become "poor in spirit," before they can enter the kingdom of heaven. He never wearied in affording succour, consolation, and instruction to the poor. He exhorted them to lay up for themselves treasures in heaven, and not upon earth. He encouraged them—"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows."† He taught that the widow's mite was more than all the offerings of the rich. How beautifully did his life illustrate this lesson!—"Take no thought for your life, what ye shall eat, neither for the body, what ye shall put on. Consider the ravens: for they neither sow nor reap: which have neither store-house nor barn; and God feedeth them. How much more are ye better than the fowls?"—"Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith."‡

His miraculous power was chiefly exerted in behalf of the poor, in healing diseases, casting out devils, in feeding the hungry, in calming the tempest. His parables of the Prodigal Son, and the Good Samaritan, touchingly enforce our duty to the destitute and forsaken. But whilst his

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*Matt. xi.3, 4, 5. †Acts iv. 13.

*Mark x. 23—25. †Luke xii. 6, 7.
‡Luke xii. 22—28.

mission and ministrations were chiefly among the poor, the rich and the great were not forgotten, but were also objects of solicitude. His warnings to them are solemn and awful. For their sakes his parable of Lazarus the beggar, who died in the street, covered with sores, and went to Abraham's bosom, institutes a dialogue between an inhabitant of heaven, and one in the regions of eternal despair, in which the rich are plainly told, that if they will not believe Moses and the prophets, neither would they believe though one rise from the dead to warn them. To the rich ruler, who had kept all the commandments from his youth up, Christ said, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me."* Our Lord did not by this teach that there should be no individual property, or that goods should be in common. The special instruction was for the particular man. His general doctrine is, "How hardly shall they that trust in riches enter into the kingdom of God! But what is impossible with man, is possible with God." He that trusts in riches cannot enter into the kingdom of God. Every disciple of Christ must be God's steward, and hold his riches, if he hold them at all, for Him whose servant he is. To one the command may be, "Sell all thou hast, give to the poor, and come and follow me;" because he can be saved only in that way. To another the command may be, "Occupy till I come;" administer what I have given thee under the law—"Love thy neighbor as thyself," until I call thee to account. He to whom riches prove a snare and a temptation too great for his strength, must give them up; whilst he who can hold them as instruments of good, becomes the servant of God.

Christ took the institutions of men as he found them, and seemed to require that they should be changed only as the hearts of those who lived under them changed. He knew that no change could be permanent unless founded in the hearts and minds of the people. He did not require that the rich and poor should change places, nor that all men should be lifted above the state of poverty; for he said, "The poor always ye have with you."† He did not require that the master should give up his slave, nor that the slave should quit or resist his master.‡ He did not offer resistance to the laws or public authorities, or in any manner teach that his kingdom was of this world. He simply taught that men should love their neighbors as themselves, and left that great law of human conduct to accomplish all the changes and revolutions necessary for the progress of his doctrines and the best interests of men. He utterly refused to take any authority or administration in temporal matters. To him who asked him to interfere in the division of an inheritance, he replied, "Man, who made me a judge, or a divider over you?"* When the woman taken in adultery was brought to him for judgment, he said, "He that is without sin among you, let him first cast a stone at her." And when her accusers had slunk away, he said to the woman, "Neither do I condemn thee. Go, and sin no more."† He did not require him whom he exhorted to sell his goods, to bring the proceeds to him for distribution, but to give to the poor himself. To those who tempted him in regard to paying tribute to the Roman emperors, he replied, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's."‡ To Pilate he said, "My kingdom is not of this world."§

The most striking illustration of our Saviour's life and doctrines is to be found in the following exemplification or parable. When all nations are gathered before the final Judge, and when the blessed are placed on his right hand, and the guilty on his left,—"Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: sick, and ye visited me; I was in prison, and ye came unto me." And to the question of the righteous, when had they done these things, the reply is, "Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."|| The condemnation of the wicked is placed upon the ground that "Inasmuch as ye did it not unto one of the least of these, ye did it not to me."¶ There is here nothing about churches, creeds, confessions, catechisms, prayer-books; nothing of theology, faith, or doctrine; and yet this is the *last judgment*, characterized by the final Judge Himself.

Can it be more strongly enforced that the mission of the disciples of Christ on earth is one of charity and mercy? If the tree bear not these fruits, it is none of his planting. There cannot be a doubt that he who loves God supremely, and his neighbor as himself, cannot err fatally in his theology.

He that loses his conscience has nothing left worth keeping.

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* Luke xviii. 22. † John xii. 8.

‡ Although we have no record of any instance of the kind, yet the whole tenor of his teachings, was opposed to all wrong and oppression. Ed.

* Luke xii. 14.—This is somewhat in contrast with the course of the Bishops of the Established Church of England, who have taken charge of the administration of estates, and have become judges and dividers over their fellow-men.

† John viii. 7, 11. ‡ Matt. xxii. 21.

§ John xviii. 36. || Matthew xxv. 31.

¶ Ibid. xxv. 45.

EXTRACT FROM A LETTER OF A CORRESPONDENT IN EUROPE.

Continued from page 554.

In the course of our journeyings, we visited Colchester, England, a place in which we were much interested. It is an old Roman city, with a considerable part of the ancient wall still standing, and recently in digging in the streets, they came to an old Roman mosaic pavement. One point of interest to us was the castle, that was taken when the city was besieged by Cromwell. It is now a ruin of course, and we walked over its old walls. At the top of one of its wings, grows an ancient sycamore tree, and the wall flower and ivy droop about in careless festoons, that make it gay in a green old age. There is a dark and dismal dungeon here, where James Parnell, mentioned in Sewell's History, was confined and died. He was the youth of whom George Fox spoke as coming to his house to ask counsel. He was led, a prisoner, many miles to this place, barefooted, and after about ten months confinement, died, a martyr to the truth. In the records of Colchester monthly meeting are preserved to this day, copious manuscripts written by this young lad, who died at the early age of nineteen years. Just opposite the castle is an old church, part of it a ruin, where he once went to preach the doctrine of salvation by Jesus Christ, and as he came out, he was struck upon the shoulders by a heavy rod, in the hands of one of his persecutors, and was told to take that for Christ's sake. He meekly replied, "Friend! I do receive it for Jesus Christ's sake," and went on his way. A stone was pointed out on which he used to sit in his solitude, and as we sat upon it, we could but say, The martyr spirit! where is it now? His remains lie in the castle yard.*

Benjamin Lay† was also born in Colchester, and was confined in or about the same castle, for going to one of the churches on a "communion Sunday," with some bread and cheese, and after the minister commenced the service, he announced to the people that he had bread and cheese in his pocket, which would do as well as the bread and wine of the priest, whereupon, he was ordered into confinement. He and his friends talked something of prosecuting the priest for false imprisonment, on hearing which the latter sent him word that he might come out, but he replied that as the priest had put him in, *he* should take him out. So the poor parson had to humiliate himself and go to the release of his own prisoner. There is a true story about Benjamin Lay, that I believe is not on record. He was a maker of leathern breeches, and the memorial of his trade, and of his benevolence too, exists in Colchester to this day.

It was the custom in ancient time, to give to the children of the charity school of the parish, once a year, each a blue coat and a pair of stockings, but their breeches had to be supplied at home, if supplied at all. Benjamin thought it a pity that their wardrobe should not be completed, and so he undertook the task of presenting each juvenile with a pair of leathern breeches. To measure two hundred legs would have added materially to his work, so he took the Yankee plan of guessing. When all were finished, the boys were duly arranged for the operation of harnessing, and tradition tells of the curious scenes that transpired under the transforming hand of the philanthropist, how that the young legs were placed in longitudinal order into the superior entrance to the leatherns, but finding them too diminutive to admit easily the rotund projections, the lateral portions of the gearing were duly supported by a strong hand on each side, and while the amiable expectants still stood within, they were lifted up and shaken, so as to project the feet below the buckle straps at the end of the trowsers.

But at last they were all supplied, and though not exactly fitted, were doubtless well pleased to be decently covered by these durable additions to their toilette. The teachers and parents were likewise well pleased, and the custom continues to this day. The parish school children of Colchester still wear the same kind of dress. It was a master stroke of policy in friend Lay, as well as a kindness, inasmuch as it brought grist to his mill in future time, but that the schools of the established church should be indebted to

* This estimable youth was convinced by George Fox at Carlisle, and joined the Society of Friends in the sixteenth year of his age. He became a powerful minister of the gospel, travelled extensively in its service, and was made instrumental in awakening many to a knowledge of the truth. While at Coggeshall, he attended a meeting appointed by the Independents, to pray against the spreading of error, by which they meant the doctrine of the Quakers. He felt himself called upon to defend the Society from abuse and misrepresentation, and did not hesitate to denounce the corruptions of the church and magistracy. For this he was apprehended, and committed to Colchester castle, where he was closely confined till the next assizes at Chelmsford, when he was fastened to a chain with felons and murderers, and led twenty miles through the country, remaining chained both day and night. He defended himself against his accusers with Christian boldness, declaring that "he did not think it either criminal or unjust, to call an unjust judge, unrighteous, a persecutor, persecutor, or a deceiver, deceiver." He was indicted for a riot, and notwithstanding the efforts of the judge, the jury were unable to agree upon a verdict. He was then fined £40, which, as he had committed no wrong, he could not conscientiously pay. He was therefore recommitted to prison at Colchester, where he was treated with great cruelty, and finally yielded up his life, leaving an example to survivors of Christian heroism, patience under suffering, and constancy in the truth. Ed.

† Benjamin Lay was born in Great Britain, A. D. 1677, and died in Pennsylvania, A. D. 1759, aged 82 years. This remarkable man was one of the first opposers of slavery and the slave trade. Ed.

an eccentric Quaker for their uniform or dress, is a singular fact. We saw also the house of Stephen Crisp, who was convinced by the ministry of James Parnell, and became himself an eminent minister in the Society.

[To be continued.]

Extracts from a Memoir of RICHARD REYNOLDS, *by his grand-daughter.*

(Continued from page 550.)

He had ever regarded the possession of wealth as entailing very grave responsibilities upon the possessor; and he felt that the accumulation of property was more to be deprecated than desired. He earnestly wished for more leisure for reading and reflection, and also believing that a life free from the engrossment of time and mind, which the management of so large a concern involved, would be more conducive to his own religious advancement, he gave up his shares in the iron-works at Ketley to his sons William and Joseph.

His son William was well known as an eminently scientific and intelligent man; his taste for mechanics, his eagerness in the pursuit of knowledge, his energy and activity, particularly qualified him to render valuable assistance to his father, and he had for some time taken an active part in the management of the works. He carried out great improvements in the manner in which the colleries and iron mines were worked, introducing new machinery, and availing himself with much ingenuity of the discoveries in chemistry and the practical experience of other countries in the manufacture of iron.

He was the first to bring into successful and permanent operation the transit of canal boats by means of inclined plains, where great inequalities of surface and a deficiency of water were unfavorable to the ordinary system of locks. The first work of this kind which he executed was completed in 1788, and is described by Mr. Thomas Telford in Plymley's Agricultural Report for Shropshire.

Since the practicability of inclined planes has been established by the success of the Ketley plane, but few Acts have been passed for new canals, without a clause authorizing the Company to erect inclined planes instead of locks, if they should be found most advisable.

Other instances of William Reynold's mechanical skill are mentioned by Mr. Telford, in connection with the canals and improvements in this part of Shropshire; and he also notices the mistake of Fulton in claiming the invention of the inclined plane.

Leaving the Ketley Iron-Works, then, in such good hands, in the year 1789, on the 19th of February, Richard Reynolds went to reside in the house which he had formerly occupied at Coalbrook Dale.

The year 1803 was marked by severe domestic affliction. In April he had an attack of influenza, which had nearly proved fatal, and whilst confined to his bed, his wife was taken ill with the same disease, and, not having strength to resist it, she rapidly sank, and after a week's illness, peacefully breathed her last, closing her benevolent and exemplary life with unaffected piety and resignation.

On the 3d of June, his eldest son, after a long and painful illness, was released from a life which had latterly been one of much suffering; and on the 12th of July, the wife of his youngest son, Joseph, was called from the oversight of a large family of young children, at a time when, humanly speaking, a continuance of her care was as important to their welfare, as her affection was essential to the happiness of their father; but He, whose very self is love, in wisdom inscrutable, removed her hence. Thus, in the short space of three months, he was bereaved of three beloved members of his family. In the course of this year, he made preparations for leaving Shropshire; many of the ties which bound him to his residence there, were broken, and as he no longer considered that he was required by any claims of duty to remain at Coalbrook Dale, in April, 1804, he removed to Bristol, having taken a house in St. James's Square.

In this large city my grandfather soon found ample scope for the exercise of his benevolent desire to promote the happiness and lessen the sufferings of his fellow-creatures. He took a lively interest in the various public charities, being the founder of the Samaritan Society, and giving his warm and liberal support to others, particularly the Strangers' Friend, Misericordia, the Orphan Asylum, the Infirmary and the Alms-Houses. The increase of the population, and the diminished value of money, pressed so heavily on some of these institutions, that the intentions and expectations of their founders and original promoters could not be fulfilled without further support. He solicited personally and by letter, subscriptions on a large scale for augmenting the fund for the payment of a weekly sum to the inhabitants of the alms-houses, going from house to house,—by his own zeal kindling that of others,—and by the authority which his own liberality gave him, exercising a degree of influence which he would not otherwise have possessed over those whom he knew could afford to contribute largely. One gentleman to whom he applied, of acknowledged wealth and importance in the city, had given him a check for £500, and he left the room, but returned instantly, saying he would give him back the check, as such a sum from him would do the cause more harm than good. The gentleman immediately wrote another for a thousand pounds, and gave it to him. He himself gave £2,000 (one of his friends says four,) to this fund, and four thousand pounds to the Trinity Alms-houses.

The knowledge of his desire to avoid even the appearance of ostentation would make his family wish to be guided by the same spirit in speaking of him; yet, as he is now beyond the reach of human opinion, a few instances of that benevolence for which he was in his life-time so widely known and so gratefully regarded, could not properly be left unrecorded; and it seems right to give some insight into the practical effects upon his own conduct, of the high estimate he had formed of what is required of those who are rich in this world's possessions, although no attempt will be made to give any complete statement. In another point of view, also, this testimony to the undeviating consistency with which he acted up to the principles he adopted and enforceed is desirable. He strongly disapproved of making charitable bequests by will, and left no legacies of this nature in his own; and it is therefore only doing him justice to state some of the cases in which he bestowed considerable amounts of money during his life-time.

The numerous committees on which he acted brought under his notice and consideration the fluctuation to which institutions entirely dependant upon annual subscriptions were liable; with him, to become aware of an evil, was to excite the wish and the endeavor to remove it, and in 1808 he placed in the hands of trustees £10,500 which was by them invested in lands in Monmouthshire, the income arising from the rents of these estates, after contingent expenses were paid, to be distributed between seven of the charitable institutions of Bristol, named in the deed of trust, in such a manner and proportion, either to one alone or between any, as should at the time appear expedient to the trustees—this, under certain conditions specified in the trust deed. An addition to the Infirmary being greatly wanted, he devoted much of his time to that object, also subscribing twenty-six hundred pounds. It was on this occasion that the commitee received an anonymous donation of a thousand pounds, entertaining no doubt who was the giver; and on the following day one of their number happening to meet Richard Reynolds, thanked him, in the name of the committee, for his acceptable donation. He did not deny it, but said, "Thou hast no authority for saying I sent the money;" and on the gentleman repeating, in strong terms, the acknowledgement of the Committee, and refusing to be thus satisfied, my grandfather quietly said, "Well, I see thou art determined that I should give you a thousand pounds;" and the next day they received a donation of that sum with his name, thus doubling his first contribution. To these gifts may be added, besides his annual subscription, donations of twelve hundred and sixty pounds to the Strangers' Friend, £900 to the Misericordia, £500 to the Refuge, the same to the Orphan Asylum, and to the Bible Society £900. Of several other smaller amounts, one only from its purpose need be mentioned—that of £300 to Temple Parish, towards providing a better supply of water for the poor.

Many of his letters refer to the interest he took in various benevolent institutions and projects in other places besides Bristol, and his desire to relieve distress wherever it existed, and of whatever description. In several instances he paid the debts of persons confined for debt in prison; one case, in 1798, was that of two men, who, with their wives and twenty-two children, were imprisoned in a small room in the King's Bench. Their distressing situation was made known to him, and he procured their release. Unwilling to be known as the giver of large sums, he frequently gave his name with his subscription, and forwarded a further and larger contribution anonymously, as in the instance of the distress in Germany, when he privately added £500 to the sum given with his name. It was, for many years, his habit to employ others to act for him in London and elsewhere, in dispensing such sums as he wished to devote to charitable purposes, in every case, with a scrupulous care that his name should not be known. To one party in London he remitted £20,000, during the distress in 1795.

He had four almoners constantly employed in Bristol, who brought their accounts to him every week, which contained the names of each person or family who had been relieved, the sum given, and the circumstances. He was very particular in requiring them, when applied to by beggars, to go at the instant to their house or lodgings, as this promptitude prevented the parties having time to prepare for the visit of inspection. Whenever he found that any person was receiving assistance from more than one of his agents, their name was struck off the list.

Possessed of an annual income of many thousands, his style of living remained perfectly simple; there was every needful and substantial comfort, and an open-handed readiness to provide for the pleasure as well as the convenience of those who shared his unlimited hospitality, yet without display, or indulgence in luxuries—hence but a small proportion of his income was spent upon himself,—the remainder flowed in the continuous and bountiful stream of a well-regulated and catholic benevolence. While receiving the heartfelt expressions of gratitude of those who had the opportunity of personally thanking him, he always directed such feelings to the Source of all Good. "My talent," he said to a friend, "is the meanest of all talents, a little sordid dust: but as the man in the parable who had but one talent was accountable, I am also accountable for the talent that I possess, humble as it is—to the great Lord of all."

(To be continued.)

For Friends' Intelligencer.

The beautiful language of the Psalmist was perhaps never more fully realized than it has been the present season thoughout our land—"Thou openest thine hand and satisfiest the desire of every living thing." We cannot be too thankful for our innumerable blessings, and it is well for us to consider how different would have been the condition of all, but especially the inhabitants of our cities if this had been a summer of drought and consequent scarcity. We hail the reduction of prices of articles essential for the sustenance of man and beast. W.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 24, 1855.

For the information of our subscribers generally, we publish the following as the rate of postage charged on this paper when paid in advance at the office where received.

To actual subscribers, for one copy, in this County, ... *Free.*

To actual subscribers, for one copy, in the State, ... 13 *cts. per annum.*

For the same, to any part of the United States, ... 26 *cts. per annum.*

"Governor Johnson, of Virginia, has recommended the 15th day of November to be set apart as a day of thanksgiving and prayer, in view of the abatement of the awful pestilence that has desolated two of the cities of the State. The Governor disclaims all authority to require or control the case, but simply recommends that all the people unite in rendering homage and thanksgiving."—*Ledger.*

The above paragraph has probably been read by thousands rapidly and thoughtlessly, like most other parts of a newspaper. To us it has suggested serious reflections, and the fifty-eighth chapter of Isaiah has arrested our minds with solemn force, as a peculiarly appropriate comment thereon.

The people to whom this recommendation of the Governor was given, no doubt responded by a zealous outward demonstration of thanksgiving, according to the present form and manner.

They partook of the sumptuons meal, and arrayed in costly attire, perhaps procured by depriving many of the necessary comforts of life, flocked to their "steeple houses" to hear portions of that volume which is full of strong reproof against the evils which they earnestly uphold, and even nsist are sanctioned in its pages; while he who addresses them would perhaps hesitate to peril his worldly interest, by freely handing forth its blessed truths, even should they have pierced the film which has been allowed to gather upon his own eyes. Truly is the interrogation of the Master applicable to many in our land who stand as teachers of the people—"Do ye not err, because ye know not the scriptures nor the power of God?"

Uniform weights, measures and coins.—An international association for instituting a uniform system of coins, weights and measures, has been lately held in Paris; at which the United States, Great Britain, Mexico, Spain and Portugal were represented by the attendance of their respective ministers. "Four propositions," says the Paris Correspondent of the New York Herald, "were carried, having for their object, the publication of a work in French, giving, in a clear and concise form, the history of the different systems of coins, weights and measures in all parts of the world, and the necessity of the mutual effort of all nations to enlighten their respective countries on the subject by such means as were open to them; after the passing of which, it was resolved that a permanent international committee should be immediately constituted at Paris, to be composed, as much as possible, of members of each of the countries represented in the association."

The suggestion of the Ledger upon this subject, is worthy of attention:

"As Congress will soon assemble at Washington, it presents a favorable opportunity to initiate a reform so important to the commercial interests of the civilized world, by adopting the decimal system for weights and measures, as well as for coins. This is the most certain mode to help along the work."

And, we may add, if effected, will at least simplify and lessen mathematical labors, which, if nothing further will be gained, is an important consideration.

Married,—At Upper Greenwich, N. J., on Seventh-day the 10th inst., according to the order of Friends, Franklin Matlack to Margaret B. Warrington.

Died,—On the 13th inst., Daniel Jerome Benezet, son of John and Elina Benezet, of Mullica Hill, N. J., aged 4 years.

Perfect confidence between parent and child is a sevenfold shield against temptation.

In a former number we published portions of a letter from a friend in attendance at Baltimore Yearly Meeting; since which the printed minutes have been received, from which we extract some additional particulars.

The report of the Committee on Indian concerns was published in the 33d No. of the Intelligencer.

Extracts from the Minutes of our Yearly Meeting, held in Baltimore, by adjournments, from the 29th of the Tenth month to the 1st of the Eleventh month, inclusive.

Certificates and Minutes for the following Friends, who are acceptably with us at this time, from within the limits of other Yearly Meetings, were received and read, viz.:

Eleazer Haviland, a minister from Nine Partners Monthly Meeting, N. Y.; Alice Chandler, a minister from Centre Monthly Meeting, Del.; Rachel Hicks, a minister from Westbury Monthly Meeting, Long Island; Rachel W. Barker, a minister from Oswego Monthly Meeting, N. Y.; Elihu Barnard, a minister from Penn's Grove Monthly Meeting, Pa.; Jacob and Deborah Willetts, elders, from Nine Partners Monthly Meeting, N. Y.; David Wilson, an elder from Centre Monthly Meeting, Del.; Amos Garretson, an elder from Plainfield Monthly Meeting, Ohio.

By the Report from Fairfax Quarterly Meeting, the Meeting is informed that the times of holding Alexandria Preparative and Monthly Meetings have been changed, each one week earlier in the month than heretofore, so that the Preparative Meeting will in future be held the 5th day after the first 2d day, and the Monthly Meeting the 5th day after the second 2d day in the month.

Acceptable Epistles were received from our brethren of Philadelphia, New York and Genesee Yearly Meetings, which were read to our edification and comfort; and a Committee was appointed to prepare, as way may open, suitable communications from this to the other Yearly Meetings with which we correspond.

The following Report was received from the Standing Committee having charge of the Fair Hill Boarding School Property, which was read, and was satisfactory to the Yearly Meeting, viz.:

To the Yearly Meeting now sitting:

The Committee having in charge the Fair Hill Boarding School Property, report:

That a part of their number attended the regular examination of the pupils in the Sixth month last, and were gratified at the evident care that had been taken to inculcate a thorough knowledge of the branches taught.

The improvement in the farm and buildings, under the judicious management of the occupants, is becoming each year more apparent.

The Committee would suggest to any Friends, who may know of a young woman who would wish to become qualified for teaching, and has not the requisite means, that they make application to some member of the Committee as soon as practicable, in order that it may receive a proper consideration, and the benefit intended to be conferred on such, by educating one each year free of charge, may be more widely extended.

The vacancy for the present session has been filled, and the Committee would suggest that, in future, application should be made before its regular meeting, that is held the third day after the Baltimore Quarterly Meeting in the Sixth month.

Signed by direction and on behalf of the Committee,

BENJAMIN P. MOORE,
RICHARD T. BENTLEY,
MARTHA E. TYSON,
LYDIA JEFFERIES.

The meeting having entered upon the consideration of the State of Society, as exhibited by the answers to the queries from our several Quarterly Meetings, proceeded under a precious covering of solemnity, through the third Query inclusive.

In the afternoon, the meeting having resumed the consideration of the State of Society, proceeded through the remainder of the Queries, and the answers thereto, during which much salutary counsel was given, and the travellers Zionward encouraged to hold on their way. A summary was agreed upon as nearly representing the state of society throughout our borders since last year.

The evidence afforded in the answers to the Queries, that many of our members continue to neglect the attendance of our religious meetings, particularly those held near the middle of the week, has caused much anxiety and concern upon the present occasion; and Friends were earnestly and affectionately entreated to labor diligently after a right qualification for the faithful performance of this, "our reasonable service."

As we are faithful in this religious engagement, its intimate connection with the fulfilment of the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength," will be understood, and the necessity appears manifest that an offering without reserve or blemish is required at our hands; and as we are concerned to lay our foundation here, our ability to perform all our social, civil and religious duties, will thereby increase, and thus we shall come to know that the second commandment, "Thou shalt love thy neighbor as thyself," is like unto the first, and that upon these two com-

mandments hang all the law and the Prophets, embracing every minor obligation which devolves upon us. As we become thus rightly concerned on our own account, the desire to promote the true interests and welfare of our families and neighbors will be felt, and our desires increase that they also may become partakers at the bountiful table spread in that "banqueting house where the banner over us is love."

We have never been favored to see with greater clearness than on the present occasion, that "Love is the fulfilling of the Law." The language has been proclaimed amongst us "God is Love, and he that dwelleth in Love dwelleth in God and God in him." While the heart is under the blessed influence of this divine principle, there can be no tale-bearing or detraction; no wars or oppressions of any kind; no injustice, or anything that would, in the least degree, injure any one, or render him unhappy; but on the contrary, there would be continual patience, gentleness, forbearance, meekness and all those heavenly virtues, the practice of which so greatly enobles man, and, by rendering *His* creatures happy, brings glory to the great Creator. "Let your light so shine before men, that others seeing your good works may," by corresponding actions, "glorify our Father, who is in heaven." It is an interesting truth, that we have it continually in our power to bring glory to God by increasing the happiness of *His* creatures. *He* is in want of nothing. We can add nothing to *His* happiness. In His unbounded love and goodness He created man for man's own enjoyment; and when we dwell in love, in innocence, and in purity, as we thereby experience the greatest amount of happiness ourselves, and contribute most to the happiness of those around us, we fulfil, to the greatest degree, the object of our creation, and bring the highest glory and honor to the Author of our existence.

But, like His good gifts in the outward, this *Love* must be labored for and cultivated. We must desire and ask before we can obtain. The injunction is, "Ask, and *ye shall* receive." But we must ask in faith, and "faith without works is dead." So we should continually labor to keep *self* in subjection; to regard *ourselves less* and *others more;* to dwell in humility and in meekness, and endeavor to entertain none other than feelings of kindness and charity towards all the family of man, and never say aught that is disparaging, or to the disadvantage of any one; then, by such labor, will the heart become gradually filled with that Love that brings "Glory to God in the highest, on earth peace and goodwill to men."

A concern for the guarded religious education of youth has been impressively revived in this meeting. To watch the opening faculties of the mind, to guard it against the blighting effects of evil communications, and to foster in it every germ of goodness implanted by the Author of our being, should be the constant effort of parental care and is, when rightly performed, capable of yielding a rich harvest of spiritual enjoyment. We believe the infant mind comes pure from the hand of its Creator, but is possessed of desires and propensities that will lead to evil, if not subjected to the restraining and regenerating influence of divine grace, which is offered to the acceptance of all. How important, then, that it should be kept as "a garden enclosed," and that every plant of the Heavenly Father's planting should be protected and preserved.

The reading of pernicious publications is, in this age, a fruitful source of evil, and requires the exercise of judicious care on the part of parents and guardians. As a means of their preservation and improvement, the selection of instructive reading for the young, and the supply of suitable books for Friends' families, was recommended to the individual care of our members.

The reading of the Holy Scriptures, with an humble reliance upon divine aid for an understanding of the blessed truths they contain, is felt to be a subject of deep religious concern. When we consider that the Sacred Volume contains the earliest record of our race, the instructive writings of inspired Prophets and Apostles, and the precepts of the holy Jesus—the author of our religion—no other work can be compared with it, in either interest or importance.

A lively concern was expressed that our righteous testimony against Slavery may be faithfully maintained, for although no way has appeared with clearness for this Yearly Meeting to take any active measure in relation to that important subject, yet we believe, that individual labor at times may be rightly performed by those who are watchful to follow the guidance of Heavenly Truth. The education of the colored race, in order to fit them for the business of life and to improve their moral condition, has been brought before our view as an object of great interest and importance. Subjected as they are to the degrading influences by which they are surrounded, their condition has strong claims upon our sympathy, and we trust that means may yet be found, to promote their improvement and to advance their happiness.

The following Report from the Standing Committee on Education was received and read, and was satisfactory.

The Committee having closed their labors, as far as way at present opens, they are released, viz:

To Baltimore Yearly Meeting:

The Standing Committee on Education Report, that they have had several Meetings since last year, and while they still feel the great importance to our religious body of a School, properly organized and rightly conducted, wherein

young persons of both sexes could be qualified for Teachers, and Friends' children, under the guardian care of Society, receive a liberal education, connected with that acquaintance with the fundamental principles of the religion we profess, and the grounds of those important testimonies for which our ancient worthies suffered, that we believe might be imparted, and would so greatly tend to increase their interest therein, way has yet not appeared to open, to take active measures for the immediate establishment of such an institution.

Since their original appointment the Committee have given their attention and aid to the Improvement of Schools in some neighborhoods; and within the limits of Fairfax Quarterly Meeting, a Boarding School has been established exclusively for Friends' children, in which twenty-five of each sex are accommodated.

The property including the buildings and seventeen acres of land, has been purchased by Members of that Quarterly Meeting for a Boarding School for Friends' children. One Session of the School has been completed, greatly to the satisfaction of all concerned, and another is at this time in successful operation.

The Committee, therefore in making this, their final Report to the Yearly Meeting, feel a hope that, although one important object, which they had much at heart, has not been attained, their labors have not been in vain, but that seed has been sown which may spring up and bear fruit to the honor of the great Husbandman. Signed on behalf of the Committee.

JOSEPH ROMAN,
LLOYD NORRIS,
REBECCA TURNER.

Baltimore, 10th month, 29th, 1855.

The Committee appointed at a former sitting to prepare Essays of Epistles as way may open, to the several Yearly Meetings with which this corresponds, now produced one embodying the Minute of the Exercises of this Meeting, which was approved, and the Clerk was directed to forward a copy, signed on behalf of this Meeting, to the Yearly Meetings of Philadelphia, New York, Genesee, Ohio, and Indiana, respectively.

Having been favored through the several sittings of this Meeting, with a comfortable and sustaining evidence of the Divine Presence, uniting all into a common brotherhood concerned for the welfare of the Church and the advancement of truth, the Meeting adjourned; to meet at the usual time next year, if so permitted.

BENJAMIN HALLOWELL, *Clerk.*

CORN IN THE WEST.—The Madison (Indiana) Banner says everybody in that region is engaged in building corn cribs. The like of the crops in Indiana and Kentucky was never seen before. Farmers have their hands full.

EXPEDITION TO THE ARCTIC OCEAN.

Through the courtesy of an officer attached to the United States sloop-of-war Vincennes, we are enabled to lay before our readers some interesting facts connected with the recent cruise of that vessel in the Arctic Ocean. The Vincennes is the flag ship of the North Pacific Surveying Squadron, under the command of Commodore John Rogers, whose observations on Japan and other points of interest assigned to the inspection of this expedition, composes a large and valuable acquisition to the previously acquired information of the places visited. The Vincennes entered Behring's Straits in the month of August, 1855, and anchored in Senivane bay, a port of the eastern coast of Asia. The principal object of visiting the point was to obtain astronomical observations.

The subject of most interest to the general reader, however, is the information gained respecting the Techucchis Indians, a warlike race who inhabit this portion of Asia. They owe no allegiance to foreign power, having never been conquered by the Russians, although the country which they occupy is generally conceded as belonging to the Russian possessions in Asia. The manners and customs of the people are peculiarly their own. Unlike savages in other portions of the world, they are characteristically provident and anxious of accumulating property. Having no knowledge of the existence of a Supreme Bring they acknowledge no attribute superior to animal instinct, and lead a life of ignorance of all things unconnected with the present; yet it is remarkable of this untutored race, that in their social relations they are governed to a certain extent by correct principles of morality. The inhabitants of the village of Senivane harbor were found to be very tractable, and seemed inclined to be on good terms with the crew of the Vincennes. Being desirous of accomplishing the object of the survey in the Arctic before the season was further advanced, Commodore Rogers determined to leave a party at Senivane to make the necessary observations, while the vessel pursued its course in the North.

In contemplation of an expedition of this character, all the empty provision barrels had been saved. These were filled with earth, and with some spars and sails, a very tenantable and well fortified cabin was constructed, the casks of earth being quite impenetrable to the weapons of the Indians, in case of an attack. The party, consisting of twelve men, under command of acting Lieut. J. M. Brooks, was composed as follows: E. M. Kern, artist; C. Wright botanist; W. Stimpson, zoologist; five sailors and three marines. When everything had been accomplished necessary to the comfort and safety of the party, the vessel got under way, and with a favorable breeze, was soon upon the scene of her explorations in the Arctic.

The course of the vessel was laid for Herald island, which was found in the position indicated by the chart. The island is about one mile and a half in length, and is shaped like a crescent. It rises eight hundred and fifty feet above the level of the sea, and is densely covered with moss, growing to the height of four feet. A sailor belonging to the Vincennes ascended to the peak, and as the weather was very clear, he had a fine opportunity for observation, but was unable to make out any land. An officer of the vessel attempted the ascent, but after many trials was compelled to abandon the attempt, the peculiar quality of the soil, after being so long subject to frost and thaw, rendering the operation of climbing not only difficult, but exceedingly dangerous.

It was the intention of Com. Rogers to visit the land reported to have been discovered by Capt. Kellet, of the expedition sent out by the English government in 1851 in search of Sir John Franklin; and as the weather indications were favorable to this end, the course of the vessel was shaped accordingly. The position of this land, as reported by Capt. Kellett, was about sixty miles to the northward of Herald Island. The Vincennes reached the latitude of 72 degs. 0.5 min. 29 sec., in longitude 174 deg. 37 min. 15 sec.—a higher point than ever before reached, having sailed over the assumed position of Capt. Kellett's land; and Commodore Rogers was forced to the conclusion that Capt. Kellet had fallen into the common error in these latitudes of being deceived by low cloud banks.

At this point the progress of the vessel was interrupted by a barrier of ice, and as the vessel was not prepared for winter quarters in these regions, it was deemed advisable to alter her course. Returning by the west of Herald Island, the Vincennes sailed over the tail of Herald reef, and worked up to the position of the land reported by Capt. Kellett, and named "Plover Island." This land was reported by Capt. Kellett as having been seen in foggy weather; and here again he must have been deceived by clouds, as no land could be found by the Vincennes, although with every advantage of fine weather for observation.

Having accomplished all that was possible for the present season, northward of Herald Island, Com. Rogers was anxious to discover "Wrangler's land," reported to have been discovered by a Russian voyager of that name, off the northern coast of Asia. The land was never reached by any vessel, and it is a matter of much doubt whether it ever had existence, except in the imagination of the Russian voyager.

There is an Indian tradition familiar to all travellers in this part of the world, that land has been seen in the locality indicated by Capt. Wrangle. It is also stated by the Indians that, many years ago, one of the tribes of the northern coast was defeated in battle, and a large number escaped in boats with the view of reaching the new continent. The adventurers never returned, and from this fact it was presumed that they had discovered the land.—*San Francisco Herald.*

THE DECLINE OF MAHOMEDANISM.

Amid the conflicting opinions which are entertained respecting the affairs of the East, there is one on which all travellers seem to be unanimous. It is that Mahomedanism, the next purest religion after Christianity, has long since culminated and is now incontestibly on the decline.

We say the next purest religion after Christianity, because all false beliefs have tolerated the worship of idols, except Mahomedanism alone. The ancient Egyptians adored bulls, crocodiles and birds. The Hindoos bowed to hideous images of stone. The Philistines had their Dagon. Even Greece and Rome sacrificed to fictitious gods. It is true, that the philosophers, in all these Pagan lands, averred that the idols were only emblematic; but the great majority of the people adored the images themselves, utterly oblivious of anything beyond. The influence of such beliefs was incurably degrading. Even among the intellectual Greeks, even among the civilized Romans, religion was often licentious in its effects, and nearly always brutalizing.

But Mahomedanism is a pure Deism. Indeed, so fearful was its founder that it might some day degenerate into idolatry, that he forbade the representation of the human person for any object whatever. In consequence, good Moslems can employ only flowers and arabesques to ornament even their houses. The Mahomedan is taught that there is but one God; that He is a spirit, that he loves justice and truth; that he is Omnipresent as well as Omnipotent; and that he will finally judge all men. It was not merely the sword, as has been generally assumed, which spread the faith of Islam. It was in part also its doctrines, which, pure and elevated in comparison with the grosser religions of the times, appealed to the diviner elements of human nature. Its rapid extension ceases to be miraculous, when we consider that it met nowhere, except in Western Europe, with a faith more spiritual than itself; for the corrupt Christianity of Syria and Egypt, in the seventh and eighth centuries, was but one remove better than positive Paganism. The moment, however, Mahomedanism came into collision with an earnest Christianity, which it did in Spain and France, it ceased to make progress. It is to the religion of Gaul, not less than to its chivalry, that the world owes its preservation from Moslem slavery. Had western Europe been as sensual, as

idolatrous, and as degraded generally as the eastern nations, not even the battle-axe of Charles Martel could have rolled back the tide of Saracenic invasion.

Like all false religions, Mahomedanism carries within itself the seeds of decay. The Bible makes no pretensions to be a civil code; undertakes to teach no scientific dogmas; it is strictly a revelation, when correctly interpreted, concerning the affairs of the soul. But the Koran assumes to be both a spiritual and temporal authority. Originating in an ignorant age, it holds false views of science, and inculcates political and moral axioms at variance with human progress. Bramahism, which teaches that it is a crime to eat to eat anything having life, is perishing before the microscope, which reveals animated creatures in every drop of water that is drank, in the very air we breathe. So Islamism is dying out before the truths of astronomy, geology and civilization in general. An educated Turk sees at once that the Koran is not inspired, but only the composition of an ignorant camel driver. The printing press is reconquering the East to Christianity. Schools have proved more potent than the swords of the Crusaders.

Whatever may be the fate of Turkey, as a power, Mahomedanism, as a religion, must perish. It is already crumbling to pieces. A few centuries, at most, will see its end. Its mission is past. It can henceforth do evil only, and therefore the conqueror is at its gates; therefore "mene, mene, takel, upharsin" is written upon its walls. Great Babylon is about to fall!—*Public Ledger.*

JUDGE NOT.

Judge not: the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,
May be a token, that below
The soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face!

The fall thou darest to despise—
May be the slackened angel's hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait, and see
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain,
And love and glory that may raise
This soul to God in after days!

Household Words.

For Friends' Intelligencer.

TO A STAR.

Bright visitant, whose nightly beams
Are through my casement glimmering fair;
From slumbers soft, or fitful dreams,
I wake, and find thee ever there.

In thee I fancy climes may bloom,
Which nurture flowers that feel no blight;
With skies that know no wintry gloom,
And day that wears no shroud of night.

I love to dream in thee are dwelling,
The lost and and lovely ones of earth;
Who list the glorious anthems swelling,
Like those that hailed thy morning's birth.

Nor can the lapse of rolling years,
Divert thy course—abate thy glow;
Unmoved by human hopes or fears,
Life's triumphs, or its varied woe.

Though all undimmed thy light may shine,
When I'm consigned to mouldering clay;
Yet both, sustained by power Divine
Shall still live on through endless day.

Bucks County. A. J. P.

THE BRIGHT SIDE OF EARTH.

BY MARIE ROSEAU.

They who teach in saddened measure
That our earth is dark and drear,
That it owns no single treasure—
Nothing we may hold as dear;
Teach what God hath ne'er dictated—
Lessons of ingratitude—
He, who all things hath created,
At the first pronounced them "good."

They have not decreased in merit,
Nature's wealth of loveliness—
All He gives us to inherit—
Shall we not His bounty bless?
Sunny vales and verdant mountains,
Buds of every form and hue,
Broad, bold rivers, sparkling fountains—
Always beautiful and new.

Who could walk abroad, when even
Draws its curtain o'er the sky,
Pause and looking up toward Heaven,
On the pure stars fix his eye,
And then say this world is dreary—
Say that He who gave us birth,
Meant that we should soon grow weary
Of His dark and cheerless earth?

Human friends and social pleasure,
Bonds of sympathy and love,
Pure enjoyment, none can measure,
Kindly sent us from above,
These make up a sum of blessing,
Worthy of man's gratitude,
And by these God is expressing
That He careth for our good.

Never then with gloomy sadness,
Take the boon His hand hath given,
But with voice of praise and gladness,
Ever give thou thanks to heaven.
And tho' clouds will sometimes gather
O'er each scene of earthly bliss;
Yet still trust a tender Father—
There is mercy e'en in this.

Christian Observer.

From the Leisure Hour.

THE WORKERS IN GOLD.

The Gold-Beater.

One dark, foggy morning in November, we strolled leisurely along the greasy footpaths of a part of the metropolis well known as the abode of craftsmen in the lighter branches of metallic manufacture. Scarcely had we entered the street to which we now refer, when our attention was arrested by a door-plate with the inscription, "secret-springer;" and almost every succeeding step revealed the domiciles of "watch-case manufacturers," "working jewellers," "engravers," "engine turners;" "dial finishers," "gold-chain manufacturers," and a host of others. At length we came to a lofty and antiquated range of buildings, dark and dingy, with the smoke of more than a century upon them. About midway from between the casements of a "first-floor," protruded a rude specimen of antique carving, indeed to represent the human arm, extending a hand holding a hammer. Here, too, smoke and soot had pursued their blighting and begriming avocations, and this arm, once resplendent in its skin of gilt, now partook of the surrounding dinginess. This emblem was indicative of the occupation of the inmates—gold beating, which is to form the topic of our present lucubration.

But let us enter.

Gold beating had always been associated, in our minds, with such a monotonous continuity of the mechanical process, that we had set down the craftsmen of this order in the same category with trunk makers, and some other parties who, from the necessary character of their avocations, have gained an unenviable notoriety as disagreeable neighbors. In this case, however, an attempt had been made to mitigate the evil; the workshop being placed at the remotest extremity of a small garden. The shop was a neat, narrow, modern building, curiously contrasting with the venerable edifices which surround it, about whose protruding casements the now leafless vines clung fast to the smoke-blackened bricks.

Now the din of beating commenced, by the slow and measured fall of a single hammer, like the first toll of a peal of bells. Two or three others speedily chimed in; and, as we opened the door, the noise was so great that we had as much difficulty in making our voice heard by the master, as we should have had if addressing him in Cheapside, at the busiest part of the day, when the roadway was literally covered with vehicles.

Understanding that we wished to be initiated into the mysteries of his creft—one of the most ancient, by the way, of which we have any account—the master of the shop had provided himself with 2½ oz. of the precious metal, which he had just procured from the refiners. It was in hundreds of little lumps, in which state it is technically called "dust." Wth regard to quantity, we may state, that this 2½ oz. of "gold dust" would have filled an old English gentleman's snuff-box, calculated to hold ¾ oz. of his kind of "dust;" but while the latter is only worth ½d., the former cost the beater £9 2s. 3d., that is £4 1s. an ounce. He put in 2¼ dwts. of silver and copper as alloy. The gold is always alloyed, more or less, according to the color required in the leaf; and the above amount was necessary in this case, as the leaf to be produced was what is technically termed "deep gold." Too much alloy, however, would completely spoil the color.

The gold and this alloy were now put into a crucible, a little earthen vessel resembling a small flower-pot. The crucible was then put on the fire, and surrounded by coke, at a "white heat." Gold, it is well known, requires a greater heat to melt it than any other metal. Having at length been reduced to a liquid state, the contents of the crucible were poured into an "ingot," filling a little cavity about 1½ in. long by ¾ in. wide, and 3-16 in. deep.

Having beceme cool, this "ingot" was sent to the "flatting mills," where it was flattened (by passing beneath rollers, of various sizes, worked by steam) into a beautiful brilliant ribbon, about the thickness of foolscap, 1¼ in. wide, and no less than 6 yards in length. This ribbon was rolled up loosely, and placed, for a minute or two, in the fire, to "anneal" or soften it, and thus render it easier to "work." It was now handed over to one of the apprentices, who carefully divided it, with his compasses, into 160 pieces, which he cut off with the shears into sections of 1¼ in. square. In reply to our inquiry as to the value of each of these squares of golden ribbon, we were told that they averaged between 6 and 7 grains in weight, and were consequently worth between a shilling and fourteen pence each.

These 1¼ in. squares were now placed in a tool called a "kutch," composed of a number of leaves of vellum, 4 in. square—one between each two leaves, throughout the "tool." They were not placed in with the fingers, but by a kind of wooden instrument, like a very large pair of sugar-tongs; for the slightest heat in the hand, though imperceptible to the individual, discolors the gold.

This process being somewhat monotonous, and occupying a considerable time, the gold-beater called for his short pipe, and sent his boy out with a suspicious looking jug. And here we must intimate with sincere regret, the admitted fact, that gold-beaters, as a class, are strongly addicted to both smoking and drinking. A quantity that would go far to stupify an ordinary mechanic, produces very little effect on many of them. The gold-beater smoked his pipe, and quaffed his "four-penny," which led to an instructive conversation on the drinking habits of the trade.

Meanwhile the apprentice having disposed of all the pieces in their order between the vellum leaves of the "tool," and having encased the whole in a parchment wrapper, commenced beating it with a large hammer no less than 16 lbs. in weight, till the little gold leaves which they contained, of 1¼ in. square, began to overrun the leaves of the "tool," which was 4 in. square. Thus these 160 pieces of the gold ribbon aforesaid, had now become 160 leaves 4 in. square; and these, when cut up again, made 640 pieces of their original size. At this stage it was what is called dentists' gold, as used by them in stopping decayed teeth, etc.

These 640 pieces, into which the 160 had been beaten, were now placed in another tool, to be beaten once more. This tool was called a "shoder," of the same description as the last mentioned, except that instead of vellum leaves, they were of what is well known as "gold-beater's skin." These 640 pieces, it will be remembered, when placed in the tool were 1¼ in. square; but when the beating was complete they were all the size of the tool, that is, 5 in. square, which would give 2560 pieces of the original size. When they came out of this tool the leaves were equal to 10,240 pieces the same size as the original 160. The leaves had now become so thin as to be perfectly transparent.

They were now taken out of the tool, and cut into leaves 3⅜ in. square, in which state they were put into the "books," in which they are sold at the rate of 25 leaves for 1s. 3d. To gain an idea of the extent to which these leaves had been beaten out, in addition to the figures already given, we may call attention to the fact, that the original 160 leaves 1¼ in. square weighed between 6 and 7 grains, whereas instead of 160 leaves 1¼ in. square, we have now 10,240 of 1¼ in. and 6000 of 3⅜ in. square, and these only weigh 5 grains instead of 7. Gold has been beaten considerably finer by the master; this was only the work of an apprentice, and below, rather than above the average.

Many interesting facts are related respecting the "tools," and the wondrous properties, changes, and requirements, of the "gold-beater's skin;" but these will appear more appropriately in a subsequent paper. Without great care of these tools, which vary according to the state of the weather, the process of gold-beating could not be carried on without great loss, as it would be impossible to beat the metal to the requisite thinness.

The leaves of gold were now placed between the leaves of little books, which were rubbed with ochre to prevent adhesion. In this state it is used for signs, ornamental work on ceilings, and book-binding. By a curious process it is intermixed with silk, and imparts an elegant hue to the robes of the fair sex. But the chief use to which it is put is that of gilding picture-frames, looking-glasses, etc. For these, and kindred purposes, gold is infinitely superior to any other metal; indeed, no other will answer the purpose. A substitute has, indeed, been attempted, called Dutch metal, but it has proved a failure.

To obtain a still more palpable idea of the wondrous malleability of gold, we took from our pocket a penny piece of George III., and placing it before the gold-beater, interrogated him somewhat, after the following fashion:

Q.—What is the weight of this penny piece?

A.—An ounce. In fact, those penny pieces are so true, that if the 1 oz. weight does not happen to be just at hand, they are often used instead.

Q.—Presuming that this penny were gold, instead of copper, how much heavier would it then be than it is now?

A.—Now, as I have just said, it weighs 1 oz.; if gold instead of copper, it would weigh just 3 oz.

Q.—Give me some idea of the malleability of a piece of gold the exact size of this penny.

A.—It would be beaten, on an average, into 7500 of our gold leaves, as they are sold in the books of gold; that is, 3⅜ in. square. But this is a low estimate, for I have often beaten it into 8000 leaves of 3⅜ in. square, so thin as to be quite transparent, and so delicate in hue, that to touch was to tarnish them. These, if spread out, would cover 27,000 square inches, and would carpet a house containing 10 good-sized rooms.

But we fear the patient reader who has got thus far, will begin to think that we are making our story as malleable as the metal itself.—Tempting, therefore, as the subject is for disquisition, having stated the leading facts which have come before us, we shall conclude. From the data we have given, any school-boy may amuse himself by ascertaining the size, weight, and value of the piece of gold required to gild the floor of the Exhibition, or the dome of St. Paul's. He has simply to ascertain the superficial area of each.

A Curious Fact.—The blubber on a fat whale is sometimes, in its thickest parts, from fifteen to twenty inches thick, though seldom more than a foot; it is of a coarser texture, and much harder than pork. So very full of oil is it, that a cask closely packed with the clean raw fat of the whale will not contain the oil boiled from it, and the scraps are left besides; this has been frequently proved by experiment.

A Quart of flour weighs just one pound, a quart of corn meal one pound and two ounces, a quart of butter one pound one ounce, a quart of loaf sugar one pound, a quart of white sugar powdered, one pound one ounce, a quart of best brown sugar one pound two ounces, ten eggs

weigh one pound, sixteen large table spoonfuls make a half-pint, eight make a gill, four half a gill, &c.

USE OF TOBACCO.

In the United States physicians have estimated that 20,000 persons die every year from the use of tobacco. In Germany the physicians have estimated that, of all the deaths which occur between the ages of 18 and 26 one half originate in the waste of the constitution by smoking. They say that the article exhausts and deranges the nervous powers, and produces a long train of nervous diseases to which the stomach is liable, and especially those forms that go under the name of dyspepsia. It also exerts a disastrous influence on the mind.—*P. Ledger.*

A MAMMOTH PUMPKIN.

Among the seeds received last Spring from the Agricultural Department of the Patent Office, and distributed at the Ledger Office, was a quantity of pumpkin seeds. Dr. William Bryan, of Beverly, New Jersey, was among the recipients of these seeds, and he has sent a pumpkin weighing 52½ pounds, as one of four about the same size, which are the products of a single seed. A request was made at the distribution of the seeds, that those who received them should make a report as to their products. This has been responded to only by Dr. Bryan.

COAL OF RECENT FORMATION.

At Haroe Island the Arctic expedition found coal apparently of recent formation. The grain of the wood was still perceptible, and it was interspersed with small masses of a very pure resin. The supply was limited in depth only by the frost, and was so loose that it could be shoveled up without difficulty. It was found to burn well.

CAUTION TO RAILROAD READERS.

A recent European magazine contains an ably-written article on the subject of the injurious effects upon the eyes of persons in the habit of reading while travelling in railroad cars. It is stated that the jolting motion causes the eye to strain in catching the separate letters, and makes the effect on the retina very injurious. Several instances are given in corroboration, where persons who were in the habit of reading much in railway cars had become nearly blind.

How the Process of Coloring Glass was Discovered.—At a meeting of the Farmers' Club of the American Institute, Professor Mapes stated that a few years ago the art of staining glass was unknown, when at a club, something like this—only composed of mechanics—a member stated he had stained glass blue with cobalt, and another, that he could color it red with ease, but not blue, until finally others came forward with their facts applied to other colors, and when all were combined, the result was a mass of facts that has produced the beautiful combinations of colored glass, equalling the art when it was applied to the old cathedral windows, centuries ago, in Europe.

PHILADELPHIA MARKETS.

Flour and Meal.—The Flour market is unchanged, receipts continuing small. There is a light demand from retailers and bakers from $9 25 up to $10 75 for common and fancy brands. Rye Flour is dull at $6 59. Sales of Corn Meal at $4 25 per bbl.

Grain.—Only a small amount of Wheat offered, and prices are without change. Sales of prime Delaware red at $2 02 per bushel, and sales of prime white at $2 10 a 2 15. Rye is in steady demand at $1 18. Corn is unchanged. Sales of old yellow 97 a 98c, and new yellow at from 68 to 70c. Oats are dull at 40 a 41c per bushel, afloat.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Winter term of this Institution will commence on the 19th of Eleventh month, 1855, and continue Twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the term. No extra charges. For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
10th mo. 13th, 1855—3m. pd.

IT is intended to commence the Winter Session of LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars, enquire of BENJ. SWAYNE, *Principal*,
9th mo. 22. London Grove P. O., Chester Co., Pa.

BYBERRY BOARDING SCHOOL FOR GIRLS. The First Session of this School, which will be opened by Jane, Annie and Mary S. Hillborn, will commence the first Second day of the Eleventh month next, and continue twenty weeks.

It is located in a healthy and pleasant situation in Byberry, Twenty-third Ward, Philada., with easy and cheap access to the city twice a day by steamboat from Bickley's Landing, or by cars from Cornwell's Depot, either of which is about two miles distant. The course of instruction will comprise the usual branches of a liberal English education, with Mathematics and Drawing.

Every attention will be given to promote the health, comfort and progress of the pupils.

Terms.—For Tuition, Boarding and Washing, $60 per session, payable one-half in advance.

For circulars, direct to JANE HILLBORN,
Byberry, Pa.

References.

Charles Stokes, Rancocas, N. J.
William Parry, Cinnaminson, N. J.
Charles Kaighn, Camden, N. J.
Charles Williams, White Marsh, Pa.
John Simmons, No. 437 N. Seventh St., Philada.
A. T. W. Wright, No. 604 N. Fifth St., Philada.,
Principal of the Normal School.
8th mo. 4—4m. pd.

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Extract from "GEORGE FOX *and his first Disciples.*" By WILLIAM HOWITT.

The character of George Fox—the Founder of the Society of Friends—and the principles he promulgated, are more deserving of parcticular notice and serious inquiry, than the world has ever given them credit for. They are especially worthy of them at the present moment. It has been the custom to regard Fox as a well-enough-meaning sort of person, but at the same time an incorrigible fanatic, a man of wild and ultra notions, of singular dress and manners; in short, a fit subject of ridicule—and little more. The Society that he founded has been looked upon pretty much in the same light. It has been seen to consist of persons very peculiarly old fashioned in their dress, precise in their demeanor, reserved in their habits, devoted to trade, not devoted to public amusements, fond of the singular number in their language, but of the plural in their accounts; accumulating money, and loath to spend it upon parsons; having an equal horror of fashions, fiddles and fencing masters; hating tithes, church-rates, and war-taxes; having a shrewed, dry, mode of expression and of dealing; prone to ask sly questions, but difficult to drive into a direct answer—yet, withal, discovering many traits of benevolence; strongly addicted to prison discipline, Friendly and Dorcasian Societies, and making determined war on Negro Slavery. This is as they have appeared to the eye of the world, and George Fox has had the credit of it. People have concluded that he was just such a man himself, and impressed these strong and peculiar features indelibly upon them. Few have cared to inquire further; to learn whether these obvious peculiarities were all that constituted them a Society, —whether they had not some principles, religious, moral, and civil, of greater intrinsic value.

George Fox, was one of the greatest and most noble-minded of reformers. We shall find him one of those rare characters that have but a single object, in existence, and are ready to sacrifice everything for it—the establishment of Truth as the rule and the good of man: and we shall find him not more quick sighted to discover it, than bold to avow and maintain its cause. On almost all those great questions of civil and religious polity which the world is now coming to a late discussion of, he made up his mind at once, and as at one splendid leap across the broad morass of the errors and sophistries of ages. The grand diecovery at which he arrived was the clear perception of the spirituality and all-sufficiency of Christianity,—that it is a law to which we must bend all our morals, manners, and institutions, and not seek in vain to make it conform to them. His system was therefore simply the system of the New Testament, not as it is interpreted by partial interests and preconcerted creeds, but by the broad, common-sense impressions of men—the fountain of all true knowledge in politics and morals, as well as in religion—the source whence all true philosophers and originators of systems do but draw their lights, and whence historians have yet much to learn and much to teach; eventually remoulding all society, by reviewing the human annals in its spirit, and meeting all actions by its standard. The Christian system is that alone which recognises the great rights of humanity; civil and religious liberty, in its fullest extent; the casting down of all monopelies in religion, in trade, in education; the abrogation of every law, however ancient, however sanctioned by grave authorities or extended practice, which is not founded on the eternal principles of justice; and the erection of the Divine law of Love in its stead. It holds in abhorrence customs, however deemed by ages and nations to be allowable,—the customs of national bloodshed, and national force, for determining questions of right. This was his system, a system certainly of most Radical Reform,—the system of abandoning the pernicious doctrine of expediency, the authority of names and precedents, —and substituting that of "doing to others, as you would be done by;" and so far was it carried beyond the notions of that age, and even of this, that it placed women on a footing of social equality with men, and gave them, in his society, meetings of civil discipline of their own, where they transacted their own affairs of association,

and learned to rely on their own intellectual and moral resources.

He was born in 1624, at Drayton, in Leicestershire, and apprenticed there to a small farmer and shoe-maker. To the farming he voluntarily attached himself; and as he advanced to manhood, working alone in the solitary fields, his active and sensitive mind began powerfully to turn its inquiries upon itself—upon its own nature and destiny,—what it was, why here, and whither advancing,—questions that one would imagine must vividly affect every living spirit, but which appear little to visit the multitude, and sink deep only into minds of a certain temperament. Soon satisfying himself that Christianity was the best and only guide in this inquiry—the only philosophy which can solve the great mystery of human existence,—he next was anxious to possess himself of the best means of studying it. Taught, as the bulk of the people are, and ever have been, not to depend upon their own inquiries, but to lean upon somebody in the shape of a priest, he immediately went to those who had the greatest reputation in his neighborhood. How well qualified they were to instruct such a mind as his, may be sufficiently understood from this :—the first advised him, in order to settle his spirit, "*to chew tobacco, and sing psalms.*" He went afterwards to a Dr. Cradock, of Coven ry, who began to condole very sympathetically with him, till George happened to set his foot on the edge of a flower-bed, as they walked in the garden, whi h put the priest into a passion, "as if his house was on fire,"—and all was over. At length he saw the whole Christian system in so clear and beautiful a light that he was not only filled with happiness for himself, but felt it his bounden duty to go forth and proclaim it to the world. To him the gospel appeared a free gift—that every one might literally come, and receive it without money and without price,—the Bible, a book that every one might study for himself,—and that to every such sincere student, would be vouchsafed free teaching of the Eternal Spirit, and that he would be led to a perfect knowledge of the Divine will; that the great essence of Christianity was Love, and that all true Christians must, in reality, become a band of brothers. Against mercenary preaching, the vanity and pride of life, against all oppression and systematized wrong,—war, slavery, the plunder of wrecks, he wrote to the authorities, and preached to the people, with a fiery and impetuous eloquence. How far he was qualified for this great undertaking, we may learn from a very competent judge, William Penn, who had seen human life from the palace to the cottage, and whose own honorable and capacious mind made him a fitting evidence. Penn says, George Fox was above the ordinary size, of a graceful countenance, and having an eye so piercing that many who contended with him were unable to bear it; that he had great majesty of presence, and that his addresses to the people possessed a strange and stirring power, so that whole multitudes—collected in market-places, in the open fields, under the shade of large trees, on wild heaths, sea-shores, or amongst the mountains of Wales, Scotland, and Westmoreland, and amid the forests of America, or the plantations of the West Indies—were wonderfully moved, and melted, subdued or exalted, by his grave and burning eloquence, and by the bold, simple dignity of the doctrines he taught. His system of a free gospel, and renouncement of the vanities of the world, was sure to hring upon him all the vengeance of the proud and interested; yet, in spite of this, not only the common people, but clergy, magistrates, and officers of the army, came over to his opinions, and enrolled themselves in his new Society. No idea can be formed from the numbers or character of the Society of Friends of the present day, of the number and character of those who mustered to its formation from every quarter. Vast numbers, during the hot persecution which fell upon them, went with Penn to his settlement in America, especially from the neighborhood of Kidsley Park, in Derbyshire, a favorite resort of Fox's. Fox himself appears to have been in prison not less than a dozen times, and frequently for a long period at once, as in Lancaster and Scarborough jails, where he lay for two years—prisons of the most filthy and dreadful description, and so open to the weather, that he is said scarcely to have been dry all that time.

It is not possible, in an article of this kind, to follow his career at length. It is enough to say, that a host of able and zealous coadjutors gathered about him, whose names, labors, and singular adventures, may be found in Sewell's history of this people. For the propagation of his sentiments, George Fox, as I have already hinted, visited all parts of the kingdom, some of them many times,—and extended his travels into the West Indies, America, Germany, and Holland. He had interviews with Cromwell, in which that great and wily adventurer used all that cant slang, and delt in those double *entenders* which he adopted towards the Puritans. "George," he would say, shaking him cordially by the hand at parting, "come often, for I feel if thou and I were often together, we should be nearer to each other."

In the presence of Protector or King, he never for a moment lost that simple dignity which distinguished him,—a Christian dignity of mind, so opposite to pride, that, while it made him feel no abjectness in the presence of human greatness, never inspired him towards the low and the poor with any thing but the most thorough courteousness, kindness and compassion. For these he always expressed the greatest sympathy, and so organized his own Society, as to restore them to

the rights and consideration of men. In the meeting-houses there was to be no place of distinction, except a railed gallery or platform in the front for the ministers, and a seat under it for the elders and overseers, that they might face the people, and preserve order. Besides this, there was to be no separate seats,—no squire's pew with its superior splendor,—no aristocratic elevations or seclusions in the house of God. All the seats were of the plainest description, and free to every one alike. The poor were to have a good English education given to their children; —and they themselves were not expected to wait till their necessities compelled them to come and receive a niggard allowance,—their needs were to be kindly, privately, and delicately inquired into by proper persons, and as unostentatiously relieved. So it was, and so it is to this day.

Penn says,—and his life shows it,—that Fox possessed, on all occasions the most undaunted courage. Though of an ardent temperament, yet he possessed such self-command as rarely, if ever, to be thrown off his guard, by insult and outrage, and he manifested the most forgiving disposition. He was simple, dignified, and manly in behavior; grave, yet affable and pleasant in conversation; and so ready in reply, as to continually baffle his most subtle antagonists. One instance may be given :—He was imprisoned in Launceston Jail, and brought up for trial before Judge Glyn. He was ordered to take off his hat. Fox inquired what authority there was in law or Scripture for this compulsion; at which the Judge fell into a passion, and cried, "take him away, jailer; I'll ferk him!" Soon after he sent for him again; and on seeing him, exclaimed, "come, where had they hats from Moses to Daniel? Come, answer me,—"I have you fast now?" Fox immediately replied,—"The three children were ordered to be thrown into the furnace with their coats, hose, and hats on." The The Judge instantly shouted,—"take him away, jailer!"

He married the widow of a Welsh Judge, (Fell,) at Swarthmore, in Westmoreland; and, on this occasion, set the example of that justice to all parties which he had made the law to his own Society. He called the children of the widow together, and ascertained from themselves, that they were not only satisfied with the marriage, but that it would be no detriment to their inheritance. He died at the age of sixty-seven, having seen a large community established on his principles, and that, too, through a career of the most violent persecution,—through the imprisonment of thousands at a time, and the destruction and seizure of their property, to the amount of more than a million sterling in value.

NEITHER the evil nor the good that men do is ever interred with their bones, but lives after them.

Extracts from a Memoir of RICHARD REYNOLDS, *by his grand-daughter.*

(Concluded from page 567.)

In 1810, he had a painful and dangerous illness, from which he never recovered his wonted strength—though in the summer of that year, he went into Devonshire, in the hope that the carriage exercise and the pleasurable excitement he had ever been accustomed to derive from the beauties of the scenery, would be of service. In these, however, he was disappointed. He thus writes to a friend,—"I feel with increased consciousness the effects of old age—the decrease of mental strength with lessened bodily powers, of firmness of nerve and energy of mind. I find too, and I consider it wisely ordained in the constitution of mankind in their present state of existence, that with the power of enjoyment, the inclination declines also. I believe, few men with means so limited from education, so contracted a sphere of action, and that so occupied by the duties attached to my station in life as not to admit of much intellectual cultivation, have had a higher relish for the gay or the grand, the beautiful or the sublime, or the wonderful works of the Almighty in the outward creation; and I remember with gratitude, the admiration, the delightful astonishment, the rapture which scenes like those at present before me—the boundless ocean in its various states of awful agitation or placid expansion, excited the first time I beheld them, and frequently since. But I do not regret that the things which are seen, which are temporal and which I must so soon leave, now affect me so little; my principal, my frequent wish is, that those things which are not seen, but which are eternal, may be the objects of my solicitude in proportion to their incomparable importance, and my swift approaching, my almost *instant* interest in them." And to another friend he says, "My disposition indeed, to seek or expect happiness in or from outward things, seems to have decreased as fast as my powers have diminished. I am sometimes thankful, that my desires for an increase of spiritual-mindedness bear some proportion to the importance of it in the hour so swiftly approaching, when I shall have done with all the objects of sense, and when time shall be lost in eternity. . . . The broken slumbers in which my nights are frequently passed, have the advantage of favoring the immediate application of heart to the Lord, which he mercifully inspires and regards; and if I cannot say much of 'songs in the night,' I may to thee thankfully acknowledge that, through Divine favor, a degree of the spirit of grace and of supplication has been experienced more frequently at those times, and with nearer access to the footstool of the mercy-seat, than at some more appropriate seasons."

On the 24th of June, 1816, he set out on the

journey which he had been in the habit of taking once every year, to visit his children in Shropshire and at Liverpool. He arrived first at his son Joseph's house at Ketley, when his increased feeblencss was very apparent, and a subdued feeling of mingled concern and pleasure was felt by my father and his family, as they welcomed him for what they all feared would prove the last time. He remained there but two days. I remember it was a beautiful bright summer morning on which he was to leave us, and we children were summoned into the parlor after breakfast, and the whole family gathered around hlm. His son read a chapter in the New Testament, and when the book was closed, there was silence and perfect stillness for some minutes. Presently my grandfather raised his head and looked round upon us, and we listened breathlessly, as he began to speak, saying this was the last time he should ever see us in this world—solemnly and sweetly he addressed us—then he spoke a few words of affection and hope to our father, and afterwards to his other relations; again there was silence, and we all felt that his spirit was engaged in supplication, shared in some degree by the hearts of all present. Then he arose, kissed us affectionately, and bade us farewell.

He reached Liverpool by short stages; whilst at Greenbank, the residence of his daughter, he gained no strength, but rather the contrary, and did not remain there long, returning to Bristol on the 19th July. Shortly after his return, his medical attendants advised his removal to Cheltenham, in the hope of relief from the biliary obstruction, which was the most obvious symptom of the decay of the bodily frame; and, although convinced in his own mind that no human means could restore the powers which a long life of more than eighty years had nearly exhausted, he was unwilling to leave anything undone which he considered was his duty, and consented to leave his own house, to which he expected never to return.

He arrived at Cheltenham on the 7th of August. From his daughter's letters to her family, we learn that he tried every measure prescribed by his medical attendants, with exemplary patience, and throughout his illness exhibited a marked gentleness of manner to all around him. He was tranquil, often cheerful, and always most affectionate and kind.

But little remains to be said of the last days of his earthly pilgrimage, and this account is chiefly derived from a memorandum, drawn up by his valued friend, Thomas Sanders. It appears that no decided change was observable till the 6th of September, up to which time he had taken his usual exercise, even driving the carriage himself, accompanied by his cousin or daughter only. On the sixth he walked out before breakfast, but soon afterwards became much weaker, and towards evening declined rapidly. On Sunday he partially revived, but sank again in the course of that night, never to revive. His son arrived on that day from Shropshire, and two of his grand-children from Liverpool the day following. For many years he had not been confined to his bed a whole day, and during the whole of this illness he had joined the family at their usual meals; but on Monday the 9th, he was persuaded to remain in bed till the afternoon, when he rose and drank tea with them, and did not retire for the night till his usual time. At five o'clock the next morning an alteration for the worse took place in his breathing. Some of his relatives who had left the room were called, but none of them thought his end so near. He inquired if his servant whom he had sent to Bristol for his will had returned with it, and on being told that he had, seemed satisfied. He had made it his earnest request to his daughter that she would be with him at his close, and now, about six o'clock, raising himself a little, his eye sought hers, and he signified that she should go to the other side of the bed; when turning on his side, and taking her hand in his and pressing it, he quietly and almost imperceptibly expired, on the 10th of September, 1816.

At his funeral, which took place on Monday, the 18th of September, the most marked, profound, and general testimonies of respect were spontaneously offered to his memory. Soon after eight in the morning, about 500 boys from the schools of St. James's and St. Paul's formed in two columns, extending from each side to the good man's dwelling across St. James's Square. On the appearance of the coffin, the boys stood uncovered. The streets were thronged with the poor. The resident clergy, and dissenting ministers of different persuasions, the gentleman of the committees of various charitable societies, and other of the leading citizens of Bristol and a numerous body of the Society of Friends, followed the procession of the family and relatives from the house.

"So great was the public curiosity excited on this occasion, and such the eagerness manifested by the poor, who had lost their best friend, to pay the last respect to his remains, that not only the spacious burial-ground was filled with spectators and mourners, but the very walls and tops of houses surrounding the area were covered in a remarkable manner. And it is but justice to add, that the behavior of this vast concourse of people was in the highest degree decent, orderly, and respectful; the poor at the same time considered it a favor to be permitted in their turn to approach the grave of their departed friend, and to drop the silent tear, as a mark of their regard for a man whose life has been spent in doing good."

For Friends' Intelligencer.

Having seen in the Intelligencer of the 6th of the present month, some statistics in regard to the number of meeting houses or meetings of Friends, I think there are some statements calculated to mislead, although in one sense they may be true. The account states that there are six meetings of Friends in Illinois, and five in Iowa. Now, if this is intended to include the Orthodox Friends it may be correct, but if not, it is an over estimate. It is probable there are many Friends that are looking to the western country with a view of procuring homes for themselves and families, and perhaps it would be acceptable to such to be informed as to the situation of our Society in the west. I have just returned from a visit to some friends in Iowa. I found no meeting established there, and but two settlements where they have a prospect of having any soon; one is in the north of Henry County, near to Wayne Post Office. A few Friends are living there, and it is expected a number more will soon arrive, and if they do, it is proposed to establish a meeting. These families are situated on the border of an extensive and beautiful unimproved prairie, where there are thousands of acres of excellent land owned by men who have bought it on speculation, and now offer it at from six to ten dollars per acre, according to quality and location. For further particulars, I would refer any one wishing information, to Caleb Russell or Bennet Waters, Wayne Post Office, Henry County, Iowa. The other settlement is about forty miles north of the above place, on the line between Muscatine and Cedar Counties—here are quite a number of Friends. Some have been there many years, but of late they have had quite an addition to their numbers, which encourages them to hope they will have meetings established soon. I would refer inquirers to John Wright, West Liberty Post Office, Muscatine County, Iowa. There are many other isolated families of Friends scattered throughout Iowa, but I know of no other settlement where they have a meeting. As regards Illinois, I believe there are but two meetings in that state at present, one is in Putnam County, where there is a Monthly Meeting, (a branch of Blue River Quarterly.) A meeting has been held here for twelve or fourteen years. For further information as regards location, &c., I would refer to Jehu or William Lewis, Magnolia, Putnam County, Illinois.

The other meeting referred to is in Fulton County, four miles from Vermont. There has been a meeting for worship held here for twelve years, and part of the time a monthly meeting, but several years since some Friends, like Wilkinson and Story, thought that as we professed to be governed by the spirit in our meetings we should have no discipline or order in the Church, but each one do as seemed good in his own eyes, not considering that order and discipline may be directed by the spirit of truth, and consequently useful in society when thus ordered.

I have frequently thought that it was desirable to have more correspondence or communication one with another, particularly those that are remote from the body of Friends, and as there are some Friends that are seeking homes in the west, and prefer to settle where there is a meeting, or a prospect of one, I have thought that the Intelligencer would be a good medium through which such information could be obtained. If some friend belonging to these isolated settlements would inform as to their advantages, location, &c., I doubt not it would be thankfully received by such as purpose emigration to the west. ROBERT WOOD,

Vermont, Fulton County, Illinois.

10*th mo.* 1855.

For Friends' Intelligencer.

Died, in Burlington, N. J., on the 16th inst. STEPHEN GRELLETT, a minister in the Society of Friends, in the 83d year of his age.

Althongh this Friend was united with the other portion of the Society, his name is so extensively known that a notice respecting his death will not be out of place in your paper.

He was a native of France, and came early to this country, where he became convinced of the principles of Friends, and joined in membership with the Society. His public character for more than a half a century, has caused him to be well known, both in this country and in Europe. In the exercise of his gospel labors, he has visited almost every neighborhood where Friends are located, and has many times crossed the ocean under a sense of religious duty. In addition to his gospel services among Friends, he has visited most of the governments on the continent of Europe, often laboring with those in authority both in relation to the spiritual and temporal welfare of those over whom they were placed. D. P.

BEAUTIFUL AND TRUE.

In a late article in Frazer's Magazine, this brief but beautiful passage occurs: "Education does not commence with the alphabet. It begins with a mother's look—with a father's smile of approbation or a sign of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with handsful of flowers in green and daisy meadow—with birds' nests admired, but not touched—with creeping ants, and almost imperceptible emmets—with humming bees and glass beehives—with pleasant walks in shady lanes, and with thoughts directed in sweet and kindly tones, and words to mature to acts of benevolence, to deeds of virtue,

and to the source of all good, the Creator of the universe.

For Friends' Intelligencer.

EDUCATION.

So much has been said and written upon school discipline, that it seems almost an act of supererogation to attempt anything more on the subject: but, as I am one to whom youth ever brings visions of love and joyousness, I feel something yet remains to be offered on behalf of the listless occupants of the crowded school room.

Children are both physically and mentally active, and it is only by the successive exercise of these faculties, that they attain that development for which all education is intended. Any restraint that is not salutary, is unprofitable, and every hour, not devoted to the acquisition of knowledge, should be appropriated to physical exercise, or useful employment. They should never be suffered to remain in idleness. Nature, science and literature, present an ample field of interest and pleasure, and if agreeably unfolded to their minds, they cannot fail to become interested in them.

The great object of study is not to con page after page in some difficult text book, which is only learned to be forgotten, and if retained could be of little practical advantage, but, by bringing the powers of the mind to act upon the living ideas of the author, strengthen and improve the understanding, and induce habits of reflection and discrimination. Children should be taught to think correctly, their judgments should be exercised; instead of names, and rules without application, give them facts and principles, that when their school education is completed, they may be measurably qualified to enter upon the duties of life. The present system has too little connection with the daily occupation of more mature years. Are not habits of indolence and inactivity frequently contracted within the precincts of the school-room? Not that I would oppress the youthful mind, or tax the physical or mental powers above their ample ability to perform, but I would encourage them by illustration and familiar example, to persevere in the path of knowledge, till they attain the full development of intellectual strength. I would never cultivate the head at the expense of the moral feelings, but, by the education of the three-fold nature, seek to imbue them with individual responsibility and establish a sense of character and accountability.

Let the teacher regard his pupils not as refractory subjects whom he is to discipline only for this present scene, but as precious immortal spirits looking unto him for instruction and guidance. Instead of dwelling on their foibles, let him contemplate the divinity within them, then he will be less annoyed by the demands upon his patience, and better qualified to give them that instruction which will enable them to become useful men and women in the community.

SOMETHING NEW ABOUT THE AURORA.

To say that attempts have long and often been made to explain the cause of the aurora, is not new; but it will be new to many readers to hear that progress has been made in reasoning about this interesting phenomenon, as well as in the demonstration of facts less difficult of proof. According to theorists, the cause was to be found in certain effects of refraction, or antagonisms of cloud strata, or the presence of metal in a gaseous form in the atmosphere, or to cold, or to electricity; while others regarded it as cosmical—belonging to remote space. Among so many explanations, which was the true one? This was a question not easy to decide, and so savans have gone on experimenting and speculating with praiseworthy diligence and curiosity, for the one as well as the other is essential to the progress of science.

Professor de la Rive, of Geneva, is one of the few who have made the aurora a special object of study. Nearly twenty years ago he suggested that to one and the same cause was due the origin of hail, of electricity, of the variations of the magnetic needle, and of the aurora; and he now finds himself in a position to state, that the view then put forth has been confirmed by all subsequent observations. As chroniclers of the advances of science, we think we may worthily offer a brief outline of his theory, as developed by him in the *Bibliothèque Universelle de Genève.*

Let us premise that an aurora borealis is always preceded by the formation of a sort of vaporous vail on the horizon, which rises slowly to a height of from four to ten degrees. Presently, that portion of the sky which is in the magnetic meridian of the place of observation begins to darken with a brownish hue passing into violet, and embracing the segment of a circle. The edge of this segment is bordered by a luminous arc of brilliant white light, that sometimes quivers and dances, and appears in a strange kind of effervescence for hours together. A play of colors, through every tint, from the darkest to the lightest, with bewildering rapidity, long streamers flash upward to the zenith, and a sea of flame, traversed by dark rays, floods the northern sky. Then at that spot to which the magnetic needle points, the rays curve together, and form what is called the crown of the aurora. This result is, however, rare: when it does take place, it always announces the conclusion of the phenomenon. The vivid colors and undulations disappeared, and soon nothing but a few pale ashen-gray clouds are seen.

These appearances, which are familiar to many persons, are attended by certain remarkable phenomena: a crepitating noise, for example, not unlike the rapid flutter of a distant sail, which has been popularly described as the noise made by the petticoats of the merry dancers; and this sound is accompanied by a peculiar sulphurous odor. Positive electricity, too, has at such times been found in the air; the direction of the magnetic needle undergoes perturbations more or less intense, and so unfailingly that M. Arago, when pursuing his researches in the lower vaults of the observatory at Paris, could always announce the appearance of the aurora in our hemisphere from the movements of his needles. During an aurora in November, 1848, the instruments of the electric-telegraph between Florence and Pisa were as strongly magnetized as though the batteries—which was not the case—had been in action. The compasses of ships at sea have been at times so disturbed by the aurora, that vessels steered a false route; and the error was only detected after the phenomenon passed away.

We thus see a very intimate relation between the aurora and certain magnetic or electrical effects; and now we may proceed to M. de la Rive's theory. The atmosphere, he says, in its normal state is constantly charged with a considerable quantity of positive electricity, which increases in proportion to the height; while the earth, on the contrary, is charged with negative electricity. Between these two, a process of recomposition or neutralization takes place; most frequently by the humidity of the air; at times, by the fall of rain or snow; and less frequently by thunder-storms and water-spouts, which, in a very energetic form, exhibit the tendency of these two accumulated electricities to unite. The winds serve also to mingle them, wafting the positive to the negative, and the reverse.

It eas been proved that the earth is an almost perfect electric conductor, and that it is constantly traversed by electric currents. According to M. de la Rive, these currents are produced by the positive electricity of the atmosphere which enters the earth at either pole, because those points being covered by condensed vapors, present the best conducting medium. This is the normal process for establishing an equilibrium between the two electricities; the intense electrical discharges which take place, particularly with the tropics, constitute the variable or accidental process.

It is at the poles that the great electrical discharge takes place. "This discharge," says M. de la Rive, "when it has a certain degree of intensity, will be luminous, especially if (as is nearly always the case near the poles, and sometimes in the higher regions of the atmosphere) it meet on its way with those extremely tenuous frozen particles out of which the loftier clouds and mists are formed." O the existence of these particles, and in inconceivable numbers, there is no sort of doubt. In the balloon ascent of Barral and Bixio at Paris, in 1850, the aeronauts found themselves on a sudden, although the sky was cloudless, in the midst of a thin transport haze, which was alone produced by needles of ice so small as to be scarcely visible. Lunar halos, rain and snow, almost invariably precede an aurora: it is to the presence of these needles that the halos are due, and the rain and snow to their condensation of aqueous vapors. They form also the auroral vail, through which, owing to their tenuity, the stars are visible.

From simultaneous observations made by observers forty or fifty miles apart, the parallax of the aurora has been ascertained, and its height above the earth determined. This ranges from six to ten miles; the phenemenon, therefore, takes place within the limits of our atmosphere. With respect to the auroral arc, there is reason to believe it to be a luminous ring, with its center at the northern magnetic pole, and cutting the magnetic meridians, which converge toward that pole, at right angles. Hence it is that the apparent summit of the arc always appears to be in the magnetic meridian of the place of observation. The arc, moreover, is supposed to have a sort of rotary movement from west to east, which is precisely what might be predicated from the course of the electrical current.

The nearer we approach the pole, the more frequent are auroræ; and as the appearances take place in all northerly latitudes, it sometimes happens that the observer is surrounded by the auroral matter escaping from the earth, and he then hears the fluttering or rustling noise which has been alluded to. On this point, M. de la Rive speaks positively. He considers the cause to be "the action of a powerful magnetic pole on luminous electric jets closely surrounding it;" and by means of an ingenious apparatus he has succeeded in producing a similar noise with attendant phenomena. The sulphurous odor proceeds, as in thunder-storms, from the conversion of the oxygen of the air into ozone, by the passage of electric discharges. Like the noise the odor can only be perceived by an observer situated in the midst of the auroral matter.

A striking fact remains to be noticed; it is one that appears completely to identify the aurora with other electrical phenomena: the auroral light is not polarized, neither is there any trace of polarization in the light obtained from electricity by artificial means. No better proof of the identity of the two classes of phenomena could perhaps be furnished.

We have mentioned an ingenious apparatus contrived by M. de la Rive. With this, he brings his theory to the test of experiment, and, as we believe, makes out his case. It consists of a glass globe, in which is inserted an isolated

bar of soft iron, bearing a copper ring, which communicates by a wire with the conductor of an electrical-machine. On exhausting the air within the globe, and exciting the electricity, all the luminous phenomena of the natural aurora are produced around the ring and the bar.—*National Magazine.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 1, 1855.

We refer our readers to the communication of a friend from Illinois, and commend his suggestion with regard to the propriety of furnishing information as to the settlements of Friends in the Western country.

We are not surprised that many who have large families depending upon them for support, in view of the high prices of land and other causes which exist in thickly populated districts, should be looking towards a settlement in the fertile regions of the West; but we should regard it of very doubtful propriety for any Friend to emigrate into that country, and be so far separated from the Society, as not to enjoy the privileges which are conferred by religious associations with those of the same faith.

We have recently learned that in some of the Western States, and particularly in Illinois and Iowa, a considerable number of families of Friends are settled, who are not within reach of any established Meeting. Our sympathies are extended towards these, and we take this occasion to encourage them to meet together in small companies, or in families, for the purpose of social worship, believing that the divine blessing would accompany the service, and way would often open to make application to superior bodies for assistance to establish meetings, in the order prescribed by our discipline; and thus many an honest seeker might be induced to sit down in silence, and experience a renewal of spiritual strength, and a partaking of that bread which cometh down from heaven and nourisheth the soul unto everlasting life. Instances have occurred in the history of our Society, where the faithfulness of one or two Friends who have yielded to their religious convictions, and sat down in silence to seek after a qualification to approach the Father of spirits, has been the means of drawing others into a like exercise, and large meetings have thus been settled.

MARRIED,—According to the order of Friends, on the 23d of Tenth month last, HENRY ATKINSON, of Philadelphia, to SARAH A. CORLIES, daughter of Henry P. Corlies, late of the city of New York.

——, At the residence of William Eyre, on the 25th of Tenth month last, according to the order of the Society of Friends, JOSHUA EYRE to ANNA R., daughter of William and Elizabeth A. Eyre, all of this city.

——, According to the order of Friends, on Fourth day the 7th ult., JOSEPH BUNTING, JR., of Darby, to ELIZABETH S. MILLER, daughter of Levis Miller, of Upper Providence, Delaware County.

——, According to the order of the Religious Society of Friends, at Camden, Kent Co., Delaware, on the 13th inst., JOHN HUNN to ANNE E. JENKINS, daughter of Jabez Jenkins, all of that place.

——, On the 15th ult., at Dunning's Creek, according to the order of Friends, ENOS BLACKBURN, of Napier Township, Bedford Co., Pa., to ANN CONTENT GARRETSON, of the same place.

DIED,—On the 25th of Tenth month last, SILAS D. EDSON, a member of the Monthly Meeting of Friends of Philadelphia, in the 49th year of his age.

——, On the 16th of Tenth month last, at Toledo, Ohio, ANNE M., wife of Edward Walton, formerly of this city, in the 35th year of her age.

——, On the 18th inst., at his residence in West Philadelphia, WM. RICHARDS, a member of Philadelphia Monthly Meeting, in the 34th year of his age.

——, At his residence in Alexandria, Va., on on the 17th ult., REUBEN ROBERTS, in the 45th year of his age—a member of Alexandria Monthly Meeting.

——, At Hogue Creek, Va., on the 8th of Seventh month last, DAVID L. WRIGHT, in the 13th year of his age; and on the 14th of Eleventh month last, JONATHAN A. WRIGHT, in the 8th year of his age—both sons of Amos and Rachel Wright.

——, At his residence near Fair Haven, Preble Co., Ohio, on the 8th ult., after a short and severe illness, ABRAHAM BALLINGER, aged about 51 years. The deceased was a consistent member of Westfield Monthly Meeting of Friends, and a steady attender of all our religious meetings—encouraging his family by precept and example to a faithful observance of this duty. He has left a widow and a large family of children to mourn his loss.

——, On the 19th ult., after a very short illness, LYDIA, wife of James Henry, of Penn Township, Clearfield Co., Pa., in the 82d year of her age.

NATIONS in a state of war are like individuals in a state of intoxication; they frequently contract debts when drunk, which they are obliged to pay when sober.

A PERSIAN PHILOSOPHER, being asked by what method he acquired so much knowledge, answered, "By not being prevented by shame from asking questions when I was ignorant."

NONE have ever been so good and so great, or have raised themselves so high, as to be above the reach of trouble. Our Lord was "a man of sorrow."

EXTRACT FROM A LETTER OF A CORRESPONDENT IN EUROPE.

Continued from page 566.

DUBLIN, 10th mo. 1855.

We spent a day or two in Birmingham, visiting the places of interest in that busy city. We were kindly accompanied by J. S., to the papier mache factory, where we saw the interesting process of making the common brown paper into the beautiful portfolios and work-boxes seen in the Chesnut St. stores. The complete machinery that makes the hook and eye was also explained, from the plain straight wire to the completion of the hook. Of these, ninety-six are made in a minute, and one hundred and twenty eyes in the same time. On our way to Edinburg, we stopped at Melrose Abbey, but its beauties are beyond my powers of description. The ivy grows in luxuriance upon its walls; the jackdaws make their noisy clamor in the desolate cloisters; the little wren has built her nest in the canopy that once covered the effigy of some worthy saint, and kind Nature has thrown her velvet green upon the stone floor that marks the vaulted sepulchres of the departed. The town of Melrose is an unimportant little place, save its poetical attractions. The Eildon hills stretch themselves beautifully along the eastern side of the town, and give the traveller a fine view of the surrounding country. After an hour's ramble upon them, we took carriage for Abbottsford, the former residence of Sir Walter Scott. It is romantically situated upon the river Tweed, and occupied by his grandson, W. S. Lockhart. The grounds are extensive, and under a high state of cultivation. The minstrel's servant acted as our guide through the suite of rooms, giving a hurried account of interesting relics and collections from various sources. We entered his study from the hall: in the middle stands his writing table and chair, with a revolving stand near by, for books of reference. There is a private stairway leading to his gallery of books, which contain twenty thousand volumes, as he left them. A door opens from this to his bed-room, adjoining which is his library, containing many valuable relics, and the walls were covered with paintings. We arrived at Edinburg late in the evening. It is a beautiful city, not so much in architectural appearance, but its situation at the foot of the hills that surround it. The river Leith divides it, or rather, the town is built upon both sides of the river, and rises gradually up the hill-side. By gas light the effect is very fine. The houses seemingly peer up one above another, to meet the starry skies above them. Some of the houses are ten or eleven stories high—many six or eight, and yet the occupants have seldom to go more than four or five stories. They have what are called *"closés"*—what we term courts: one part of a building faces the street, the other is entered by a "close" leading down a steep walk, (or sometimes steps) to the other side of the house, so that you may see a five story building in one street, and in another, ten. The city is regularly laid out. There are handsome shops, many noble edifices, public and private institutions for charitable purposes, &c. A walk upon the hills, gives the tourist a fine view of the city and its environs. At Calton Hill we take a survey of the Castle situated at the opposite side of the city, with its cluster of houses for the Highland soldiers and their families, work shops and other buildings, which form a considerable settlement. When at the castle, we have a fine view of Calton Hills, with its monuments and observatory. A stroll upon the Salisbury cliffs affords a beautiful prospect of the plains below, spoken of by Hannah More. The sheep were seen grazing upon green herbage, but the 'shepherd of Salisbury plain' was not there. We visited, also, Holy Rood palace, once the residence of Mary, Queen of Scots, where she experienced so much sorrow. In the centre of her garden stands a remarkable dial. There is also an old apple tree planted by her, perfectly hollow, but still bearing fruit. It was late in the season, but we concluded to visit Loch Lomond, the "queen of Scottish lakes." It is diversified with rocky hill, and wooded glen, scenery that inspired the poetic strains of Scott and Wordsworth by the beauty and grandeur that everywhere surrounds the beholder. The head of the lake, at the entrance of the river is the most beautiful. As the boat nears the shore the water which had been of a greyish hue, now becomes black, clear and perfectly smooth, reflecting the rich highlands in their Autumn robes, the slaty rocks, the mossy banks, the blue sky, the people on shore are all reflected in this beautiful mirror.

We landed for half an hour, gathered wild flowers and ripe blackberries, reviewed the beauties of nature, and swiftly glided down the lake, reaching Glasgow in the evening. The next day we took cars for Greenock, thence by steam to Belfast, which is a busy commercial city. Here we visited a large flax factory, and saw the whole process, from the carding of flax to the weaving of twilled linen. Another establishment for designs and working muslins was also interesting; they explained to us the devising and grouping of flowers for patterns, the process of transfering them to paper and then to the steel press, from which any number of impressions may be taken. About 500 men and women are employed in the flax factory, and 80 girls in the sewing establishment. The wages are very low. We also rode out to the Botanical Gardens; the plants were arranged according to their different orders, and many beautiful flowers and exotics were in bloom. The general arrangement of the grounds, containing five or six acres, were well worth a visit. We took cars for Dublin, and are much pleased with the city. Its universi-

ties, colleges, charitable institutions, park and zoological gardens present a variety of attractions. On First day morning we attended Friends' Meeting. There are 600 members belonging, and there was a considerable attendance. A female friend who sat near, extended us a friendly greeting at the close, and finding we were Americans, proffered her hospitality. She took us to "Friends' Reading Room," a fine building, where lectures are delivered during the winter. There is access to the Library, at certain hours every day, through the year. She introduced us to several friends, with whom we formed a most agreeable acquaintance, and whose kindness and hospitality will long be remembered. We visited "Friends' Retreat for the Insane," and some of the hospitals and institutions with satisfaction. We were present at the opening meeting for the season, of Friends' Literary Association. They call it the "Friends' Soireé." Tea, coffee and cake were handed, and the social feeling which prevailed was very pleasant. It gave us the opportunity of seeing about 200 Irish Friends, among whom were the familiar names of those who were so actively engaged in relieving the distress occasioned by the famine in Ireland. The opening address was delivered by Dr. H. We feel very grateful for the kindness we have received from Friends', both here and at other places. They are quite different in some respects, from *Friends* at home. They are much more in public life, less constrained by usages of sect, and as a class, not so particular in dress and language.

(To be continued.)

METEOROLOGY OF FARMERS.

Lieut. Maury, some few years ago, accomplished a very useful undertaking when he so far interested navigators in his plan of meteorological observations as to engage them as collaborators in the work, by which every vessel upon the ocean was converted into a floating observatory. The benefits to commerce and navigation have been remarkably exhibited in the "Wind and Current Charts," which present the most extended series of meteorological observations ever undertaken, and by the experience and laws deducible from the facts thus collected, millions of money are believed to be saved annually to commerce and thousands of lives to the country. This system it is proposed to extend to the land as well as the sea, so that the farmers and planters may be as much benefitted by scientific discovery as the merchant and mariner. All that is required is the assistance of agriculturists themselves. He proposes that the farmers and planters should co-operate all over the country in a regular and systematic method of meteorological observations. The information so collected as to the winds, rain, and similar phenomena, is to be forwarded to Washington, and measures are to be adopted to enlist the agency of the Government in arranging the facts for publication. Nothing could be more simple than this plan; none could be devised which would engage a greater number of intelligent men in the undertaking, and which could be so economically carried into practice. The county agricultural societies over the country should adopt the suggestion immediately, and endeavor to promote the object. The farmer's interests are identified with those of commerce, and a co-operation of both for scientific objects, mutually instructive and beneficial, is one of the most useful works in which they can be engaged. There can be no doubt that the Government will lend its aid to the furtherance of this great work. Lieut. Maury states that such an office as will be required in Washington to carry out the details of this plan is already in existence. It was established by Mr. Calhoun when he was Secretary of War, and it is under the control of the Surgeon General of the army. The meteorological observations that are made at our military posts are discussed and published at this office; and "one of the most valuable and interesting reports concerning the meteorology and climates of the country that have ever appeared is now in course of publication there." Lieut. Maury, in broaching his plan to a friend, says:

"As for giving the scheme a trial and carrying it into a demonstration far enough to show what a systematic plan of observations will do for the advancement of agricultural meteorology, and for the benefit of farmers and planters, I'll answer for the observations, if Government will pledge the means for their discussion and publication. I'll go further, and promise that the observations shall be furnished to the Government for such a purpose *without cost.* You know the materials for the 'Wind and Current Charts' were all furnished gratuitously, and that, without asking Government for a single cent, we have literally covered the ocean with floating observatories, and converted every ship that sails into a temple of science. Not only Government, but nations and people have united with me, and are assisting to carry out a system of meteorological research for the sea. As much may be done for the land, if the planters and farmers of the United States will only second the effort, and tell their Representatives in Congress that they want as much done by the Government for agricultural and sanitary meteorology as it has *permitted* to be done at sea for the benefit of commerce and navigation. By the saving of time on the voyage and the lessening of the dangers by the way, these interests, it has been computed, both in this country and in England, have been benefitted to the extent of millions annually. Some of these benefits have inured also to agriculture, not only by giving an opportunity to the farmer to get markets beyond the sea cheaper, and ena-

bling ships to fetch and carry for him at lower figures, but by bringing within reach markets which before were inaccessible by reason of the great length *in time* of the voyage."—*Public Ledger.*

THE GULF-STREAM.

It is a singular fact, that two of the most important of the industrial arts—the extraction of food from the soil, and the transportation of commodities to and from distant regions—have, from time immemorial, been the occupations of the most ignorant and prejudiced classes of mankind. The sailor, who witnessed the wonders of the great deep, was as little impressed by its marvellous phenomena as the ploughman, who, amidst the wonderful and mysterious processes of vegetation, whistled as he went for want of thought. The boon which astronomy conferred upon the navigator may be compared to that which chemistry subsequently afforded to the agriculturist. Yet neither was sufficient. Vegetable physiology next aided the tiller of the soil; but the plougher of the deep, ignorant of its prevailing winds and currents, still empirically followed the devious tracks of the old voyagers. At length Lieutenant Maury, of the United States' navy, by collecting and collating an immense number of journals and log-books, was enabled to produce the *Wind and Current Charts*, that have caused so marked a progress in the art of navigation. From these charts, in their turn, Lieutenant Maury has written the first *Physical Geography of the Sea.* The aim of this work is, as the author tells us, ' to present the gleanings from this new field in a manner that may be interesting and instructive to all, whether old or young, ashore or afloat, who desire a closer look into the wonders of the great deep.' Gleaning principally from this most industrious of gleaners in the wide field of science, let us attempt to describe one of the most remarkable of all known oceanic phenomena—the mighty current which ceaselessly flows from west to east, across the bosom of the North Atlantic. The fountain-head of this ocean-river, as it may well be termed, is in the Gulf of Mexico. From thence, it flows north-easterly along the shores of the United States, until it reaches the banks of Newfoundland; then stretches across the Atlantic to the British Islands, where it divides into two parts—one flowing northward to the Arctic Sea, the other southward to the Azores. In the whole world, there is not so majestic a flow of water as this ocean-river. Its current is more rapid than the Amazon or the Mississippi. In the severest droughts, it never fails; in the greatest floods, it never overflows. Though its banks and bed consist of cold water, yet the river itself is warm; and so great is the want of affinity between these waters, so reluctant are they to mingle with each other, that their line of junction is often distinctly visible to the eye: one half of a ship may frequently be perceived floating in the cold ocean-water, the other half in this warm current, known to mariner and geographers as the Gulf-stream.

Long before the discovery of America, the Gulf-stream, by carrying nuts, bamboos, and artificially carved pieces of wood to the shores of Europe, indicated the existence of a western continent. Columbus himself was told by a settler in the Azores, that even strange boats had been seen, constructed so that they could not sink, and managed by broad-faced men of foreign appearance. Without doubt, these men were Esquimaux Indians. Wallace, in his *Account of the Islands of Orkney*, tells us that, in 1682, an Esquimaux was seen in his canoe off the south side of the island of Edda by many persons, who could not succeed in reaching him; and another was seen, in 1684, off the island of Westram. Moreover, he says, ' be the seas never so boisterous, these boats, being made of fish-skins, are so contrived that they can never sink, but are like sea-gulls swimming on the top of the water.' Two more of these current-drifted canoes were subsequently found on the shores of the Orkneys; one was sent to Edinburgh, the other hung up in the church of Burra.

As if determined to make its course and existence known to the most unobservant, the Gulf-stream carried the main-mast of the English ship *Tillbury*, that was destroyed by fire off the coast of St. Domingo, during the Seven Years' War, to the coast of Scotland. But, again, it carried to Scotland a number of casks of palm-oil, that were recognised, by their marks and brands, to be part of the cargo of a ship that had been wrecked near Cape Lopez, in Africa. How could this last remarkable drift come to pass? Simply thus:—The Gulf-stream, which we have compared to a river, is in reality a part of a great system of oceanic circulation. The branch that, as we have said, turns off from the British Islands, southwards to the Azores, joins the great equatorial current, which flowing to the westward from the coast of Africa, enters the Caribbean Sea, and emerges from the Straits of Florida as the Gulf-stream. The casks of palm-oil, then, had twice traversed the Atlantic—first from east to west, in the equatorial current, and secondly, from west to east, in the Gulf-stream—before they found a resting-place on the coast of Scotland.

To compare small things with great: if we were to place little pieces of cork, chaff or other light bodies, in a basin of water, and give the water a circular motion, the light substances would crowd together in the centre, where there is the least motion. So it is in the great basin of the Atlantic, where the Sargasso Sea forms the centre of the whirl caused by the circular

motion of the equatorial current and the Gulf-stream. This sea, situated about midway in the Atlantic, in the triangular space between the Azores, Canaries, and Cape de Verd Islands, covering a space equal in extent to the valley of the Mississippi, is so thickly matted over with a peculiar weed (*Fucus natans,*) that the speed of vessels passing through it is often greatly retarded. To the eye, at a short distance, it seems substantial enough to walk upon, and countless hosts of small crustacea dwell on this curious carpet of the ocean. Columbus sailed through it, on his first voyage of discovery, in spite of the terrors of his less adventurous companions, who believed that it marked the limits of navigation; and its position has not altered since that time. This Sargasso, or Sea of Lentils, as the Spaniards first termed it, has a historical interest. In the celebrated bull of Pope Alexander VI. in 1493, when he divided the world between the Spaniards and the Portuguese, he decreed that the Sargasso Sea was to be their mutual boundary to all eternity!

The waters of the Gulf-stream do not, in any part of their course, touch the bottom of the sea. They are everywhere defended from so comparatively good a conductor of heat by a cushion of cold water, one of the best of non-conductors. Consequently, but little heat is lost, and the genial warmth is carried thousands of miles to fulfil its destined purposes.

On a winter-day, the temperature of the stream, as far north as Cape Hatteras, is from twenty to thirty degrees higher than the water of the surrounding ocean. Even after flowing 3000 miles, it preserves in winter the heat of summer. With this temperature it crosses the fortieth degree of north latitude, and there overflowing its liquid banks, spreads itself out, for thousands of square leagues, over the cold waters around, covering the ocean with a mantle of warmth, to mitigate the climate of our high northern latitude. Moving now more slowly, but dispensing its genial influence more freely, it at last meets the British islands. By these it is divided, one part going into the polar basin of Spitzbergen, the other entering the Bay of Biscay; but each with a warmth considerably above the ocean temperature.

Modern ingenuity has suggested a well-known method of warming buildings, by means of hot water. Now, the north-western parts of Europe are warmed, in an exactly similar manner, by the Gulf-stream. The torrid zone is the furnace; the Caribbean Sea and Gulf of Mexico, the boilers; the Gulf-stream, the conducting-pipe; from the Banks of Newfoundland to the shores of Europe is the great hot-air chamber, spread out so as to present a large surface. Here the heat, conveyed into this warm-air chamber of mid-ocean, is taken up by the prevailing west winds, and dispensed over our own and other countries, where it is so much required. Such, in short, is the influence of the Gulf-stream upon our climate, that Ireland is clothed in robes of evergreen grass: while in the very same latitude, on the American side of the Atlantic, is the frost-bound coast of Labrador. In 1831, the harbour of St. John's, Newfoundland, was closed with ice so late in the season as June; yet the port of Liverpool, two degrees further north, has never been closed by frost in the severest winter. The Laplander cultivates barley in a latitude which, in every other part of the world, is doomed to perpetual sterility. The benefit thus conferred on our country by the Gulf-stream is a remarkable accident in our condition. It obviously depends on the Gulf of Mexico continuing to be a gulf, which, however, it might easily cease to be. A subsidence of the Isthmus of Panama to the extent of a couple of hundred feet—and such subsidences have taken place in geological times all over the world—would allow the equatorial current of the Atlantic to pass through into the Pacific, instead of being reflected back to our coasts. Britain would then become a Labrador, and cease to be the seat of a numerous and powerful people.

While the Gulf-stream is covering our shores with verdure, ripening the harvests of England and the vintage of France, its influence is equally beneficial, at its fountain-head, in the western world. The Caribbean Sea and the Gulf of Mexico are encompassed on one side by the chain of West India Islands, and on the other by the Cordilleras of the Andes, contracting with the Isthmus of Darien, and again expanding over the plains of Central America and Mexico. On the extreme summits of this range are the regions of eternal snow; next in descent is the *tierra templada,* or temperate region; and lower still, is what the Spaniards truly and emphatically have termed *tierra caliente,* the burning land. Descending still lower, is the level of the sea, where, were it not for this wonderful system of aqueous circulation, the peculiar features of the surrounding country assure us, we should find the hottest and most pestilential climate in the world. But as the waters become heated, they are carried off by the Gulf-stream, and replaced by cooler currents entering the Caribbean Sea. The surface-water flowing out is four degrees warmer than the surface-water entering to supply its place.

As in a hot-water apparatus for warming a building—to keep up the simile—the water cooled in the hot-air chamber flows back to the boiler; so one part of the waters of the Gulf-stream, after giving out their heat, flow towards the equatorial current, the other to the polar basin of Spitzbergen. The secrets of the arctic regions are hidden by impenetrable ice; but we know that a return-current, bearing immense icebergs, comes down from the dreary north, through Davis's Strait, and meets the Gulf-stream at the banks of Newfoundland. Scoresby counted

at one time six hundred icebergs starting off on their southward journey by this current, which, pressing on the waters of the Stream, curves its channel into a 'bend,' in shape resembling a horse-shoe, and some hundreds of miles in area. This bend is the great receptacle or harbor of the icebergs which drift down from the north, and are here melted by the warm waters of the Stream. Who dare say that, in the course of ages, the Banks of Newfoundland have not been formed by the earth, stones, and gravel carried down to that spot by these very icebergs?

Such is the distinctness kept up between the warm and cold water, that, though the northern current forms a large bend or indentation in the Gulf-stream, it does not commingle with it; the former here divides into two parts—one actually under-running the stream, the other flowing south-westerly between it and the coast of America. It is this last branch of the cold current that affords the citizens of the United States a refreshing sea-bathing in summer, and an unlimited supply of the finest fish. In all parts of the world, the most plentiful supply and most delicious quality of fish are found in cold water. The habitat of certain kinds of fish unerringly indicates the temperature of the water; and it is highly probable that cold currents are the great pathways along which migratory fishes travel from one region to another.

Though the Gulf-stream was noticed by Sir Humphrey Gilbert in the sixteenth century, we are indebted to the celebrated Dr. Franklin for the first chart of its course. Being in London in 1770, his attention was called to a memorial which the Board of Customs at Boston had sent to the Lords of the Treasury, stating that the Falmouth packets were generally a fortnight longer on their voyage to Boston than common trading-vessels were from London to Rhode Island. They therefore begged that the Falmouth packets should be sent to Providence instead of to Boston. This appeared very strange to Franklin, as the traders were deeply-laden and badly-manned vessels, to say nothing of the extra distance between London and Falmouth. He accordingly consulted a Nantucket whaling-captain named Folger, who happened to be in London at the time. Folger immediately explained the mystery by stating, that the Rhode Island trading-captains were acquainted with the course of the Gulf-stream, while those of the English packet-service were not. The latter kept in it, and were set back from sixty to seventy miles per day, while the former merely ran across it. At the request of Franklin, the Nantucket whaler traced the course of the stream, and the doctor had it engraved, and sent copies to the Falmouth captains, who treated the communication with contempt. This course of the Stream, as laid down by Folger, has been retained in our charts almost to the present day. Who, we might ask, taught this unscientific Nantucket whaler so correct a course of this mighty current, then so little known? It was the whales, the gigantic prey he followed in the ocean. The right whale (*Balæna mysticetus*,) as seamen term it, never enters the warm water of the Gulf-stream: it, as well as the warm waters of the torrid zone, is as a wall of fire to these creatures. But they delight to congregate, seeking for food, along the edges of the Stream; and thus Folger, through the experience of many voyages, was enabled so correctly to denote its course.

Our space warns us to conclude, ere we have scarcely passed the threshold of this interesting subject. But we must observe, that the Gulf-stream of the Atlantic has its counterpart in the Pacific. The latter flows out of the Straits of Malacca, just as the Atlantic current flows out of the Straits of Florida. The coast of China is its United States; the Philippines, its Bermudas; the Japanese islands, its Newfoundland. The climate of the Asiatic coasts correspond with those of America along the Atlantic; and those of Columbia, Washington, and Vancouver, are duplicates of those of Western Europe and the British islands; the climate of California resembles that of Spain; and the sandy plains and rainless regions of Lower California, remind us of Africa. The course of this China Stream has not yet been traced out, but it sets southwardly along the coast of California and Mexico, as the Gulf-stream does along the west coast of Africa to the Cape Verd Islands. This current, too, has its Sargasso Sea; to the west, from California, of the southwardly set, lies the pool in which the drift-wood and sea-weed of the North Pacific are gathered. Inshore of, but counter to, the China Stream, along the eastern shores of Asia, is found a current of cold water, resembling that between the Gulf-stream and the American coast. It, too, like its counterpart, is the nursery of most valuable fisheries. The fisheries of Japan are as valuable in the east as those of Newfoundland in the west. Thus the people of widely distant regions are indebted for their supplies of excellent fish to the cold waters which the currents of the sea carry to their shores.

By the researches of Lieutenant Maury into the mysteries of oceanic phenomena, the art of navigation has already been greatly advanced. The shortening of long and tedious passages, the lifting and bringing, as it were, the distant isles and great marts of the sea so many days nearer to each other, has not escaped the attention of a practical people in this utilitarian age. Yet there will be other, though less apparent benefits derived from the hand of science, drawing aside the curtain that so long has enshrouded the secrets of the deep. Seamen will take an interest in their profession beyond its mere practical technicalities. They who have the best opportunities of observation, will become observers;

and what Scoresby has accomplished in the north, will be followed out all over the globe. Captain Methven, in a recent work, speaking of the advantages of educational influence among those who intend to follow the sea, says: 'To the cultivated lad, there is a new world spread out when he enters on his first voyage. As his education has fitted, so will he perceive, year by year, that his profession makes him acquainted with things new and instructive. He will dwell with interest on the phases of the ocean—the storm, the calm, and the breeze, and will look for traces of the laws which regulate them. All this will induce a serious earnestness in his work, and teach him to view lightly those irksome and often offensive duties incident to the beginner.' We may go further, and say that his mind will be led from nature upwards to its Great Architect: and by being a wiser, he will become a better man. As an instance, we may conclude with the following interesting extract from a letter written by an old American shipmaster to Lieutenant Maury:—

'I am free to confess that for many years I commanded a ship, and although never insensible to the beauties of nature upon the sea or land, I yet feel that, until I took up your work, I had been traversing the ocean blindfolded. I feel that, aside from any pecuniary profit to myself from your labors, you have done me good as a man. You have taught me to look above, around, and beneath me, and recognise God's hand in every element by which I am surrounded. I am grateful for this personal benefit.'

Need the writer, who himself for many years traversed the great deep, say more!—*Chambers' Journal.*

For Friends' Intelligencer.

THE TRUE PILGRIM.

BY EDWARD C. JONES.

He was toiling on the road,
Through the heat and in the shower,
Plucking as he passed along,
Many a little wayside flower.
But while pleased to see their dyes,
In their balm-breath revelling,
Still his gaze was on the skies,
Mindful of no fleeting thing.

Crimson shell from ocean's hall,
Braided rainbow in the heaven,
Song bird in the cedar tall,
Breezes low at summer even,
Brought their beauty to his heart,
Tuned its every quivering string,
Still he sought a better part,
Mindful of no fleeting thing.

Long he gazed in childhood's face,
Caught its smile and prized it dear,
And its choral peal of mirth
Fell like anthem on his ear.
Joyous sat he by the fire,
One of friendship's social ring,
Still his fellowship was higher,
Mindful of no fleeting thing.

In the world, but far removed
From its vexing influence,
Yonder was the home he loved,
And he drew his comfort thence.
His were aims attuned to Right,
Pleasures free from venomed sting,
Walking thus by Faith, not Sight,
Mindful of no fleeting thing.

Spurning self, his heart was knit
To the brotherhood of Man,
And in channels deep and large,
His refined affections ran.
As the birdling seeks its nest,
Poising not on quickened wing,
So he sped to gain his rest,
Mindful of no fleeting thing.

Thus to honored age he came,
Still in meekness but a child,
Men revered his saintly name,
For it shamed their passion's wild.
And the pilgrim on his bier,
Mid their sobs to dust was borne,
Knew they well, that calm and clear,
Rose for him a brighter morn.

10*th mo.* 1855.

THE DEW DROP AND THE STREAM.

"The following lines, are said to be the production of a servant girl from Devonshire."

The brakes with golden flowers were crowned,
And melody was heard around,
When near the scene a dew drop shed
Its lustre on a violet's head.
And trembling to the breeze it hung;
The streamlet as it rolled along
The beauty of the morn confessed,
And thus the sparkling pearl addressed.

"Sure, little drop, rejoice we may,
For all is beautiful and gay,
Creation wears her emerald dress,
And smiles in all her loveliness;
And with delight and pride I see
That little flower bedewed by thee,
Thy lustre with a gem might vie,
While trembling in its purple eye."

"Ay, you may well rejoice, 'tis true,"
Replied the radiant drop of dew;
"You will, no doubt, as on you move,
To flocks and herds a blessing prove.
But when the sun ascends on high,
Its beams will draw me towards the sky,
And I must own my little power—
I've but refreshed an humble flower."

"Hold!" cried the stream, nor thus repine,
For well 'tis known a Power Divine,
Subservient to His will supreme,
Has made the dew-drop and the stream.

Though small thou art, (I must allow,)
No mark of Heaven's contempt art thou;
Thou hast refreshed a humble flower,
And done according to thy power."

All things that are, both great and small,
One glorious Author formed them all;
This thought may all repinings quell,
What serves his purpose serves him well.

CAST IN THY MITE.

BY E. H. BURRINGTON.

He who gives little from his store,
If little be his means,
Treads on as far the heavenward shore,
As he who gives ten times the more,—
If ten times more his gains.
He may be useful here who would,
And walk within a zone of light;
There is a treasury of good;—
Cast in thy mite!

Thou may'st not have one piece of gold
To bless the poor man's palm;
But angels will with joy behold,
If thou hast words which can be told
His troubled heart to calm;
For kind words are as honied streams,
And he, the walker of the sod,
Who gives them to his brother, seems
A messenger from God.

If thou dost see the fatherless,
And watch the widow's tear,
Dry up the fountains of distress,
Be thou the father quick to bless
The husband ever near:
Though down they slide Misfortune's slope,
They live not in a starless night:
They have a treasury of hope:—
Cast in thy mite.

AN ASTRONOMICAL YEAR.

The duration of the astronomical year, as now determined with great precision, consists of three hundred and sixty-five days, five hours, forty-eight minutes, and fifty-one seconds. The real length of the year is thus six hours greater than it was according to the estimate of the old astronomers; so that, if we reckoned by their calculation, on every fourth year a day would be lost. Such a circumstance must, in a comparatively short period, produce the most awkward results: a man born in spring would, before gray hairs covered his head, have to celebrate his birthday at the end of winter; harvest would, after the lapse of a few years, have its festival in midsummer; and the time would come when summer and winter would change names. It became therefore necessary, in all countries where the astronomical year was used, to correct the calendar at intervals, to prevent the increase of an evil for which no provision was made.

Julius Cæsar was probably the first man in authority who attempted a permanent correction of the calendar, assisted by Sosigenes, an Egyptian astronomer. Their device was, to add a day, every fourth year, to February, and the principle adopted was so excellent that it has been both retained and extended. This correction of time was ordered to be made in all countries where the Roman authority was acknowledged; and to secure a uniformity of dates, the sixth day before the kalends of March was to be reckoned twice, for which reason, the fourth year, now called leap year, was by the Romans designated bissextile. But this clever contrivance did not perfectly correct the calendar, or cause the civil and astronomical years to remain long in permanent agreement. The addition thus made every fourth year was eleven minutes more than was required for the correction; and although this may seem a trifling error, yet spread over so long a period, it soon became a very marked quantity, and in the course of centuries threatened to interfere with some social and many ecclesiastical arrangements. The Julian year, therefore, possessing an element of error, could not permanently remain in use, unless a means of absorbing the miscalculation it perpetuated could be discovered.

The necessities of the Roman Church ultimately led to the requisite improvement. The Council of Nice, which assembled in the year 325 A. D., ordered, among other matters, that Easter should be celebrated on the first Sunday after the full moon following the vernal equinox. This was a guide to many other of the Church festivals, so that any alteration in it caused a much greater confusion than at first sight appears. Now it was well known that in 325, when the council met, the 21st of March was the vernal equinox; but in the fifteenth century it fell on the twelfth day of that month—a difference sufficiently important to force upon the attention of the pope and the conclave the necessity of correcting the calendar.

This enterprise was meditated many years before it was accomplished; but it would probably have been effected in the pontificate of Sextus IV., instead of Gregory XIII., if the preliminary calculations had not been interrupted by the sudden death of John Muller, the astronomer selected to advise the pontiff, and prepare for the contemplated change. This rare genius, so well known as the founder of the printing-house at Nuremberg, though it is as an astronomer that he is most deserving of honor, was summoned from his useful labors to assist the pope in correcting the calendar. He unwillingly obeyed the command, and repaired to Rome, where he had at an early period of life exhibited his great talents, to undertake the task; but the year after his arrival, in the fortieth of his age, he died, or as some say, was murdered by the sons of an eminent Greek scholar, whom he had mortified by some severe criticisms. Sextus being thus deprived of the assistance of the man best able to accomplish his object, lost the honor of effecting his useful design.

Pope Gregory XIII. was a man of science, and we have little cause to regret that the task of reforming the calendar fell into his hands. To restore the civil year to a correspondence with the astronomical, he ordered that the 5th of October, 1582, should be called the 15th; for at that time ten days had been lost, and the vernal equinox fell on the 11th of March instead

of the 21st. To prevent the intrusion of the same errors in the measurement of time in future ages, and to secure the recurrence of the festivals at the same period of the year, he further decreed that "every year whose number is not divisible by four, without a remainder, consists of three hundred and sixty-five days; every year which is so divisible, but is not divisible by one hundred, of three hundred and sixty-six; every year divisible by one hundred, but not by four hundred, of three hundred and sixty-five; and every year divisible by four hundred consists of three hundred and sixty-six. A more perfect correspondence of the civil and astronomical years will probably never be obtained than by the use of the rules enforced in this decree; for after the lapse of four thousand two hundred and thirty-seven years, the error will be less than a day. In their preparation every source of disagreement was duly estimated, and as far as possible corrected. The allowance of an extra day every fourth year is, as already explained, an excess; but this is not allowed to accumulate, for, at the commencement of every century, when it amounts to about three-fourths of a day, a deduction of one day is made. An error of about six hours is thus left as the accumulation of one hundred years, but this is not passed without correction; for every year divisible by four hundred, which ought to be a common year by the ordinary rule, is made to consist of three hundred and sixty-six days.

Little opposition would probably have been made to the introduction of these changes in European states, so generally was the necessity of a correction admitted, had they not been enforced by the pope, under an authoritative command for the immediate and universal adoption of the reformed calendar. The princes who acknowledged the sway of the Bishop of Rome gave an uncomplaining and apparently willing compliance; but in the Protestant states the introduction of a very useful and important correction in the measurement of time was long delayed, from a recollection of the source from which it came, and the impudent assumption of a command with which it was announced. At last the Gregorian calendar was universally adopted by the European states, but by Protestant communities always with a protest against the interference of the pope, and an entire rejection of his authority. The new style was established in Great Britain by act of Parliament, as might be expected in a country so justly jealous of its civil and religious privileges, in the year 1752.

There are men who by long consulting only their own inclinations, have forgotten that others have a claim to the same deference.

PHILADELPHIA MARKETS.

Flour and Meal.—The export demand has fallen off, but Flour of good standard brands is still held at $9 50. There is a fair inquiry from retailers and bakers at $9 50 up to $11 for common and fancy brands. Rye Flour is dull at $6 50, and Corn Meal at $4 00 per bbl.

Grain.—There is an active demand for Wheat, but sales are limited for want of stock Sales of Southern and Pennsylvania red at $2 15 per bushel, and sales of prime white at $2 25 a 2 30. Rye is in steady demand at $1 18 per bushel. Corn is in request. Sales of old yellow at $1 00, and new yellow at from 70 to 75c. Oats are dull at 41 a 43c per bushel, afloat.

Cattle Market.—Arrivals at William L. Torbert's Avenue Drove Yards, (Twenty-Fourth Ward,) 480 cattle, 3000 sheep, 120 cows and calves, and 30 horses. Beeves selling for $4 to 4 75 on foot, and $8 to $9 50 net. Sheep, $4 to 4 50 per lb., and $2 75 to $4 50 per head. Lambs, $2 to $4 each. Cows and Calves, $25 to $80 each. 200 head Western cattle driven to New York. Chester and Lancaster county cattle being rather better than Southern or Western, bring the highest figures.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Winter term of this Institution will commence on the 19th of Eleventh month, 1855, and continue Twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the term. No extra charges. For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
10th mo. 13th, 1855—3m. pd.

IT is intended to commence the Winter Session of LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars, enquire of BENJ. SWAYNE, *Principal*,
9th mo. 22. London Grove P. O., Chester Co., Pa.

BYBERRY BOARDING SCHOOL FOR GIRLS. The First Session of this School, which will be opened by Jane, Annie and Mary S. Hillborn, will commence the first Second day of the Eleventh month next, and continue twenty weeks.

It is located in a healthy and pleasant situation in Byberry, Twenty-third Ward, Philada., with easy and cheap access to the city twice a day by steamboat from Bickley's Landing, or by cars from Cornwell's Depot, either of which is about two miles distant. The course of instruction will comprise the usual branches of a liberal English education, with Mathematics and Drawing.

Every attention will be given to promote the health, comfort and progress of the pupils.

Terms.—For Tuition, Boarding and Washing, $60 per session, payable one-half in advance.

For circulars, direct to JANE HILLBORN,
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References.

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Principal of the Normal School.
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ON THE DIVINITY OF CHRIST.

BY JESSE KERSEY.

On recurring to the feelings which I have often had by hearing the Divinity of Christ spoken of, it has at length seemed to me that it would be right to put some of my thoughts on this subject on paper. I shall therefore complete this design in as plain a manner as I am capable of. In the first place, I shall state that I cannot credit any doctrine that implies a plurality of gods, and therefore I am persuaded that throughout the Scriptures wherever a divine influence or operation is spoken of, it must always relate to the great all-powerful, all-wise, and first cause. And he is unlimited in his nature, and must be in all things, so all the effects produced either in the mental or physical world are effects produced by the one eternal great first Cause. Hence I conclude that when Paul speaks of the Son of God, and declares him to be the Wisdom and Power of God, the same by which the worlds were made, he means neither more nor less than this: that the Wisdom and Power of God, when they become active, as must have been the case in the formation and production of this visible creation, they must be viewed as effects of God, and in that sense they proceed from him, and hence he calls the Wisdom and Power of God the Son. In the same sense I can only understand the Evangelist John, where he has said, in the beginning was the Word, and the word was with God, and the Word was God; all things were made by him, &c. That is, agreeing with Paul, in the beginning was the Wisdom and Power of God, and the Wisdom and Power was with God, and was God. All things were made by this Wisdom and Power. This Wisdom and Power then is the beginning of the creation of God, and in that sense alone, being an effect of God, is the Son. Now in whatever way the great first cause may manifest himself, that manifestation is an effect of God, and therefore the Son. Every manifestation which it has pleased God to make of himself is an effect of God. Such was the case when his Wisdom and Power appeared in the person of the man Jesus. His body was not the divinity for it was a finite body; it was capable of animal life and death. It was the Wisdom and the Power that was manifest through that body that was the true divinity. Now as God is one eternal, all-wise, undivided, and unchangeable being, so God was manifest in the flesh, and he is manifest in the flesh in all his saints. They are one, as God is one, and while they remain in God they must be one and undivided. The doctrine of three distinct divisions of the great first Cause has always been the cause of producing absurd opinions and divisions among men from its commencement. Among the professed Jews they had nothing like it; nor does it appear from anything said by Jesus himself that he wished for any such divided views to be entertained. I and my Father, says he, are one. Now let the manifestations or operations of the Eternal be when they may, or what they may, they are from himself and therefore they are and can be but one. All the notions that are held about Father, Son, and Holy Ghost appear therefore without any rational foundation. The fact is, God is one and undivided, and if when we speak of an operation of God upon the soul of man, we were governed by this undivided view of the divine nature, there would be less mystery in the doctrines delivered than is now the case. In the formation of man he is acknowledged to be the work of God, and in his government and perfect regulation it is an effect that must result from the influence of the one eternal spirit of God. If then in the ministry of the gospel it were the practice to show that in all cases where transgression takes place it is the one eternal Spirit that is opposed to our evil acts, and that to this pure and perfect principle we must be united before we can be happy, the nature of man's redemption and salvation would be better understood than is the case under the generally received opinions.

It is evident from some of the productions of latter time, that the Society of Friends who came out from under the dominion of formal professors of religion, and manifested that they had been visited and enlightened by the one great and good God, and therefore attained to the possession of clear spiritual views of the nature of

the Christian religion and the spirituality of its character, have returned to the beggarly elements, and really seem determined to renew those formal bonds from which we had in some measure been made free. We have the evidence of this from the material or corporeal ideas they seem now to entertain of the Saviour of men; holding up to one another the material blood that was shed on Calvary's mount, and thereby justifying the Jews in the murder of the man Jesus—for the divinity they could not slay. Our friends in the beginning had some just conception of the one only wise God our Saviour, and could by no means agree to a plurality of gods; and if the Society would follow the leadings of this pure fountain of perfection, their understandings would become clear in the things of God. They would clearly discover that the whole work of religion was spiritual and not carnal.

A letter on the contaminating effect of evil company, received by a young man while preparing to embark on a sea voyage.

London, 6th of 5th Month, 1778.

Dear Jabez:—We got home well about two o'clock. I have been since riding, and though I was rather tired, I found an inclination to write thee a few lines, especially as I have been at times thoughtful about thee, now thou art about to be shut up for several weeks with company that I am afraid will at best be unprofitable. I would call to thy mind what John Townsend said at the Chamber, respecting the hurtfulness of company, which I think was seasonable advice. It did not seem to have any particular relation to the circumstance that brought us together, and therefore can less be supposed to be premeditated. Perhaps thou may also remember, that thy friend added his evidence on the same side: and as I was considering, as I rode along to-day, in what way I received hurt from unprofitable company, I thought I would communicate to thee what then struck me as the way. As Richard Chester says, thou may put it into thy pocket, where I hope, if it help thee not, it will not harm thee. I made a kind of resolution that I would keep my place as a Friend among them—*that*, as the character was rather familiar to me, I thought I could do well enough. Accordingly, I did not join in their cards, their toasts, their plural language, &c. But here I think I rested, and while I thought I was keeping my place finely, I was not only contrary to apostolic advice, "having fellowship with the unfruitful works of darkness," but also found myself very gradually relapsing into liberties which I had before been restrained from.

What I would infer and what I would recommend therefore to my friend, is, that he would not only be content with refusing to be an active sharer in any dissipation that may go forward; bu also, as much as possible, to avoid being a specta tor or auditor of it. I consider thee in som degree, as likely to enter upon new life—(s different, I conceive, will Philadelphia be, no only from the country thou leavest, but als from herself, on thy embarking for England)— it is therefore of great consequence, to carry n bad habits into it. Many are the consideration which now induce thee to assume a consisten character. Thy aged father and forsaken sister call for thy help; patrio[illegible]notives too, ma have some claim—for the [illegible]ion of every goo man to a country, is an [illegible]o to its securit —and, above all, the [illegible]tive that ca influence human actions—relig[illegible]duty—shoul rouse the attention to the attainment of it, said a consistent character—I mean one consist ently good. This attainment is high, but no impossible. Our best human abilities can neve reach it; it is therefore obvious, we must see superior assistance, and be careful not to coun teract *its* good influence by the baneful one o contaminating company.

I am very sincerely, thy friend,

Joseph Gurney Bevan

To Jabez M. Fisher.

TOLERATION.

Any zeal is proper for religion, but the zea of the sword and the zeal of anger; this is *th bitterness of zeal*, and it is a certain temptatio to every man against his duty; for if the swor turns preacher, and dictates propositions b force instead of arguments, and engraves them i men's hearts with a poinard, that it shall be deat to believe what I innocently and ignorantly a persuaded of, it must needs be unsafe to *try th spirits*, to *try all things*, to make inquiry; an yet, without this liberty, no man can justify hin self before God or man, nor confidently say tha his religion is best. This is *inordination* of *zea* for Christ, by reproving *St. Peter* drawing hi sword even in the cause of Christ, for his sacre and yet injured person, teaches us not to use th sword, though in the cause of God, or for Go himself.

When Abraham sat at his tent door, accordin to his custom, waiting to entertain strangers, h espied an old man stooping and leaning on h staff, weary with age and travail, coming toward him, who was a hundred years of age. He r ceived him kindly, washed his feet, provided su per, caused him to sit down; but observing th the old man eat, and prayed not, nor begged f a blessing on his meat, he asked him why he d not worship the God of heaven. The old m told him, that he worshiped the fire only, and a knowledged no other God. At which answ Abraham grew so zealously angry, that he thru the old man out of his tent, and exposed him

all the evils of the night, and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, I thrust him away because he did not worship thee. God answered him, I have suffered him these hundred years, although he dishonored me; and couldst thou not endure him one night?—*Jeremy Taylor.*

RUSSIA AND THE GREEK CHURCH.

One of the singular effects of the present war in Europe, has been the light thrown on the existing state and history of that politico-religious system called the Greek Church. A few years ago, some of its fine old liturgies were sought up, and a considerable passion in its favor was manifested in various quarters. Now the tables are turned, and books abusing it without measure teem from the English press. By comparing the two extremes, a just estimate may be formed of the condition of a mixed state and religious institution, which embraces so large a portion of Europe, the portion least known, but most rapidly increasing in influence.

The Greek Church in Asia, of course, embraces churches founded by the Apostles themselves throughout Asia Minor. In the fourth century, when Constantine sought to remove the seat of the Roman Empire to Constantinople, he also sought to raise the dignity of the Patriarchite of Constantinople, making various orders of the Ecclesiastical Government to correspond with those of the State. From that time to the ninth century, when the division between the Greek and Roman Churches took place, there was nothing but grumbling and quarreling between the Patriarch of Constantinople and the Pope.

From the time of that separation, the Greek Church remained utterly stationary, boasting as at this day of its orthodoxy, and keeping up the old forms, but without one quarter of the living, growing energies of the Church of Rome. When the Mohammedans obtained the sway they allowed the Patriarch of Constantinople, to manage the affairs of that whole church, but out of contempt and love of money and power, they appointed him as State officer, and chose whatever would pay highest for the rank. This office, with all its powers and privileges, has been regularly sold ever since. From the time of Peter the Great, the Russian Empire has paid the money, put in a minion of his own, at the price of about $60,000 for each life time incumbency, and thus quietly got the whole government of the Greek Church into his own hands.

These Patriarchs, though living in splendor, are ignorant to the last degree. A few years ago, Curzon, the author of the "Monasteries in Levant," presented himself with a letter of commendation from the English Archbishop of Canterbury. But here was the difficulty. The Patriarch could not conceive who the Archbishop of Canterbury was, and thought it the height of presumption, in one of so low a rank as an Archbishop to write a letter to him. When assured that, in England, he ranked next to the royal family, he at last gave way and honored the bearer. In Greece, the income of the Bishop seldom exceeds $1500 a year, and out of that he has to pay for his office to the Patriarch. None of the priesthood may marry after ordination. So they marry just previous to this ceremony, being allowed to retain their wives, contrary to the later practice of the Roman branch. They carefully select their wives on the principle of good health and the prospect of a long life, because, if they die, the Priest may not marry again.

The superior clergy are educated in Monasteries, particularly that on Mount Athos, the ordinary priests being low, ignorant and vicious. Some of these Monasteries have existed from the third and fourth centuries, and have stores of old manuscripts of the greatest value daily mouldering to decay, and irreparable when once lost. Curzon brought away some of the most valuable of these, picking them off the damp stone floors on which they had been laid, until half decayed, by the poor priests, to keep the cold from striking up into them as they knelt at midnight prayers.

The inhabitants of the Monasteries are as much degenerated as their libraries. Few in number, poor, and in constant danger from robbers, they present little to interest any one, except as the dying relics of a degenerated system. One monk of forty, with a noble, flowing beard, never remembered to have seen any nearer approach to a woman than the daubed portraits of the Virgin Mary, which abound in the Greek as in the Roman Church.

In Russia, the state of the Greek Church is worse morally, though with a far more vital hold upon the hearts of the people, because more interwoven with political affairs than in Turkey. It is no longer subject to the Patriarch of Constantinople, Peter the Great, having contrived to get together a council of his own minions, who admitted its independent authority to regulate its own matters, and then in a fit of drunken debauchery, caused himself to be elected the head of the Russian Church. This title and its powers have been maintained ever since by his successors.

This spiritual authority has been worked up by degrees until the masses regard the Czar almost literally as God, and sometimes mentioning his name with greater religious veneration. He is literally the living *idol* of his people, and the late Emperor seems to have been a modern Jupiter in Olympus, and to have conceived and

acted as if with the consciousness of that kind of divinity that "doth hedge a king," spiritual as well as temporal, beyond almost every other man of history.

In fact, the worship of the reigning Czar is the most prominent and vital part of the Russian faith. Peter the Great, to make the clergy more dependent on him, seized all the church lands, and in lieu the State now pays an annual income, small enough we may be sure, to keep the priests poor and entirely in subjection. The higher orders of the clergy are, at least, sufficiently educated to read a few of the homilies of the Greek Fathers of the fourth century, but they never preach, only read a service, or toll bells, or perform some mummery for every occasion in life, from the cradle to the grave. The lower priests are kept fasting one-third of their time, and five or six hours a day repeating prayers, hardly intelligible even to themselves. They make up for all this, however, at other times, the most confirmed drunkards being thought none the less fit to perform the most sacred offices. It is, therefore, no uncommon thing for the congregation to catch the priest on a debauch and shut him up all day Saturday, that he may be sufficiently sober to read the service on the Sabbath, after which he is at liberty to run loose and pursue the same course until the end of the week.—*Public Ledger.*

AN IMPRESSIVE INCIDENT.

A naval officer being at sea in a dreadful storm, his wife was sitting in the cabin near him, and filled with alarm for the safety of the vessel, was so surprised at his serenity and composure that she cried out :—

"My dear, are you not afraid? How is it possible you can be so calm in such a dreadful storm?"

He rose from his chair, dashed it to the deck, drew his sword, and pointing it at the breast of his wife, exclaimed—

"Are you afraid?"

She immediately answered, No."

"Why?" said the officer.

"Because," rejoined the wife, "I know this sword is in the hands of my husband, and he loves me too well to hurt me."

"Then," said he, "I know in whom I believe, and that he who holds the wind in his fist, and the water in the hollow of his hand, is my Father."

HISTORICAL LITERATURE.—The English papers by the last steamer inform us that the subscriptions for the forthcoming volumes of Macaulay's History of England, had reached the large number of 34,000 copies, although the price is to be £1 16s, nearly nine dollars. The list had not closed, and there was a probability of its reaching 80,000 copies, or more.

THE FIRST TELEGRAPHIC MESSAGE.

PROFESSOR MORSE returned to his native land, from Europe, and proceeded immediately to Washington, where he renewed his endeavors to procure the passage of the bill, granting the appropriation of thirty thousand dollars. Towards the close of the session of 1844, the house of Representatives took it up and passed it by a large majority, and it only remained for the action of the Senate. Its progress through this house, as might be supposed, was watched with the most intense anxiety by Professor Morse. There were only two days before the close of the session, and it was found on examination of the calendar, that no less than one hundred and forty-three bills had precedence to it. Professor Morse had nearly reached the bottom of his purse; his hard-earned savings were nearly spent; and, although he had struggled on with undying hope for many years, it is hardly to be wondered at if he felt disheartened now. On the last night of the session, he remained until nine o'clock, and then left without the slightest hope that the bill would be passed. He returned to his hotel, counted his money, and found that after paying his expenses to New York he would have seventy-five cents left. That night he went to bed sad, but not without hope for the future, for, through all his difficulties and trials, that never forsook him. The next morning, as he was going to breakfast, one of the waiters informed him that a young lady was in the parlor waiting to see him. He went in immediately, and found that the young lady was Miss Ellsworth, daughter of the Commissioner of Patents, who had been his most steadfast friend while in Washington.

"I come," said she, "to congratulate you."

"For what?" said Professor Morse.

"On the passage of your bill," she replied.

"O, no; you must be mistaken," said he. "I remained in the Senate till a late hour last night, and there was no prospect of its being reached."

"Am I the first, then," she exclaimed, joyfully, "to tell you?"

"Yes, if it is really so."

"Well," she continued, "father remained till the adjournment, and heard it passed, and I asked him if I might not run over and tell you."

"Annie," said the Professor, his emotion almost choking his utterance, "Annie, the first message that is sent from Washington to Baltimore shall be sent from you."

"Well, she replied, "I will keep you to your word."

While the line was in process of completion Professor Morse was in New York, and upon receiving intelligence that it was in working order, he wrote to those in charge, telling them

not to transmit any messages over it till his arrival. He then set out immediately for Washington, and on reaching that city sent a note to Miss Ellsworth, informing her that he was now ready to fulfil his promise and asking her what message he should send.

To this he received the following reply: "What hath God wrought?"—words that ought to be written in characters of living light. The message was twice repeated, and each time with the greatest success. As soon as the result of the experiment was made known, Governor Seymour, of Connecticut, who is at present United States minister to St. Petersburg, called upon Professor Morse, and claimed the first message for his State, on the ground that Miss Ellsworth was a native of Hartford. We need scarcely add that his claim was admitted, and now, engraved in letters of gold, it is displayed conspicuously in the archives of the Historical Society of Connecticut.

GUINEA TRADERS.

The wealth of the natives of Africa from the earliest ages down to the present time has consisted exclusively of the natural productions of their burning clime. With the exception of Egypt, no nation in that vast, mysterious and wonderful division of the globe, has ever become so civilized as to produce by manual skill articles of commercial value to sell or barter with other races of men. It is supposed that the "ivory, apes, peacocks, gold," &c., brought to King Solomon by the "ships of Tarshish," were obtained from Africa. From that remote period till now, it is highly probable that the intercourse, based on the traffic in question, between Europeans, Asiatics, and Africans, has continued year by year without any interval of suspension; nor do we think there has ever been any material difference in the manner of trading.

We purpose describing the mode of doing business which prevails at this day in the Gulf of Guinea, a locality which has always been eminent for traffic beyond any other part of the western coast. We are enabled to gather ample and reliable information for our purpose from a book, entitled *Trade and Travels in the Gulf of Guinea*, written by a gentleman named Smith, who made several voyages as ship's surgeon and 'trading-captain"—as the natives call the supercargo or agent for the European merchant.

A ship having arrived at any of the little ports or trading-towns, is moored as closely to the shore as may be safe or convenient, and then the trader goes ashore to pay or compound for "comey" or custom-dues with the king of the place. These duties are paid in goods in proportion to the ship's tonnage. The crew meanwhile strike masts and yards, and clear the hold for stowing palm-oil, &c. The goods brought by the ship are sent ashore, and placed under a temporary shed on the beach, under charge of two or more African Kroumen—for it would be certain death for white men to sleep ashore—who watch them day night, and are accountable for them.

Custom having been settled with the king, the ship hoists her colors and fires a gun, as a signal to open trade. Forthwith, the vessel is boarded by crowds of natives, who "crack fingers" with the Europeans, and flatter them to the top of their bent. All this has a very palpable object; and if the reader supposes that the white trader, by aid of his superior faculties and education, takes advantage of the ignorance and simplicity of the poor black, he greatly errs, for although this may occasionally happen, yet, as a general rule, the reverse is rather the case, for the chief natives are as keen men of business in their way as any man on Liverpool or Glasgow 'Change. If the white man can so manage that he is not cheated himself, he may rest content. The African's *bakhshish* is termed "dash." "Making *dashes*, or presents, has become part of the trade from usage, and to know how to make presents judiciously is a very important branch of the knowledge of it. When the negro trader comes to look at your goods, he asks for a dash; when he brings you goods, he wants one; and when he receives payment, another. The head slaves look for dashes; the pilots, both in bringing you in and taking you out of the rivers, independent of a fixed payment, receive dashes; indeed, whatever the occasion of a black man's coming on board may be, a dash is always solicited. Nothing connected with trade tries your patience so much as their importunities for presents."

It is astonishing to what an extent some of the native chiefs and large traders are intrusted with goods. "With the utmost confidence, a fellow nearly naked will ask you for three or four, or even five thousand pounds' worth of goods on credit, and individuals are often trusted to that amount. I have trusted more than one man with goods, the returns of which were worth between two and three thousand pounds." Not one in ten, however, who asks for credit, is worthy of it, and trusting to any amount whatever, entirely depends on circumstances. The character a negro trader bears, and the size of his house, and the number of his slaves and wives, are the criterian of his worth as a man of business. Some of the chiefs are said, by Mr. Smith, to be splendid merchants. They are hard, he says, in bargaining; but the agreement once made, they conscientiously adhere to it, and they are as exact in their payments as their European brethren.

The articles which the English trader takes out with him to barter are exceedingly multifarious. There are all sorts of gaudy cotton-prints from Manchester; guns, iron bars, copper and

brass rods, knives, buttons, beads, and hardware of all descriptions from Birmingham; musical instruments, silks, gunpowder, rum, &c. All goods paid to the natives are called *bars*, derivable from the custom that once prevailed of making an iron bar the standard of value. The value of goods is reckoned (almost nominally) by the manilla—which is a piece of copper, worth about five cents. Rum, tobacco, cowries, &c., are sold wholesale, and the smallest quantity of oil received is a puncheon. The articles which the African gives in exchange are principally palm-oil, ivory, gum copal, and small quantities of gold-dust. Some of the ivory tusks are of great size and weight. They vary from thirty to seventy pounds-weight each tusk, but our author has obtained one of a pair that would weigh together above two hundred and ninety pounds. We learn without much surprise, that the black man is quite as roguishly expert at adulterating his goods as his white brother can possibly be. He, for instance, mixes sand and copper-filings with gold-dust; pours melted lead into the cavities of elephants' tusks to increase their weight; and mixes palm-oil with chopped plantain-sucker, mud, water, calabash, &c. "Every conceivable mode of deception is resorted to," says Mr. Smith, "to cheat you. Some of them are not indifferent coopers, and with the cooper's tools they have stolen from ships, cut off the chimes of the casks with which they are supplied to put oil in, and make new ones; or knock down the cask entirely, and take out a stave or two ere putting it together again; or nail pieces of wood to the inside of the heads of the casks." But at the large and beautiful island of Fernando Po—situated about a score of miles from the mainland in the Bight of Biafra—a far more primitive and satisfactory mode of barter still prevails, although it is mainly confined on the part of the natives to a supply of edibles. A line is drawn on the beach—the natives remaining on one side of it, and the Europeans on the other. The former lay down their yams, or whatever they wish to sell, and the latter place beads, tobacco, or whatever they are willing to give in exchange. Should the native be content, the two contracting parties mutually cross the line, and each takes possession of his newly-acquired property.

Bartering in the Gulf of Guinea is tedious enough; but is far worse to the southward, where the native holds out merely for the love of higgling and disputing, although he may have made up his mind frem the first to accept what you have offered. When the Guinea negro has made the very best bargain he can, and has at length paid for it with the articles agreed, he then torments the trader for the usual dash. "He first wants a valuable article—such as a gun, or a piece of high-priced cloth—which if he does not get, nay, whether he does or not, he next solicits an article of less value, such as a knife; then a night-cap, then a mug, afterward a plate, and lastly a tobacco-pipe."

Of course the priests are by no means backward on their part in begging, or rather demanding dashes; and it is highly advisable, if not altogether necessary, to propitiate them, for they possess sufficient power over both chiefs and people to put a stop to trading under certain circumstances. A remarkable instance of this is related. On one part of the coast, the guana—a sort of huge lizard—is *ju-ju*, or sacred, and is regarded as a tutelar divinity. It happened that one of these creatures crawled on board a ship, and one of the coopers, not aware of the consequences of the act, cruelly cut off about a foot of its tail. "Several scores of natives were on board at this time, and were so alarmed, that they all instantly betook themselves to their canoes in the greatest trepidation, every moment expecting the ship would sink, or be struck with lightning, for his having dared to offer such an indignity to one of their gods. Formal demand was made by the priests, through the king, for the perpetrator of this awfully sacrilegious act, to be given up to them for punishment, which would certainly be death; and every native was interdicted trading with the ship, or even going on board, under the heaviest penalty. This is called 'putting mark for ship.'" Under these circumstances, the traders found it necessary to open a conciliatory negotiation with the priests and natives; and ultimately, on paying the latter a large quantity of goods, the *taboo* was removed from the ship, the cooper forgiven, and all things resumed their usual course.

The chiefs and rich native traders buy all descriptions of elegant and costly European furniture—including sofas, fauteuils, ottomans, mirrors, gold and silver cloth, damask table-covers, carpets, &., as well as many refined luxuries, such as musical boxes, pianofortes, &c. Now, all they care for about these things is the mere fact of possessing—the ability to boast of having articles not possessed by the majority of their countrymen. As to putting them to use, that is out of the question. Hundreds of pounds of valuable goods are lumbered together in a large hut and left to rot; or the more portable articles are packed in boxes and buried in the ground, where the insects and reptiles make short work with them. A chief will give anything for a novelty, no matter what it is, or whether he even understands its use, and will half ruin himself sometimes rather than a rival should outbid him for the coveted article. Thus we see human nature the same at bottom all the world over. The native huts, it may be added, are exceedingly liable to be burned, and in this way large stores of European commodities are continually being destroyed.

When a ship has sold all her cargo, the upper masts are sent aloft again, as a signal that the

vessel has done trading, and is now waiting the settlement of all outstanding accounts; and now the worst trials of the trader's patience come on. If the negro merchant has fairly pledged his word to pay on a certain day, he generally redeems the promise; but more frequently he puts off payment on all sorts of pretences, or perhaps tries cajolery and threats alternately, until, the white man's patience being exhausted, the debtor yields to necessity, and sends the stipulated quantity of oil, or what not, on board the ship. It is interesting to learn how the natives manage to keep accounts with their numerous customers or creditors. "The principal chiefs of Old Calabar are acquainted with the arts of reading and writing, which they apply in their business transactions. The inhabitants of the other rivers trust entirely to their memories, which necessity and use have enabled them to cultivate and strengthen to an extraordinary degree. Although they trust to their own memories, they will not trust those of Europeans; neither will they trust to their books: they have more confidence in themselves than they have in you, and in the artificial assistance you have at command. Receipts for elephants' tusks, oil, &c., are given in writing. Agreements of all kinds, and promissory-notes, and orders upon the officers of the ship, are also given under your hand, on scraps of paper, which they fold carefully up, and tie in the corners of their handkerchiefs. A native trader doing business with ten or fifteen ships at the same time, whose transactions extend to every article of commerce they have, has an incredible number of written documents or books, but I never knew a wrong book presented. Their head slaves and wives assist in arranging, taking care of, and remembering them."

Whatever the Guinea trade may be to the ship's owner, owing to the deadliness of the climate, it is a most unpleasant and dangerous one for the crew. Then the voyage is invariably a long one, owing to the time occupied in "housing" the ship—which is absolutely necessary, for the heavy rains begin in May or June, and continue without intermission for several months—preparing the goods, trading them away, and getting in the return cargo. The coast is also liable to tremendous tornadoes, attended by awful thunder and forked lightning, blazing from every point of the compass at once. The ship is shaken to her very keel by the thunder, and is frequently struck in either masts or hull by the lightning; and what renders this liability more appalling is the fact, that a Guinea ship has often as much as thirty or even forty *tons* of gunpowder on board, for the purpose of barter, and it is therefore no wonder that ships are occasionally blown to atoms. Some years ago, the captain of a ship lying in Old Calabar deliberately stuck a lighted cigar in a barrel of powder, and blew the vessel up, a Krouman being hurled through one of the cabin-windows to a great distance on the water unhurt.—*National Magazine.*

CURIOUS FACTS.

Serpents are said to obey the voice of their masters; the trumpeter-bird of America follows its owner like a spaniel; and the jacana acts as guard to poultry, preserving them in the fields all the day from birds of prey, and escorting them home regularly at night. In the Shetland Isles there is a gull which defends the flock from eagles; it is therefore regarded as a privileged bird. The chamois, bounding among the snowy mountains of the Caucasus, are indebted for their safety, in no small degree, to a peculiar species of pheasant. This bird acts as their sentinel; for as soon as it gets sight of a man it whistles, upon hearing which, the chamois, knowing the hunter to be not far distant, sets off with the greatest speed, and seeks the highest peaks of the mountains. The artifices which partridges and plovers employ to delude their enemies from the nest of their young, may be referred to as a case in point, as well as the adroit contrivance of the hind for the preservation of her young; for when she hears the sound of dogs, she puts herself in the way of the hunters, and starts in a direction to draw them away from her fawns. Instances of the effect of grief upon animals are also no less remarkable. The writer already cited says, "I knew a dog that died for the loss of its master, and a bullfinch that abstained from singing ten entire months on account of the absence of its mistress. On her return, it immediately resumed its song." Lord Kaimes relates an instance of a canary, which, while singing to its mate hatching her eggs in a cage, fell dead; the female quitted her nest, and finding him dead, rejected all food, and died by his side.—*New-York Review.*

SHARPENING EDGED TOOLS.

The following is from a German scientific journal for the benefit of our mechanics and agricultural laborers:—It has long been known that the simplest method of sharpening a razor is to put it for half an hour in water to which has been added one twentieth of its weight of muriatic or sulphuric acid, then lightly wipe it off, and after a few hours set it on a hone. The acid here supplies the place of a whet-stone, by corroding the whole surface uniformly, so that nothing further but a smooth polish is necessary. The process never injures good blades, while badly hardened ones are frequently improved by it, although the cause of such improvement remains unexplained. Of late, this process has been applied to many other cutting implements. The workman, at the beginning of his noon-spell, or when he leaves off in the evening, moistens the blades of his tools with water acidified as above,

the cost of which is almost nothing. This saves the consumption of time and labor in whetting, which, moreover, speedily wears out the blades. The mode of sharpening here indicated would be found especially advantageous for sickles and scythes."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 8, 1855.

In number 36 we gave an extract from a work entitled "New Themes for the Protestant Clergy." As this book may not have been perused by most of our readers, we purpose giving a continuation of selections from its pages, believing that all will acknowledge there is truth in the sentiments expressed.

The author is an elder in the Presbyterian denomination, and his writings evince that his heart has not been closed against the rays of divine light; we hope they may continue to increase in number and brightness until all darkness shall be dispelled.

The Preface, given below, exhibits some of the internal workings of the author's heart which impelled him to speak freely to his brethren of the hidden treasures for which he feared they were neglecting to make diligent search, and thereby depriving themselves and others of much of the wealth from the gospel mine.

"In offering the following pages to the public, we furnish no formal or complete treatise upon any of the topics embraced. We have reflected long and earnestly upon them, as they arose incessantly in the course of kindred studies, until we became painfully convinced that they were neglected, and that the time had arrived when the public attention should be specially invoked. This labor is devoted to that purpose. We have poured forth our feelings, and, with scarcely a pretence of method, sketched an outline of our thoughts. We would thus provoke others to more elaborate performances. If this work is unworthy of the subject, let its imperfections stimulate those of more leisure, better training, and greater ability to undertake the task we have only indicated. We ask attention to the *subject*, as of sufficient interest and novelty to arrest the thoughts of the reader, despite all our deficiencies: let no one, therefore, who desires the progress of Christianity or the promotion of humanity refuse to hear the feeblest voice which is raised in their behalf.

Let it not be thought that, whilst dwelling so emphatically upon Charity, we have violated its dictates by undue severity of remark. We have intended no censures upon individuals, even when severe upon the class to which they belong. We regard the faults of individuals, whether priests, clergy, ministers, or laymen, as being the faults of their age or their station, or as the results of education or training,—circumstances all beyond their control; and whilst we do not abate a jot from the responsibility which belongs to wrong-doing, we admit, human nature being ever prone to err, that men placed in similar circumstances will be likely to transgress in similar paths. We believe there are few instances in which one class of men, can, in the sight of God, glory over others: if any are better, they have more light and better opportunities, and will be held to a stricter account. Many of our expressions doubtless require qualification, but we trust that the raader who is earnestly in quest of truth will readily perceive our scope and follow the channel of our thoughts until he is fully embarked in the subject; he will then perceive there is "ample room and verge enough" for the mind without aiming censure at any one. We denounce none: we ask the serious consideration and co-operation of all. We insist that Protestants have long overlooked and neglected charity—that it has not been, and is not, a feature in their creeds; that, while Protestantism has gone far before the world in liberality, it is almost a stranger to that charity which the author of our faith preached and exemplified. We plead the cause of the poor, the suffering, the friendless, before those who claim pre-eminence in Christianity: we ask whether, as Protestants, enjoying the highest Christian privileges which have fallen to the lot of men, we have, in the matter of human welfare, done that which it was our duty to do? We may not postpone this inquiry without suffering in public estimation and in our ability to do good;—we cannot postpone it without danger of being put on our defence as recreant to the cause of humanity. The world now believes that the religion, announced by the Author and Finisher of our faith, embraces HUMANITY as well as DIVINITY in its range. We must meet the great questions now raised in behalf of humanity, and not be overtaken by them. Let us unite in the effort to adjust the claims of charity and justice; and let us not wait until they are settled without our aid or our consent—we being thrust aside as unworthy a voice in the matter. Human weal and human wo cannot as subjects be postponed. The duties we owe to our fellowmen, long passed by in the Gospels, are being brought to light. Theology must soon sink to its subordinate position, and charity—the law of kindness—must soon be exalted to its proper rank.

The value of kindness, as a remedy for the ills of life, is beginning to be appreciated. It is now the established specific for insanity: it is the only mitigation for madness. Where a spark

of reason is left to the raving maniac, though invisible to every other human eye, it is fanned into life, and soon perceived by the messenger of mercy. It is but a few years since the most atrocious cruelties were perpetrated by good people against those bereft of reason. The age of cruelty is giving away to that of mercy. Kindness is known to be a specific for many forms of disease, and kind nursing for many more. Christ's whole ministry was one of personal kindness. Charity is the great lever of Christianity: by it the messengers of the gospel can open the eyes of pagan blindness: by it the ears of the most obstinate and hardened can be unstopped: by it reason can be restored and life saved: by it every human ill can be alleviated: by it all obstacles to the progress of Christianity can be removed or diminished. Men are selfish, unfeeling, and prone to the abuse of power and wealth; yet, where charity appears in her simplest garb, she is hailed as a heavenly visitant, and the message which accompanies her deeds of kindness is received as the voice of heaven.

It is time the virtue of this remedy were tried in the name of Christianity upon the whole mass of humanity: try it upon the poor, upon paupers, upon prisoners, soldiers, sailors, servants, laborers; try it upon infidels, socialists, reforming zealots, revolutionists; try it upon all men —and the result will be happy beyond all our present conceptions.

Died,—On the 4th of Tenth month last, Rachel, wife of Richard Glover, aged nearly 75 years—a member and, for many years, an esteemed elder of Evesham Monthly Meeting, N. J.

——,—At his residence, Plymouth Township, Montgomery Co., Pa., on the 20th of Ninth month last, John Shoemaker, in the 83d year of his age—a member of Plymouth Monthly Meeting.

A Stated Meeting of the Committee of Management of the Library Association of Friends will be held in the Library Room on Fourth day evening next, the 12th inst., at 7½ o'clock.

Jacob M. Ellis, *Clerk.*

Philada., 12th mo. 8th, 1855.

THE NEW METAL.

The Paris Academy of Sciences has been experimenting on the new metal recently announced as being contained in abundance in common potters' clay. A report has just been precented to that body, by M. Delville, which says it can be manufactured cheaply from that article, and is apparently destined, at no distant day, to supplant, copper, iron, brass and tin, in many, if not all manufactures. The qualities of this metal, producible from so cheap and accessible a raw material, are stated to be, the lightness of glass, the whiteness and brilliancy of silver, malleability and ductility nearly equal to those of the precious metals, the tenacity of iron, and the fusibility of copper, so that it may be rolled, drawn, hammered and filed into every variety of form.

The London Friend of Eleventh month gives the following interesting account of a literary association among the youth of their society, which may perhaps encourage our young readers to invigorate and strengthen their powers of mind by gathering substantial nourishment, rather than indulge in the unhealthful stimulants of romance and amusement.

Report of the Committee of the Birmingham Friends' Reading Society, to the Annual General Meeting, held at Joseph Sturge's on the 29th of Eighth Month, 1855.

In reviewing the proceedings of the Friends' Reading Society during the past year, the committee have pleasure in being able to report the continued prosperity of the society in all its branches.

A complete examination into the state of the library has been deferred until later in the year, for reasons which will be hereafter stated; but the books appear in good condition considering the constant use made of many of them. The circulation, calculated as in former years, shows an increase in the number borrowed during the past twelve months; during 1853–4, 1040 volumes were taken from the shelves: during the past year, 1134 volumes.

The register, as at present kept, reports the renewed volumes by themselves: these amount to 338 in number, and the volumes actually borrowed amount to 796, which, together, (1134) show the proportionate circulation as compared with former years—no distinction with regard to renewals having previously been made.

An analysis of the circulation presents the following numbers under the various departments, some of which will be observed to differ from the result of the last analysis made in 1851:—

During 1854–55—		During 1851–52—	
Art	14	Art	14
Natural History	33	Natural History	
Science	37	Science	
Poetry	118	Poetry	181
Biography	138	Biography	139
Travels and Topogr'y	142	Travels and Topogr'y	190
History	180	History	132
Literary and Miscellaneous	134	Literary and Miscellaneous	201
Total,	796	Total,	954

A comparison of these numbers leads us to infer that, whilst the perusal of works of Art, Science, Natural History, Travels and Poetry has diminished, that of Historical works has thus considerably increased, and that of Biographical works remains the same.

This increase in the study of History we are glad to be be able to report, and wish that we could do the same with respect to Art, Science and Natural History. We think that the addition to the library of the valuable works of Grote, Clarendon, Arnold, Palgrave and Strickland, has to a great extent been the cause of the increased study of History; and we hope that ere long, equal facilities may be presented for the study of Art, Science and Natural History.

During the winter, four lectures were delivered by our members.

I. An introductory lecture, on "the Uses and Advantages of the Study of Physical Science," by William Lean.

II. On "Rome, Ancient and Modern, the Scene of the Early Roman History," by William Nutter.

III. On "the State of the Jews and Judaism at the period of the Christian Era," by William Southall, Jun.

IV. On "the Antiquities of Rome," by William Nutter.

One evening was also devoted to a series of Readings from the British Poets, which was undertaken by Edwin Laundy.

The average attendance at the foregoing lectures was greater than in any previous year—amounting to 102; two of the audiences were large in proportion to the rest, the numbers being 145 and 110 respectively; but, even when this is taken into consideration, it is evident that an increasing interest is felt in this branch of our proceedings, at least on the part of the audience. A glance at the list will, however, show that the labor of their preparation and delivery rests from year to year with but a few individuals; and we are convinced that strenuous efforts will be necessary to maintain the lectures effectively.

The reports of previous years have constantly endeavored to impress the necessity of fresh laborers entering the field, and the committee hope that on the present occasion the attention of members may be directed to this important subject. The lectures delivered during the past session gave great satisfaction, and the committee feel that the thanks of the society are due to those who took part in their delivery.

Six meetings were also held during the winter, for the discussion of Essays, at which the following papers were produced:—

I. Is a State Church compatible with Christian Liberty?—G. B. Kenway.

II. Is the prosperity of the working classes in America mainly attributable to the thinness of the population?—Charles D. Sturge.

III. Is it probable that the British Empire will decline as those of Antiquity have done?—John Heath.

IV. What form of Government is best adapted to promote the welfare of the governed?—Edwin Laundy.

V. Is the interference of a Foreign Government, in the internal struggles of a country, or in international disputes, ever justifiable?—Samuel Price.

VI. Can an effectual remedy be found for the misery, pauperism and crime, which now exist?—Henry Hargrave.

The average attendance at the above meetings was 65; several evenings, however, on which essays were read, were unusually cold and wet, which might cause some of the audiences to be thinner than they otherwise would have been. On several occasions we had the company of our senior Friends, who took part in the proceedings of the meetings, and added thereby considerably to their interest. Without the co-operation of our older Friends, these meetings cannot be properly carried out.

A meeting was also held in the Fourth Month, when the essays competing for the prize offered by our president for the best essay upon the effect produced by the "Insular and Geographical position of this country upon the character and condition of the inhabitants," were read, and the prize awarded; as was also a prize offered by the Society for the best essay upon the same subject produced by writers under twenty-one years of age. Three essays only were produced; the smallness of which number we much regret.

A statement of the cash accounts will be laid before you in due course.

The half-yearly meeting of the Society was held in the first month, by the kind invitation of our friends Cadbury Brothers, at their rooms, in Bridge-street, when nearly two hundred and fifty friends assembled to tea. The evening was principally spent in the examination of objects of interest, kindly furnished for the occasion: amongst which was a complete series of specimens illustrating the economic uses of the Plantain Fibre, shown and explained by Francis Burke, of Montserrat. Addresses were delivered by our senior members, and a selection of poetry was read. The meeting was altogether of a very satisfactory character, and we feel that the thanks of the Society are due to our friends who so hospitably entertained us on the above occasion.

The recent purchase made by our "Preparative meeting," of property, in the square, will provide us with a more commodious library, which will, we hope, prove a great benefit to the Society. At our next annual meeting, we doubt not, the change may be reported as effected. As the library, therefore, will, in all probability, have to be closed for a short period in the course of a few months, we have thought it unnecessary at the present time to call in the books for inspection—it being intended thoroughly to examine them on the occasion of their removal.

In conclusion, we resign our trust into your

hands with sincere desire for the future progress and advancement of the Society's objects.

Signed on behalf of the committee,

THOMAS SCOTT, } Secretaries.
CHARLES D. STURGE, }

Birmingham, Eighth mo. 24th, 1855.

FATAL PEEP INTO MOUNT VESUVIUS.

Some Germans of good family, on a recent occasion, had toiled to the summit of Mount Vesuvius, and after resting themselves on that sulphurous bed, they descended the steep incline to the mouth of the crater. There was little smoke that day, and the scientific gentlemen began to get into danger without being aware of it. The guides having had quite enough of soft ashes and hard work in the ascent, sat down on the upper rim of the crater, not feeling inclined for more exertion. So many people had gone to peep into this chimney, day after day, without an accident, that these lazy guides preferred some sour wine and a slice or two of lemon sprinkled over with salt, a very common comestible amongst the lower order of Neapolitans, and a little siesta, to looking after those entrusted to them. One of the most adventurous of the Germans, finding he could bear the little sulphur which seemed emitted from the crater, resolved to penetrate further; but scarcely had he placed his foot upon an apparently solid projection, when the whole crumbled beneath him, and he was precipitated at least one hundred feet. The interior of the crater seems as soft as the exterior, for the first words heard from the unfortunate man were, that "he was not hurt." In vain he tried to extricate himself; whatever he grasped mouldered in his grasp.—He could not regain his feet—of this his companions above were informed.

They seemed to have become more stupified than the unfortunate victim; for instead of dispatching the guide to the Observatory of the Hermitage for ropes or assistance of some kind, they stood listening to their friend below, who gave them the idea of going elsewhere than where they remained useless and spell-bound. There is every thing in Naples but what is required; and at the Observatory, although ropes must be always in request, and at least, a precautionary utility, yet none could be obtained either there or at the Hermitage; and the guides were obliged to go to Resina for that which ought always to be at hand. In the meantime the sulphur began to operate upon the poor fellow in the crater, and he felt himself gradually sinking, not only in strength but in position. With a wonderful self-command he took leave of his friends, being perfectly certain he should not survive the natural dilatory delay of Neapolitans. For two long hours did he survive, when his voice got feebler. Perhaps as he by slow degrees slid deeper into the crater, hope gradually vanished—until the voice was entirely lost. An occasional groan was heard, until after the expiration of the above time, when all was silent. The body was many hours after rescued by a guide, who descended two hundred feet before he found it. Of course it was perfectly lifeless—the sulphur had suffocated the poor fellow.

NEW-MEXICAN INDIANS.

A Correspondent of the New-York Evening Post gives an account of Gov. Merewether's Treaty with these Indians; from which we copy a part.

There were about two hundred and fifty men and women who came to the council, including nearly all the principal men—fifty perhaps were women. But it was difficult for an unpractised eye to distinguish male from female. They all wore long hair. None had beards, and they all rode alike—women as well as men, astride. I soon discovered, however, that there was a difference in dress: the women universally had their shoulders and breasts covered. Many of them had papooses lashed to a board and swung on their backs.

A preliminary meeting was held the next morning, to which the Governor invited only the head men. He first inquired whether they were authorized and willing to make a treaty. The two principal chiefs were Tamuche and Ecusache.—They replied, they were.

He then explained to them, through an interpreter, what he wished to do, viz., give them certain lands on which they were to remain—to give them so much per year ($5,000 for the first three years, and in all $60,000) through a term of twenty-five years—and that they must learn to work. These were the leading points in the treaty, and are in all Indian treaties.

They agreed to all very readily except the last. Learning to work did not comport with their ideas of Indian dignity at all. The following is the substance of the dialogue that took place on the subject;—When it was first proposed—the Indians replied:—

We do not wish to plant; we wish to hunt.

Ques. But what will you do when the game is all killed?

Ans. We do not think the deer will all be killed: young ones are all the time growing.

Gov. I think it will; and then you will have to steal, and will be killed yourselves for the depredations committed by you.

Indians. All you say is right; but we do not think we shall ever want game.

Gov. Our government will help you farm and work; but it cannot help you hunt.

Ind. All right; but the deer will not give out, and we can always buy corn.

Gov. But last winter I had to help you; you came to me and said you had nothing for your

women and children to eat; why did you not buy corn then?

Ind. All you say is true; but we think the deer will last.

Gov. Unless you work, I cannot promise to give you anything to eat.

Ind. As long as we can kill deer, we will not work. When we cannot, then we will learn.

Gov. I will make a treaty with you not requiring you to work, but I will not promise to give you food; but I would much rather you would work; then I would help you, and feed you while you were learning, for you will have to do so at last.

After some consultation among themselves, they replied:—

Well, if you wish it, we will begin to plant a little at a time until we learn.

Gov. Will you begin at once, if I will give you implements, send you two men to teach you how, and feed you while you are learning?

Ind. Yes, we will.

Gov. I am glad of this, for I do not wish any of my people to starve—red or white—and this is the only way to prevent it.

This point being gained, the governor then said that he wanted them to consent to live in peace with each other, not go to war. To this they readily assented—said they were anxious for this. He then asked what country they would like to have and how much. They informed him; and it was the country he wished to give them, and even more of it than they asked for. It was pointed out to them on the map, and its boundaries explained, as well as they could be. He then told them to go over to their camp, and explain all to their people, and come again in the afternoon, and tell him if all were satisfied.

They came in the afternoon, reporting all satisfied. The treaty was again explained, article by article, and impressed upon their minds—after which, all the head men signed by touching the pen with which their names were written.

The tribes in this territory have no supreme chief. Their chiefs are captains of equal authority, several of them in a tribe. Of the particulars of their organization I am not informed.

The next morning they all assembled around the governor's tent, and were seated in a semicircle on the ground to receive their presents.—These consisted of useful articles generally. The Governor is a practical man: he will not throw away money for trifles. He had blankets, shirts, leather, knives, axes, tin cups, brass kettles, and some tobacco, looking-glasses, and brass wire. Each one got a portion, and also as much corn as they wished to carry; and they started for their mountains, richer and apparently happier.

Littell's Living Age.

Every Man is rich or poor, according to the proportion between his desire and enjoyments.

LITTLE AT FIRST, BUT MIGHTY AT LAST.

BY CHARLES MACKAY.

A traveller through a dusty road
Strewed acorns on the lea,
And one took root and sprouted up,
And grew into a tree.
Love sought its shade at evening time
To breathe its early vows,
And Age was pleased, in heats of noon,
To bask beneath its boughs;
The dormouse loved its dangling twigs,
The birds sweet music bore,
It stood a glory in its place,
A blessing evermore!

A little spring had lost its way
Among the grass and fern;
A passing stranger scooped a well,
Where weary men might turn.
He walled it in, and hung with care,
A ladle at the brink—
But thought not of the deed he did,
But judged that toil might drink.
He passed again—and lo! the well,
By summers never dried,
Had cooled ten thousand parching tongues,
And saved a life beside.

A dreamer dropped a random thought;
'T was old, and yet 't was new—
A simple fancy of the brain,
But strong in being true;
It shone upon a genial mind,
And lo! its light became
A lamp of life, a beacon ray,
A monitory flame.
The thought was small—its issue great;
A watch-fire on the hill,
It shed its radiance far adown,
And cheers the valley still!

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied, from the heart,
A whisper on the tumult thrown—
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last!

SILENT WORSHIP.

BY RICHARD COE, JR.

How sweet to me the silent hour,
When worship to the Lord is given;
For then my soul doth feel the power
And glory of its God in Heaven!
And O how sweet, the words which come
From him the Holy Spirit moves;
For 'tis our Father calling home
His children whom he dearly loves.

And when again a solemn still
Pervades throughout the meeting-place,
Mine inmost soul is made to thrill
In the glad song of heavenly grace.
The spirits' song! to Him on high,
Far sweeter than the tuneful voice,
The angels hear the melody,
And round the throne of love rejoice.

A CITY WEED.

FROM HOUSEHOLD WORDS.

We may not trample on thee, simple weed,
So bravely springing in the stony way.
The sturdy growth of some far-wafted seed,
Thus flourishing upon a grain of clay.
No gaudy colors flaunt around thy stem,
No grateful scent thy hardy foliage yields,
But, rudely set, thou shinest like a gem,
In hues reflected from the distant fields.

Thou drawest nurture from the dewy skies,
Thou findest food upon the subtle air;
And sometimes may the sun rejoice thine eyes
(For thou hast eyes) down in this sombre lair.
And thou art beautiful; so firmly set
Within the ragged crevice of a stone!
So strong, so resolute, so hopeful, yet
So surely perishable, and alone.

So shouldst thou stand, thou brave and simple heart,
As firmly planted on thy foot of ground,
As strong, as resolute to play thy part,
Though stony dangers hem thee closly round.
Perchance, brave weed, did we thy nature know,
Rare balms and subtle virtues in thee lie;
Yet thy best fortune is, unharmed to grow,
Unknown to ripen, shed thy seed, and die.

WINTER IN SPITZENBERGEN.

The single night of this dreary country begins about the 30th of October; the sun then sets, and never appears till about the 10th of February. A glimmering, indeed, continues some weeks after the setting of the sun; then succeed clouds and thick darkness, broken by the light of the moon, which is as luminous as in England, and during this long night shines with unfading lustre. The cold strengthens with the new year, and the sun is ushered in with an unusual severity of frost. By the middle of March the cheerful light grows strong. Arctic foxes leave their holes, and the sea-fowl resort in great numbers to their breeding places. The sun sets no more after the 15th of May; the distinction of day and night is then lost. In the height of summer the sun is hot enough to melt the tar on the decks of ships; but from August its power declines; it sets fast. After the middle of September, day is hardly distinguishable, and by the end of October takes a long farewell to this country; the earth becomes frozen, and winter reigns.

Presbyterian Banner and Advocate.

A PETRIFACTION, AND NATURAL DAGEUERREOTYPE ON STONE.

The editor of the Oquaqua Spectator, Illinois, it is stated, has two remarkable curiosities in his cabinet. One of them, he says, appears to be a petrified ham, so perfect in form that even the skin preserves its distinctness where the knife of the trimmer has rounded the edges. The other specimen is a stone containing a photographic impress of a beautiful landscape. It is about four inches long by two inches in width; the picture represents, in their true colors, a bluff or bank of yellow clay, the meandering line of a creek lined with willows and cotton woods, and a spring crowned with a large tree. This landscape is the correct representation of a view in Warren county, Ill. Mr. Patterson, the editor, attributes the picture to the action of electricity during a thunder storm, while the image had been reflected on the surface of the stone.

A REMEDY FOR WAR—OR STIPULATED ARBITRATION BRIEFLY CONSIDERED AS A SUBSTITUTE FOR THE SWORD.

The war-system is now upheld only as a matter of supposed necessity for the settlement of disputes between nations, for the redress of their wrongs, and the security of their respective rights and interests. These objects must be attained in some way; and the chief question is, whether better means than the sword cannot be devised for securing them. Nations will of course retain their war-system until it is actually superseded by preferable methods of international justice, and this demand would be fairly met by substitutes for war, that should accomplish any one of its legitimate ends, far more effectually than the sword ever did or ever can. Here is the substance of our plan in a few words —*war superseded by better means of international justice and safety.* We propose in its place a rational, peaceful, Christian process of justice between nations analogous to what every civilized society has provided; not only for individuals, but for all minor communities. Such is our principle; and we contend that it may be applied to nations as well as to individuals, with reasonable prospects of success. There are in the nature of the case no insuperable obstacles to such an application. Nations, regarded by all writers on international law as moral persons, are confessedly under the same general obligations to each other as individuals in society; and we simply ask the former to settle their disputes in essentially the same way that the latter do theirs. How then do individuals settle their difficulties? Always in one of two ways—either by amicable argument between themselves, or by reference to a third party as umpire. It is perfectly clear that they must either decide the matter themselves or let somebody else decide it for them. There is no other way possible for individuals or communities; and hence, if nations cannot or will not adjust their own difficulties, they must of necessity resort to some form of reference as the only possible mode of adjustment left them.

Here is no new idea, but one as old as government or society itself. Common sense, the world over, has ever decided, that no man should be allowed to judge in his own case; and this principle is just as applicable to communities as

to individuals. The former should never be permitted any more than the latter, to act as accuser and witness, judge and jury in their own dispute, but should be compelled in the last resort so abide the decision of others acting as umpires. This principle underlies and pervades every process of justice in our courts of law. Every trial there is a reference ; and no litigant is allowed to decide in his own case, but must submit to the judgment of impartial peers. Ought not governments to adjust their difficulties in the same way ? Shall they in their intercourse be indulged in principles of action that would in individuals outrage common sense, trample under foot every idea of justice, and subvert the very foundations of society ?

We ask nations then, merely to adopt for themselves this simple elementary principle of justice, with such modifications in the mode of applying it as their circumstances may require. It would be far better if they would settle every dispute by themselves; but, if they cannot, then let them submit the points on issue to arbiters. We urge them to make this their established method of adjustment, and to provide for it, as they do for reciprocity in trade, or a mutual surrender of fugitives from justice, in their treaties, by express agreement in advance. We would fain have them *stipulate* for it; and hence we call it Stipulated Arbitration. We propose that they incorporate in every treaty—unless they make one for this purpose—a clause binding the parties to settle whatever disputes may ever arise between them, by reference to umpires mutually chosen. The precise mode of doing this we leave them to determine in each case, and merely insist that they agree beforehand to have all their difficulties adjusted in the last resort, by some form of arbitration, to abide by the decision of their referees, and ask, whenever dissatisfied with the award, only a new hearing, or a different reference.

Now, what objection can there be to such an expedient ? It relinquishes no right ; it neither sacrifices nor endangers any interest; it contradicts no important principle in morals or politics; it requires no great or essential change in public opinion, but is well adapted to the present state of the world, consistent alike with the precepte of Christianity, and the dictates of sound policy, it is level to the comprehension of all, and commends itself strongly to their good sense as safe and just, as clearly feasible and likely to prove successful.

Nor would such an experiment be entirely novel; for the principle has for ages been occasionally tried with the best results. "When sovereigns," says Vattel, a high authority on international law, "cannot agree, they sometimes trust the decision of their disputes to arbitrators. This method is very reasonable, and very conformable to the law of nature." He quotes a variety of examples, but dwells especially on that of Switzerland, and says—the Swiss have had the precaution in all their alliances among themselves, and even in those they have contracted with the neighboring powers, *to agree before hand on the manner in which their disputes were to be submitted to arbitrators, in case they could not themselves adjust them in an amicable way.* This wise precaution has not a little contributed to maintain the Helvitic Republic in that flourishing state which secures its liberty, and renders it respectable throughout Europe."

Occasional arbitration has ever been a part of our foreign policy. A question of boundary between us and Great Britain, we united in referring to the Emperor of Russia, in 1822; a similar one between the same parties to the King of the Netherlands in 1827, and matters in controversy with Mexico to the King of Prussia in 1838, with success in each case to the extent of preventing an appeal to arms. Such has lately been the growing usage of civilized nations; it has come at length to be very generally recognised as part of their diplomacy; and now we merely ask that this principle be henceforth made by treaty stipulation, the ordinary and permanent method of settling all such disputes as cannot be satisfactorily adjusted by negotiation.

For some measure like this the Fathers of our Republic expressed a strong desire. "Will nations," asked JEFFERSON, "never devise a more rational umpire for their differences than force? Wonderful has been the progress of human improvement in other respects; let us hope that the law of nations will in time influence proceedings of nations, and that we shall at length be sensible that war is an instrument entirely inefficient towards redressing wrongs, and generally multiplies instead of indemnifying losses." FRANLLIN wrote a great deal in the same strain. "All wars," said he, "are follies. When will mankind be convinced of this, and agree to settle their difficulties by *arbitration?* We daily make great improvements in natural philosophy ; there is one I wish to see in morals—the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats."

This substitute for war has began at length to gain the ear of statesmen in both hemispheres. So long ago as 1849, Richard Cobden, in response to more than 200,000 petitioners, moved in the House of Commons a resolution in favor of this measure, and obtained for it no less than eighty votes, the largest number ever given by that body at the outset for any new measure of like importance. In our own country we have been still more successful. Some half dozen of our State Legislatures, all before whom the subject was properly brought, passed, during their sessions in 1852–53, resolutions with entire unanimity in every case except one, decidedly in

favor of stipulated arbitration as a substitute for war. It has, also, met with like favor from our national rulers. In 1851, the Senate's Committee on Foreign Relations unanimously recommended the resolve, "that it would be proper and desireable for the government of these United States, whenever practicable, to secure, in its treaties with other nations, a provision for referring to the decision of umpires all future misunderstandings that cannot be satisfactorily adjusted by amicable negotiations." In 1853, Judge Underwood of Kentucky, made on behalf of the same committee, an able and elaborate report strongly in favor of the same measure. President FILLMORE, and his Secretary of State, EDWARD EVERETT, declared their own readiness, after a careful examination of the subject, to insert such a provision in the treaty then pending between us and Great Britain; and that treaty, when completed by their successors in office, contained an express stipulation by arbitration in the last resort for the adjustment of all such misunderstandings *under the treaty* as could not be satisfactorily arranged between the parties themselves, and thus fell short of our wishes only in not extending this provision to *all* disputes of *every kind* that may ever arise between the two governments. We had entered long before, into a treaty with England for adjusting in the same way a large number of minor disputes; and the same principle has been, though in a bungling way, incorporated in our two last treaties with Mexico.

Thus is this great reform already started; and what we now need is to carry it forward until it shall become the permanent policy of all Christendom. This will of course take a long time; but it *can* be done; and we, for many reasons, are the nation, above all others, to lead the van of such a movement. The way is surely preparing for it, and even now public opinion, if not ripe enough to demand it, is quite ready to sanction and sustain it. We could, if we should attempt it in earnest bring England and France into the measure ere long; and if these three leading powers should by such a simple and easy precaution foreclose the chief dangers of war between themselves, their example so rich in benign results, would soon be followed by minor States, and thus bring at length all civilized nations into a league of perpetual peace.

How glorious a future would such a consummation open on the world! Should the scheme utterly fail, it could do no possible harm; but should it succeed, how many evils would it prevent, how many blessings confer! What myriads of treasure, what rivers of blood, what numberless forms of crime and woe would it save! It would give the world a jubilee it has never known. Millions of warriors, no longer drones fed from the public crib, might return to the arts of peace and contribute their share to the common weal. Population would swarm anew; agriculture would spread its golden harvest over hill and vale; the various mechanic arts would ply afresh their thousand forms of improved machinery; commerce without fear would unfurl its canvas on every sea, and barter its commodities in every port; learning, and philanthropy, and religion would pass without obstruction from land to land, and cover the globe with their blessings. It is hardly possible to conceive what wonders such a policy would be worth for the whole human race so long cursed with the evils of war.

To such a measure, then, what objection can there be? Would you deem it inconsistent with national dignity? It is honorable for individuals and minor communities to refer their disputes, and why not for nations? Perhaps you think "governments will not thus *pledge* themselves in *advance?*" A plea quite untenable, because every treaty binds them in advance, and, if we discard such pledges, we must abjure all treaties; but, if they may pledge themselves on any point, they may equally well on this; and such a pledge in advance is the very thing needed to prevent a sudden rush to arms under the blind impulses of passion. Do you deem "arbitration uncertain in its results?" It cannot be half as uncertain as the sword; nor is there likely ever to occur any national dispute which it would not be far more safe to submit to arbitration than to the hazards of war. Do you fear that "the parties would violate their engagement?" True, they might, but no such fears deter us from other treaties, and why should they from this? A multitude of the most powerful motives would conspire to keep them faithful to a stipulation so prominently important. Public opinion, already the virtual ruler of all civilized nations, and fast increasing in its power, would stand sentinel and security for the due observance of such a treaty. "There is," said WEBSTER, "something on earth greater than arbitrary or despotic power. The lightning has its power, and the whirlwind has its power, and the earthquake has its power; but there is something among men more capable of shaking despotic thrones than lightning, whirlwind, or earthquake; and that is the excited and aroused indignation of the whole civilized world." Do you apprehend that "we being republicans while other nations are nearly all monarchists, should have no fair or equal chance of justice?" Questions touching the peculiar forms of government in different countries, the sole hinge of this objection, never have been, nor ever will be, submitted to arbitration by any people, but only such disputes as men under any and every form of government may be equally qualified to decide aright. Nor is there any need of selecting rulers as umpires, instead of such men as a Mansfield, or a Marshall, a Peel, or a Webster; men in

whose qualifications for the service the whole world would confide. Each party would unite of course in choosing the umpire; and this alone would be ample security for the rights of both.

We see, then, no serious objection to such a measure, but a host of the strongest arguments in its favor; and we would fain urge every one to use his best endeavors for securing it as soon as possible, and especially to unite in petitioning our Congress, as they will move on the subject only in compliance with the wishes of the people, to take such action as they may deem best to procure henceforth, in our treaties, with other nations a provision for settling all difficulties in the last resort, by reference to umpires mutually chosen, and thereby open the way in time for a safe gradual abandonment of the whole war-system by the adoption of a substitute that shall more effectually secure all its legitimate ends, and thus supersede its necessity entirely and forever.—*Advocate of Peace.*

THE LONDON POST-OFFICE.

A writer in the last number of Putnam's Magazine, speaking of the London Post Office, says:—"Each letter goes through from ten to fourteen processes, and the wonder is, how 500 men can handle 200,000 with so little confusion and so few mistakes. A spectator is astonished at the rapidity with which the letters are made to pass under the stamp. An active stamper will stamp and count from seven to eight thousand an hour. The process of sorting is carried on on large tables, which are divided into apartments, labelled 'Great Western,' 'Eastern Countries,' 'Southeastern,' 'Scotch,' 'Irish,' 'Foreign,' 'Blind,' &c. Those marked 'Bllnd' are carried to a person called the 'Blind Man' who has more skill in decyphering bad writing than a Philadelphia lawyer. He will take a letter directed thus; 'Srom Predevi,' and read at once Sir Humphrey Davy; a letter superscribed 'jonsmeet ne Weasal pin Tin,' he sees, immediately, belongs to 'John Smith, Newcastle-upon-Tyne.' In short, he is such an adept at this business that it is almost impossible to write or spell so as to be unintelligible to him. The mail bags are made of sheep-skin, soft and pliable. They are sealed up with wax upon the twine that is tied around the top. This is thought to be safer than locking, although bags that have to go a great distance are secured with locks. The average weight of the evening mail from London is about 14 tons. The number of newspapers sent from the office yearly is estimated at 53,000,000; the average number of letters sent daily is 267,521; the average number received is 283,225."

A FEMALE Friend, well qualified, would like to engage as Housekeeper; the family of a Friend preferred. Enquire at the office of the Publisher, 100 South Fifth, below Spruce St.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The export demand for Flour is inactive, and shipping brands are offered at $9 50. There is a fair inquiry from retailers and bakers at $9 50 up to $11 for common and fancy brands. Rye Flour is dull at $6 50, and Corn Meal at $4 00 per bbl.

GRAIN.—There is a light demand for Wheat, but sales are limited for want of stock Sales of Southern and Pennsylvania red at $2 18 a $2 20 per bushel, and sales of prime white at $2 29. Rye is in steady demand at $1 25 per bushel. Corn is in request. Sales of old yellow at $1 00, and new yellow at from 70 to 80c. Oats are dull at 44c per bushel for Delaware, and 44 a 45c for Pennsylvania.

CATTLE MARKET.—The receipt of Beef Cattle during the past week has been equal to former weeks, some 1300 head having been sold at prices ranging from $8 to 9 75 per 100 lbs. There has been no change in the prices of Cows and Calves, some 200 having been disposed of. The receipts of Hogs amounted to over 3000 head, all of which were sold at $7 75 and $8 50 per 100 lbs. The supply of Sheep continues quite large, 4000 having been disposed of at prices ranging from $1 75 to $4, as in quality.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Winter term of this Institution will commence on the 19th of Eleventh month, 1855, and continue Twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the term. No extra charges. For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
10th mo. 13th, 1855—3m. pd.

IT is intended to commence the W[illegible] of LONDON GROVE BOARDING SC[illegible] FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars, enquire of BENJ. SWAYNE, *Principal*,
9th mo. 22. London Grove P. O., Chester Co., Pa.

BYBERRY BOARDING SCHOOL FOR GIRLS. The First Session of this School, which will be opened by Jane, Annie and Mary S. Hillborn, will commence the first Second day of the Eleventh month next, and continue twenty weeks.

It is located in a healthy and pleasant situation in Byberry, Twenty-third Ward, Philada., with easy and cheap access to the city twice a day by steamboat from Bickley's Landing, or by cars from Cornwell's Depot, either of which is about two miles distant. The course of instruction will comprise the usual branches of a liberal English education, with Mathematics and Drawing.

Every attention will be given to promote the health, comfort and progress of the pupils.

TERMS.—For Tuition, Boarding and Washing, $60 per session, payable one-half in advance.

For circulars, direct to JANE HILLBORN,
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EXTRACT FROM A MEMOIR OF ELIZABETH RATHBONE.

She was the daughter of William and Rachel Rathbone, of Liverpool, was born the 15th of the Fourth month, 1756, and was removed by a decline the 30th of the Ninth month, 1793. Her mother died when she was little more than four years of age. Her father, on whose own education not much pains had been bestowed, was so sensible of his loss, that he determined to give his own children as good a one as could be obtained, within the limitations which should always bound a religious parent in his conduct to his children. Desirable accomplishments may be purchased at too dear a rate; and when the acquisition of them really interferes with the more important learning—the learning of him who is meek and lowly of heart—it is time for the Christian parent, at least, to be closely on his watch. Thus limited, her father saw the advantage of mental acquirements; and his parental care was repaid by the acuteness and diligence of his daughter.

She quickly imbibed instruction, and was so fond of being taught, that she was often held up as an example by those who instructed her. Her disposition was lively and volatile; yet she was not observed to make any wide deviation from the simplicity of her profession. This, however, was rather owing to the watchful care of her pious father, than to her own self-restraint. Without that, there is reason to fear that she would have wandered far astray. For, notwithstanding her youth was so carefully guarded, she admitted many things to a share of her regard, which, when she was fully awakened to a sense of her spiritual state, she found it her duty to resign. One of her great amusements was reading, and her reading was far from being confined to profitable books. In the choice, too, of her associates, she sometimes loved to be among such as rather led her away from the path of self-denial, than assisted her to enter and pursue it: and it is probable that in such company she was a welcome visitor. A good understanding, well informed, added to the vivacity of youth, and to a temper desirous of pleasing, is generally received with applause; but there are few who possess these accomplishments, in whom the consciousness of talent, and the praise of others, do not occasion a secret self-approbation, bordering on pride.

About her seventeenth year, her mind became impressed with serious thought; and she found that a narrower way than that in which she had been accustomed to indulge, was the path of peace. She said to her much beloved sister one day, after having been in some gay company, 'This kind of visiting I must resign. I do not know how it may be with thee, but at such times I exert all my powers in such a manner, to accommodate myself, to appear agreeable, that when I return and reflect, I find I have given all out, but I take nothing in.' Her father, of course, would express his disapprobation of time thus spent, and said that he saw in it a snare. She acknowledged that he was right, and soon began to alter her course. She yielded to one impression of duty after another, until in a few years she became a very religious character; and, as the influence she had with many of the younger class was great, a very useful one. The sequel will show that she had learned to say, I am an unprofitable servant.

She remained for about twenty years a much esteemed member of our religious Society, but often endured great depression, and even conflict of spirit; not only from the sense, with which her mind was touched, of the state, the low state of the church; but from frequent apprehensions that she might be called to minister to its wants by a public testimony. Her last illness was lingering. It afforded ample time for retrospect, and for application of heart to Him who can supply every want of his humble and dependent children; and she was mercifully enabled to avail herself of the opportunity.

In the forepart of her confinement she was deeply tried with the desertion of that good in which she had delighted, and with painful apprehensions that her day's work, when weighed in the balance of the sanctuary, would be found wanting. Her conflicts were great; she dwelt

much in retirement, and was very cautious of relating to others what her soul was passing through. But about three months before her decease, she found freedom to open her mind to her sister, her most intimate friend. She confessed that if she had erred, it had not been for want of knowledge; but that a full portion of divine light had been granted to her. 'I now see,' said she, 'it is an awful thing to be found carefully acting in conformity to it. By this light, in my early years, my understanding hath been often opened, not only to see clearly into my own state, but also into the states of others; some of whom I seem clear of; and this I count a favor. My bodily weakness is such, from complicated causes, that I should find it difficult, if now required of me, to obtain relief.'

On a certain occasion she was sending a message to her brother's wife, and delivered it nearly thus: 'Thou mayest give my love to my sister, and tell her I should be glad to see her, as soon as her condition will render it prudent. And thou mayest also tell her that my mind is so centred in deep, inward quiet, that I feel resigned and weaned. Oh, that I could give her an idea of what I now enjoy in this state! Were ten thousand worlds offered, I would not accept them in exchange for it, nor change this bed of sickness for the most prosperous condition that could be placed in my view. No human help that could be administered would be adequate to what I now feel. All is made up in this deep inward quiet.'

Some weeks after this, when she had been conversing with her sister respecting her secret conflicts of later years, and expressing her faith that her multiplied transgressions were washed away, she added, 'I think I have seen, more particularly of late, that the state of the church triumphant is not more glorified than the members of the church militant would be, at seasons, if they had faith to believe, and in the exercise of this faith, carefully occupied, in deep abasement, with their several gifts. How precious would be their fellowship! How would they participate with purified spirits in union and communion! Oh, how I long that those in the ministry would keep their places! Then indeed, I do believe, they and all the living members of the mystical body would know, in a much larger degree than they do, a partaking together of the glorified state. But then,' she faintly and movingly added, 'I know it is difficult to believe this possible, whilst engaged in conflict and dismay; especially when we remember the manifold infirmities which encompass us, during our continuance in these shackles of mortality.'

On the 24th of the Ninth month, which did not precede her departure one week, she made an effort to clasp in her arms her sister, who was then sitting by her; and she said, in a very moving manner, and with a flood of tears, 'O, my sister, how have I desired that thy mind and mine may be strengthened in the hour that is approaching!' In this she alluded to her dissolution. 'If I durst have asked for it, for thy sake my language would have been, "if it be possible, let this cup pass from me;" but I dare not: for how do I know, if my life was given at my request, what might afterwards follow: what flaw, or what stain I might contract."

The following day, when her sister, who had sat up with her a part of the night, was about to take her leave, Elizabeth, looking at her tenderly, said, 'O, my dear sister, thy distress moves me, though it appears very endearing. But let my confidence be thy stay, because the the arm that is underneath is worthy to be trusted in. It is worthy, for it will be found sufficient. I feel that I dare lean upon it. It hath been my support; and be thou satisfied that this dispensation is all in wisdom. I have seen it clearly; and if the help which has hitherto been mercifully afforded do but continue, I trust I shall be able to take the cup with resignation, and keep in patience to the end. But, if ever, through the pain of the body, I should let drop an impatient expression, do thou deal faithfully with me, and be sure to tell me of it; for on this head I have many fears.'

She was much distressed with difficulty of breathing; and on one occasion, when her sister, who had been endeavoring to give her some assistance, said to her, 'What shall I do for thee? I do not know how thou supportest these sore nights;' she replied, with great sweetness, but very emphatically, 'Oh, they are mixed with constant goodness—constant goodness.'

In the morning of the 27th, she said divers things respecting the children of her brother and sister Benson, and respecting the close and intimate union which she and her sister had been favored with. 'Oh,' said she, 'how I wish that thy dear Abigail and Rachel may be thus united! Press it upon their minds. It is a point of importance for children of the same parents, to cultivate a tender regard and sympathy with each other. It is difficult for the best chosen friends to enter so intimately into the varied circumstances and difficulties that attend our allotments in life, as two sisters who seek to have the divine cement, to strengthen the natural bond of union. My early friendships were carried too far, and on this account a weight of condemnation ensued; for I found that I had been planting heavens of my own, and earths of my own; and when the day of the Lord came, which burns like an oven, I saw all these pleasant pictures were to be destroyed.'

To her sister's husband, she said thus: 'As to the intimations of encouragement which I have received from man, that my spirit was already a pure spirit, I have never been permitted to build upon, or draw consolation from them;

but in the deepest and darkest plunges I have had, unworthy, totally unworthy as I have felt myself, and all I had to hope for was divine mercy, my faith has not failed, that he who said to the leper, "I will, be thou clean," was able to render me me t to associate with saints and angels, and the spirits of the just already made perfect. I can now freely mention, that if I had been perfectly obedient to the vocation wherewith I was called, I was intended to have filled up a different station in the church, from what I have done. Whether my life might thereby have been prolonged or not, is hid from me; but if in this I have erred, I hope it is washed away. Though I have sometimes looked at the separation of the spirit from the body with fear and apprehension; yet it is now wholly taken away. My last two nights have been sweet nights. Death has lost all its terrors, and I feel the grave will have no victory over me.'

A few nights previous to her departure, she often spoke of her father, as she had frequently done before, in very affecting terms. She said that she was satisfied that his spirit was sweetly centred in celestial regions; that she had often been permitted to hold sweet communion with it; and added, 'Ah! I feel he is gathered.'

She desired her sister's husband to read that passage in the Revelation, where it is said, "Blessed are the dead who die in the Lord;" and when he took the Bible, she said, 'Thou mayest read the whole chapter.' This being done, a solemn pause ensued.

Her own brother was now also with her; and with great calmness, and very distinctly, she thus expressed herself: 'I have been thinking much this day of the passages which have now been read; but I did not recollect they were uttered through so much distressing experience. I am convinced that a submission to the crucifying power must be witnessed—a submission to that which alone can make a separation between joints and marrow, between the precious and the vile; all must be crucified, before they can be profitably understood, or opened to our understandings. But as the unfolding of them is patiently waited for, in child-like simplicity, these mysteries will be revealed to us: especially, as we become redeemed from the wisdom of the world, and all its pollutions, and follow the Lamb immaculate in perfect simplicity—follow him whithersoever he is pleased to lead us, without grasping at too much, being assured that sufficient hath been, and will hereafter be, revealed to us. As we are thus content to follow him in all his manifestations, we shall experience a measure of the new birth, or of the new life unto righteousness, to be so formed in us, that whether he may lead, or put us forth into service, or we may be led in a way incomprehensible to our fellow-pilgrims, it will be enough. For in this total surrender of our wills to the Divine will, in which we are enabled to say, Work with me, as it seemeth good unto thee, the great name will be equally glorified. For his glory consists in our doing his will; but this requires the total surrender of all our faculties; of all we have, and of all we are, to him: and however deeply we may be tried, whatever we may have to pass through in this life, or in death, it will be our support. The evidence of it hath been to me as the shadow of a mighty rock in a weary land.

I have been much tried with poverty, and [have] passed through many sore conflicts, even during this sickness; but my trust and confidence remain unshaken, that as we are stayed upon his name, which is his power, though we may be brought to the balance of the sanctuary, and [it] may appear poised, as to the weight of a hair, and we, not being permitted to see how it preponderates, or how it may turn with us, may be surrounded with deep dismay; yet as we have been willing to surrender ourselves wholly unto him, he will make up every apparent deficiency. In this purified state, we shall have to behold Zion a safe hiding place, and Jerusalem a quiet habitation; so secure, that not one of her stakes can be removed, nor one of her cords be broken!

'Had not my confidence been in prospects and convictions like these, I know not what I should have done in this trying hour. It is all I have to lean upon, and I feel its support.' After a pause, she added, 'And now, my beloved brothers and sisters, do you remember this my dying testimony.'

About six, on Second-day morning, the 30th, her sister went to her, and said, 'I think I have now strength to say, I do freely resign thee. I humbly hope thy request will be granted, as I verily believe the Lord has heard it; and that his arms will be round about thee to the end.' Elizabeth replied, 'I am thankful to hear thee say so.' She continued to the close perfectly clear and sensible, said, in a sweet frame of mind, something further testifying her love for her sister, and in about half an hour, without the least apparent emotion, passed quietly away.—*Piety Promoted.*

No Good Deed Lost.—Philosophers tell us, that since the creation of the world not one single particle of matter has ever been lost. It may have passed into new shapes: it may have combined with other elements—may have floated away in smoke or vapor—but is not lost. It will come back again in the dew-drop or the rain: it will spring up in the fiber or the plant, or paint itself in the rose leaf. Through all its transformations, Providence watches over and directs it still. Even so it is with every holy thought, or heavenly desire, or humble aspiration, or generous and self-denying effort. It

may escape our observation: we may be unable to follow it; but it is an element of the moral world, and it is not lost!

LETTERS OF RICHARD REYNOLDS.

To S. Lloyd.

Ketley, 17th of Twelfth Month, 1777.

—— Thou asks me "how I feel myself as to the late news from America." I do feel and sympathize with our suffering friends on that continent, and am sorry for the effusion of blood the contest occasions; but with respect to the political justness or injustice of either party, I do not feel about it. My opinion, were I capable of forming a right one, would have no influence, and as consistently with my profession I can do nothing, I think it is best to say nothing. Were I a man of fighting principles, perhaps I might both say and do, at least I should think it right to support the cause I espoused mediately or immediately, by acting myself, or hiring others to act; but as I trust I have been favored to have a sight, if not an experience, of a state in which there can be no wars or fightings, so I think it my duty to pity and pray for those I believe to be wrong, and to acquiesce in every dispensation of Providence, with a steady belief that all things will work together for good to those who love God, with an earnest endeavor to evince my love to him, by keeping his commandments, and in particular the new commandment of loving one another. The lukewarmness and indifferency, the love of the world, and consequent degeneracy of our Society, has been long loudly and justly matter of complaint; perhaps sufferings may be necessary, in a Society capacity: I wish the present may be effectual; if not, I might be allowed to say in general, what I have often secretly said for myself in particular, that if nothing but sufferings would make me perfect, may I experience them in the kind, number and degree, the Lord should see meet for that purpose, and so still prays,

Thy affectionate friend.

Liverpool, 4th of Fourth Month, 1791.

My dear Son:—I fully intended to have written sooner, but one thing or another has prevented me. But though I have omitted writing to thee for so many days, I believe I may say that not one has passed without my thinking of thee. I am not insensible of the temptations to which youth is incident, or the dangers to which thy situation exposes thee; and frequently have I rejoiced with thankfulness to the Almighty preserver of men, that thou hast been enabled to conduct thyself hitherto with so great a degree of circumspection and plainness, consistent with the religious profession we are making, as well as reputably among men. Swift are the approaches of old age upon thy parents: nor slight the occasions of sorrow to which of late years they have been subjected. As, next to their own conduct, the conduct of their children must affect their happiness, so they cannot but regard with tender anxiety every indication of increased danger, and with painful apprehension every relaxation of essential duty. Connected with my remembrance of thee, before I set out, as well as since I came here, has been the exhortation, accompanied with the promise of our Lord, "Seek *first* the kingdom of God, and his righteousness, and all these (necessary) things shall be added unto you"—and earnest are my prayers that such may be thy choice, that such may be thy experience—then will every duty, whether religious or civil, be duly performed; and that preference given to the highest, which its superior obligation requires and justifies, and our esteem and our practice of it be in proportion to its greater importance. As such, religious meetings as the means of obtaining the blessing of preservation, as well as an occasion of thankfulness for it, will be gladly as well as diligently attended, and an humble reverend exercise of spirit maintained in worshipping God, who is a Spirit, and who is mercifully attentive to such worshippers; or, as it is graciously expressed, "seeketh such to worship him." It was a disappointment to me that I did not see thee at our monthly meeting the day before we set out. I attributed the omission to some secular engagement, though thy brother did not know what particular business prevented thee. Let me caution thee against giving way in that particular: every omission of duty, as well as every commission of evil, not only increases the difficulty, but lessens our power in future; nor should we be unmindful of the influence of our example in faithfully bearing that testimony, as well as in supporting every other branch of our Christian profession. Besides its effect upon those who are younger, or in any manner dependent upon us, it is sometimes, perhaps often, of service to others, when we do not think of it ourselves. I have experienced the benefit of it from others formerly, and sometimes in my attendance of the quarterly meetings of the iron masters, which I have considered as times of peculiar trial, and have often gone to them with fear as well as dislike. But even there, the conduct of some who have kept their places and acted consistently, has done me good and been a comfort and strength unto me, as the contrary has sorrowfully affected me; the remembrance of which, and the expectation of thy being about to go to the same places on the same occasion, has, at this time, as before now, excited in my heart strong desires for thy preservation. And, I trust, He who has hitherto preserved thee thus far as thou hast been preserved, will continue his protection and renew the visitation of his love to thee—and may thy obedience to

every manifestation of his will concerning thee, however apparently small or trivial the requisition, increase thy peace, as it will also increase thy strength to perform, as well as capacity to understand his law.

I have written quite as much as I expected or intended. I trust thou wilt accept it as proceeding from the most affectionate desire for thy happiness, which will be some consolation under afflictions that cannot be altogether unknown to thee, but can only be adequately conceived as they can only be so felt by a parent. May thou, my dear son, have the foundation for hoping for happiness in that relation (should it ever be thine) which is to be derived from contributing to ours by thy religious and circumspect conduct, as well as continued kind and dutiful deportment to us, and which has been some alleviation of the sorrows and some support to the weakness incident to the situation fast approaching old age, as well as a mother who loves thee and unites in prayers to God for thee, as, in an especial manner, to those of

Thy affectionate father,

RICHARD REYNOLDS.

THE THIRST FOR POWER IN MATTERS OF RELIGION.

There is no craving of the human heart more strongly written in human history, than that after power. It is no more strongly written in political than in ecclesiastical history: but its exhibitions, hateful and mischievous everywhere, are still more so in whatever concerns religion. It is the tendency of human nature, exhibited in every religious denomination, to obtain all the power and influence it can. This tendency in the primitive churches led to their ruin and to the rise of the papal power. Every minister and teacher and church-officer felt that if he had more power he could do more good, not remembering his own weakness, and the corrupting influences of power; not calling to mind that God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty." God works by human agencies, but He gives no right, and takes away all pretence of these agencies, or any "flesh to glory in his presence."

The thirst for power, the rage to govern, infects more or less the mass and the individuals of every religious denomination; it reaches towards everything in men's conduct, and everything in their opinions. Thus men, themselves weak, fallible, and the prey of temptation, strive after a power which does not belong to them, which they have not wisdom to wield, and which, if obtained, saps their morals and ruins their souls. How little countenance is given to church domination by anything contained in the lives or teachings of Christ and his apostles! How little to forms and ceremonies! The Jewish religion had been one of forms and ceremonies in detail without number; nearly all power was in the priesthood. All this had been perverted and abused to the very utmost extent of human wickedness. The Christian dispensation came and swept off every vestige of these forms and ceremonies and the whole framework of priestly power; it re-enacted the whole moral law, in terms so comprehensive and so simple as apparently to leave no escape to the evasive ingenuity of erring man. It laid down no long array of man's duties to God; but commanded him to love God with all his heart, and all his soul, and all his mind; and instead of a long line of man's duties to his fellow, he is simply enjoined to love his neighbor as himself. "On these two commandments" are made to "hang all the law and the prophets." There is no form of church government implied in these commands, which clearly import that man's great duty to God and his fellow-man can only be discharged by a personal performance. All that is contained in the writings of the apostles (in the teachings of Christ there is nothing) is so dim and shadowy in outline, we are forced to the conclusion it was not intended to set up authoritatively any form of church government, nor to convey the impression that the subject was of any vital import. If the form adopted by the apostles and thus slightly traced, be deemed obligatory, certainly the manner in which it is handed down to us by its authors admonishes that we should not magnify the importance of that which is so little dwelt upon by those who framed it. It was because Christ appeared in the garb of poverty, and without any of the power or pomp or riches of this world, that the Jews rejected him with such disdain; being wedded to these things, they could not believe in the reality of His mission who condemned and denounced them. This spirit, manifested so strongly by the Jews, is not extinct to this day, but has been equally visible in every age of the Christian era. It was with great difficulty the first converts at Jerusalem could believe the gospel was to be preached to the Gentiles; that they could be brought to give up the practice of circumcision, the observance of days and feasts, and other Jewish forms and regulations, and bring themselves to the simple requirements of a purely spiritual worship. In reality, nothing was left of Jewish forms, for this spirit to feed upon; and to remove every pretext in regard to days,—as, otherwise, there would seem to be a great propriety in adopting the Seventh day of the week as the day of Christian worship,—even that was changed, lest it should come to be regarded rather as a continuance of the Jewish Sabbath than as a day appointed by Christians for rest from labor and for religious services. The necessity of that change is made plain

enough by the whole history of Christianity; even now, many enforce the observance of the first day of the week, in the same terms, and under the same sanctions as those which are applied in the Old Testament to the seventh day.

It would be incredible, if the like were not seen upon all sides, and more or less in every form of Christianity, how this spirit of clogging its pure system with excrescences, which in few instances have been of any use, and in very many of incalculable injury, this putting new wine into old bottles, has prevailed from the days of the apostles down to this moment. It is a spirit which may be losing some of its strength, but which yet exerts its power with extraordinary vigor; having its root in some of the worst vices of the human heart, it cannot readily be extirpated. The more numerous these excrescences upon the Christian system, the more numerous are the pretexts for human agencies, and for the exercise of spiritual power. They were piled on for ages by the Romish church. Protestants have not only failed to cast off all these accumulations, but adopt many of their own invention or selection. It is in regard to the adoption or rejection of these, that some of the most violent religious controversies have been carried on, and in regard to which the greatest religious animosity and uncharitableness have been displayed. The Lord's supper, an institution of the simplest possible kind, was the subject of rank abuse in the day of the apostles, and has ever since, in various ways, been the subject of singular perversion. The simple emblem of purification in baptism has been the subject of like abuse; and because a man may simply wash his face or hands or feet, or may bathe his whole body in the water, in either of which cases the emblem is equally significant, a controversy is waged with heat, not only whether baptism implies washing or bathing, but whether it carries with it regeneration. The ceremony of washing the feet has been observed among Romanists, in a manner which is a perfect mockery of that humility its appointment was intended to promote and signify: among Protestants it is wholly neglected. The fondness for ceremony and outward forms does not reach so low as this act of humility, which is as clearly enjoined as the Lord's supper.

The beautiful and sublime simplicity of the Christian religion is thus continually sacrificed by attempts to improve—to build upon it; its progress is continually impeded by loading its movements with innumerable additions of man's invention. It asks none of these aids or accompaniments. It can live through all these abuses; it can save many of those who are unwittingly guilty of them. It requires no superstructure of man's devising, no adornment or trickery of his wisdom: it asks its votaries to give their affections to God, and their services to their fellow-men: it asks an exemplification of its purity and power in their lives and conversation.—*New Themes for the Protestant Clergy.*

From Past Meridian.

A NEW EXISTENCE.

BY L. H. SIGOURNEY.

"Oh soldier of the cross, away with dreams!
Bright on thy brow eternal glory streams,
In faith, in love, in wisdom's steadfast mind,
Arise and leave this moonlight camp behind."
Bishop Burgess.

If it is wrong to disparage the season of age, which so few reach, over the hidden pitfalls of time, it is unwise to regard only with reluctance and terror, the transition to another life. To depart from this world is as necessary to the completion of our pilgrimage, as to have entered it; a point of existence not to be evaded, a consummation of what was here begun.

Do we not bear within ourselves, the essential argument and proof of future existence? Even a heathen shall beautifully answer this question, the clear minded Xenophon: "When I consider the boundless activity of our minds, the remembrance we have of things past, our foresight of what is to come, when I reflect on those noble discoveries and improvements that those minds have achieved, I am persuaded, and out of all doubt, that a nature which hath in itself such excellent things cannot possibly be mortal."

Is not this brief life so fitted and adjusted to another, as to form but one existence? Like apartments in a well-arranged mansion, they harmonize and are in symmetry. May we not pass from one to the other, with confidence in the Builder and Master of the mansion? If the passage be dark, is there not a lamp at each extremity, placed there by His hand "who hath conquered Death and brought life and immortality to light through the Gospel?"

A saintly man drawing near his last hour, said to me, "That other world is as clear, and as near, as the entrance into the next room."

Raising his emaciated hand, with a great brightness of his eye, he added, "I had rather enter that next room than to remain longer here, for in that pleasant room are more of my friends than in this."

"Why are we spared so long?" is sometimes the half-murmuring question of the aged, for whom the novelties of life are extinguished. The remark is an implication of unerring wisdom. As long as breath is lent, there will be some duty to perform, some enjoyment to partake, some right word to be spoken, some prayer to be sent upward, some point of Christian example to be made complete. It would be well to bear in in our hearts the motto of a poet:

"How well is ours:—how long, permit to Heaven."

Were our fears and anxieties less devoted to

the circumstances of leaving this life, than to the danger of failing in those duties on which the welfare of a future one depends, it were better for us now and ever after.

The dark winged angel who is appointed to summon us to a new existence, is often arrayed with imaginary terrors, and represented as the foe of our race. A quaint writer has recommended that we should "keep on good terms with Death." It would be indeed wise to make him our friend, to speak no ill of him, to be ready for him, and to meet him without fear.

"I am dying" said Washington, when a sharp sickness of twenty-four hours cut off his span of sixty-seven years, "but I am not afraid to die." Sometimes a new and strange courage comes to the Christian with death, though he might "all his lifetime have been subject to bondage." The diffident, who shrank ever from his fellowman, has been heard to open his mouth boldly, and to speak beautiful things of the world to come. To the weak-spirited and oppressed, he appears as a deliverer. Tyranny hath power no more. The fears and hopes that were born in dust and dwelt there, fade away. The eye that grows dim to these lower skies, kindles with the glorious liberty of the children of God."

Friends! brethren and sisters, already far advanced on the journey to another life, who

"Nightly pitch the moving tent
A day's march nearer home,"

are we afraid? Why should we be? Who provided for us before we entered this state of probation? Whose eye "saw our substance yet being imperfect?" Who took care of us when we knew Him not? Will he forget us now that we are his servants?

To loosen the bonds of affection, and depart from those who are most dear, needs the exercise of a strong, implicit faith. If there are any in that circle, whose helplessness or absorbing love render them apparently dependent on us for protection or happiness, let us endeavor serenely to leave them on the Everlasting arm.

A statesman during a disastrous period in the civil wars of England, being appointed to a foreign embassy, was listening to the violent tumult of a stormy sea, the night before his embarkation, and reflecting on the perilous condition of his native land, until his troubled mind forbade sleep. A confidential servant who accompanied him, perceiving his distress, said

"Sir, do you not think God governed the world well, before you came into it?"

"Undoubtedly."

"Sir do you not think he will govern it as well when you are gone out of it?"

"Certainly."

"Sir, pray excuse me, but do you not think that you may trust Him to govern it quite as well, while you do live?"

The reproof overcame his perturbation, who was about to undertake a tempestuous voyage, burdened with heavy cares. Its spirit might instruct us. For those whom we contemplate leaving with such anxiety, we might be powerless to protect if we remained behind.

The calamities of life would overtake them, sickness would smite them, and sorrow find a passage to their hearts, and we could not shield them. "We could not deliver our darling from the lion." We would, therefore, confidently trust them and ourselves to an Almighty Hand, and filled with holy faith, respond to the words of a powerful writer, "We have nothing to do with death but to defy it, to lift up our heads and look above it."

He is but the mere loosener of the cords that moor us to the shores of time, the dissolver of the cement that attaches to the things that perish in the using.

What we have to do with it, is to despise it; not to prepare to meet it, but to prepare to meet our God.

Nature might herself instruct us, by the calm aspect with which she meets her own changes.

"How quiet shows the woodland scene!
Each flower and tree, its duty done,
Reposing in decay serene,
Like holy men when age is won,
Such calm old age, as conscience pure
And self commanding hearts ensure,
Waiting the summons of the sky,
Content to live and not afraid to die."

Content, and not afraid. That is a blessed Christian motto. Yet we would add still more. Should we not be happy to pass into whatever state of existence God shall designate? Look at the bird. It hath gathered neither into storehouse or barn. Its food hath been from the garner of the broad, green earth, and its life a music-strain. The blasts of autumn come. Its empty nest trembles amid the leafless boughs. It must speed its way to another clime. Does it linger? Does it doubt? Nay, it spreads an unreluctant wing into the tractless ether.

So go thou forth, O Soul! It is God's universe. Thou can'st not pass beyond His jurisdiction.

His grace is sufficient for thee. Living or dying we would obey the eloquent injunction of the prophet, to "seek him who maketh the seven stars and Orion, and turneth the shadow of death into the morning." Let us bring our will into conformity with His will, and catch the spirit of the dying prayer of Bishop Jewel, "Lord, now let thy servant depart in peace."

"Lord, suffer thy servant to come unto thee."

"Lord, receive my spirit."

"I have not so lived, as to be ashamed of having lived; neither do I fear death, for God is merciful. Father thy will be done. Thy will I say, and not mine."

"Lo, this is my day. To day shall I quickly come unto thee. This day shall I see my Lord Jesus—thou O Lord, who hast been my only hope."

But in what attitude shall we stand, and how shall we occupy ourselves, when the time and strength for active service have passed away? The answer is, Wait.

The waiting graces are beautiful. They imply readiness. We cannot quietly wait any great event for which we are unprepared. Let us have oil in our lamps and cherish every gentle and holy affection.

Wait! It is an honorable service. An ancient warrior put on his armour and braced himself upright when the footstep of death stole upon him. "I have never turned my back on any foe, while I lived," said he, "and I will look the last one in the face."

Wait bravely, therefore, in Christian armour, the opening of that gate which leads to a higher existence.

Wait, with a smile, the ministry of the last messenger.

Ask not when he cometh, or where or in what manner. Stipulate nothing. Poor pensioner on God's free mercy, question not, distrust not. His time is the best time.

When it shall come, may we have grace to let the frail tent of this body calmly fall, and putting our hand into the pierced hand of a Redeemer, with a song of praise, go forth to "the house not made with hands, eternal in the heavens."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 15, 1855.

Dr. Henry H. Smith, Professor of Surgery in the University of Pennsylvania, thus describes the improvements in Printing, which he witnessed in a recent visit to the Industrial Exhibition at Paris.

Among the objects at present attracting the attention of the professional man as well as of all visitors to Paris, might be mentioned the Industrial Exhibition, or the collections of objects of manufactures, fine arts, &c., now made through the influence of the Emperor. The many points of interest which it presented, the beauty of its articles, and the varied thoughts which such a collection would naturally excite, might all be found worthy of description, but I must limit myself to the mention of one article, which, from its great influence on the progress of scientific medicine, as well as the other departments of learning, may be regarded as coming more properly within the limits of the discourse of the present occasion. I allude to the improvements in printing. With all the additions that have recently been made in this important and universally useful art, it has yet been felt that the progress of machinery had not been brougt to bear sufficiently on the composition and distribution of type, to enable the printer to set an author's thoughts to letters, with a rapidity which should correspond with the rapid progres of the age. The telegraph, it is true, prints our words almost as rapidly as uttered, and sends them flying to the four quarters of the globe with lightning speed; whilst steam strikes off its thousand impressions per hour, and traverses oceans in a few days to expedite the dissemination of useful learning. Still, this is not fast enough. The extension of knowledge has been delayed, and the mighty torrent of ideas has been checked, by the fact that between the outpourings of an active mind, and the impression of its ideas on paper, there stood the slow, heavy, lumbering mass of human hands in the persons of compositors, who, though wonderfully nimble, are yet unequal to the task thrown upon them. This obstacle, it is now apparent, is about to be removed, and mechanical ingenuity begins to indicate sufficiently clearly its power of multiplying the rapidity of action, if it does not supplant the compositor's fingers. The machine that is to accomplish this has now assumed a tangible shape, in the ingenious invention of Christian Sorenson, of Copenhagen. Eight years since, this mechanician, brought into notice his "Machine compositoire," which enabled him to set up type with considerable rapid ty. Like most primary inventions, it was, however, not perfect, and required the improvements which time and experience always add. Now, he has brought it to such a condition that one man can, by a very simple mechanism, set up sixteen lines in four minutes, or four lines in a minute, or about one letter in a second, and then, having done this, can slide all the type into a common receptacle, and rearrange, or distribute them, letter by letter, in their proper places. Those of you who are familiar with printing will readily understand the wonders of this, and those who are not, need only remember that, in printing, all the letters are united indiscriminately, yet require to be subsequently so arranged for future use that all the A, B, C, &c., should be assorted by themselves, and this is now done by the machine compositoire with great accuracy and rapidity. Without entering into a minute description of it, I would mention that its general appearance and arrangement is as follows: A small mahogany case about half the size of a piano, presents at one end a number of keys, which, like those of the musical instrument, represent certain letters. These, when played on by the compositor's fingers, are so arranged as to open little slides beneath boxes in which the type have been slid by the machinery, and whence they readily slip into their position in the "stick," or into the formation of a word. The means by which this is accomplished is as follows: Each type, including stops, &c., has a notch or groove on its side, which corresponds with the perforations in a revolving plate. Thus A has one notch, B two,

&c.,; these type being once placed indiscriminately in a large funnel-shaped piece on the top of the machine, are shaken so that they slide to the end of the funnel; where, by means of a series of little grooves, they are gradually made to assume the vertical position, with such certainty that the letter end of the type comes uppermost. The flat plate with perforations corresponding to the grooves in each type, is constantly revolving beneath the end of the funnel, and as the valve underneath each opening is touched by the piano key as played on by the compositor, the proper letter at once slips into its place on the stick, the stick becomes filled, or one line is set up; it is pushed out of the way and another takes its place, until a whole page or form is ready for the press. This machine, as far as its composing powers, is, I believe, pretty generally known; but the difficulties attendant on the distributing or rearranging of the type when in "pi" according to the letters, has seemed insuperable until the attempt of Mr. Sorenson. A very slight modification of the composing arrangement now enables it to distribute with equal facility, and bids fair to give him a reputation as wide spread and lasting as that of the letters he seems to have imbued with the instinct of knowing their proper place, either in a word or in a "case." The cost of the machine with 200 kilogrammes of proper type, was, he informed me, 7000 francs, or $1400. The advantages derivable from the perfection of which this machine is capable, can hardly be conceived, nor the influence that it is capable of exerting in various ways. See, for a moment, how it would reduce the perfection of phonographic reporting to the position of an art behind the age. Suppose that a series of type are prepared and carried by the compositor into the legislative hall, the court of justice, or even to the medical lecture-room. The speaker would take his stand, and the compositor his seat, and as fast as any one could dictate to an amanuensis, so fast would the compositor, playing on the keys of his instrument, place in type the words as they flow from the speaker's mouth. Let us suppose him in the position of a lawyer in a court of justice; his speech, slowly delivered, would be set up as spoken, the form quickly transferred to the printing-office, placed upon one of "Hoe's last fast presses," ten thousand impressions struck off per hour, and actually circulated in extra Ledgers before the honorable counsellor had dined and prepared himself to read it. In fact, it is hardly possible to see the limits to which such progress must lead.

Died,—On Seventh day morning, the 24th of Eleventh month last, Jesse Cook, Jr., a member of Monallen Particular and Monthly Meetings, in the 54th year of his age.

——, Suddenly, on Third day morning the 11th inst., Anna Miller, youngest daughter of Seth J. and Emma Ridgway Comly, aged about 11 months.

Died, On the 30th of last month, after a long, protracted and severe illness, at the residence of her parents in Gwynedd, Montgomery Co., in the 29th year of her age, Ruth Ann Shoemaker, daughter of Joseph and Phebe Shoemaker, members of Gwynedd Monthly Meeting.

THE VALUE OF AN OATH.

There are some errors in human estimates of things which seem to be inherent in our nature, and which present themselves in every age of the world, and under every form of civilization. Among these is the popular notion of the value and obligation of an oath. The false teachers among the Jews made the obligation of an oath to consist entirely in the thing or being appealed to in its form. Thus, to swear by the altar was nothing; but by the gift upon it made a man a debtor.

It is scarcely necessary to remind those who are at all conversant with the practices of courts, and the tergiversations of witnesses, that the same error is alive now. Various modes must be taken to bind the consciences of men to tell "the truth, the whole truth, and nothing but the truth." Different sects of Christians have different editions of the scriptures presented to them, and some are not deemed securely holden, unless a particular emblem is exhibited upon the cover. Of course the courts and the law do not recognize this sort of casuistry, or admit the absurd distinction. The object of the law and of the custom of the courts is to reach the conscience of the witness, and to make him feel that he is bound to testify truly. The man who testifies under oath, and he who affirms, are alike subjected to the legal penalties of perjury, for false testimony. The object of administering an oath is to get at the truth, and, failing in that, to subject the utterer of falsehood to punishment. The first object is of course the more important, and, for this reason, deference is paid to the prejudices of witnesses, and to their understanding of the nature and obligation of an oath.

Every thing of human devisal is liable to error, and very little, if any, unmixed good can be obtained. Our best intentions may be perverted; and consequently the deference to prejudice, above noted, has led to the encouragement and perpetuation of error in narrow minds. He who takes an oath, calls upon heaven to witness his truth. But whatever we say, and whatever we do, is done in the same awful presence, and no omission of any formality can conceal us from the all-seeing eye. If it were possible to avoid this knowledge by avoiding an oath, the casuistry and mental reservations of some weak minded witnesses might not seem so absurd as they now do.

No doubt these considerations had their weight in determining the highly respectable body of Friends to discontinue the use of judicial oaths.

And in their form of affirmation, all the necessary features of an oath are preserved. They consent to the penalties of perjury, and they acknowledge their obligation, on the witness stand as in all other situations, to speak the truth. Whether or not we partake of their scruples in relation to the subject, we must admit that their example has certainly tended to the enlightenment of the great body of the people upon the subject.

While we do not seek to change the mode which now obtains in the administration of the form of oath or affirmation in legal proceedings, there are some regards in which the practice of our government might be very properly altered. We allude to the oaths which are required in the Custom House, and we may add, many other mere formalities in the public offices. There is really no necessity of swearing, for instance, to an invoice. Nor is there any punishment for the fact of perjury when smuggling is detected. The goods are forfeit, and other penalties are incurred; but the punishment is for the attempt to overreach the government, and not for the perjury. The oath does nothing but lower the moral tone of all who are concerned in administering it. There is no reverence and no solemnity, and there can be none. The whole sounds like the cry of the Mahometan fruit-vender, "In the name of the prophet——figs!" If the antiquated and irreverent custom could be abolished, the value of a man's word, in all mere business transactions, would be raised, and the value of an oath or solemn affirmation, on proper occasions, would be better appreciated.—*American and Gazette.*

MEDITATIONS ON DEW.

"Soon as the evening comes this penetrating and invisible moisture embalms each herb and flower, and fruit that grows: when sultry heats and winds have caused the various tribes of vegetation to languish and pine with sickly drought, this wondrous cordial falls upon their drooping heads and makes them blow afresh in health and beauty. But how admirable! this gentle dew when it distils its treasures into Nature's cup, is neither heard by the quickest ear, nor seen by the sharpest eye; it makes no noise, it makes no show. What a striking emblem is this, of that divine anointing from above, which descends on heavenly souls! The Lord says by Hosea, his prophet, "I will be as the dew on Israel,"—heavenly dew. This is the still small voice of the Holy Spirit which is not to be found in the whirlwind of fleshly works and passions.

As the dew falls when all is still, when all is wrapped in silence, so it is in the silence of all flesh, with its noisy workings, that this sacred unction distils upon the soul, and causes it to grow as the lily and send forth its fragrant odors as the Vine of Lebanon.

Let Christians then learn from the foregoing considerations that still streams are the deepest, let them learn more and more to be like Mary at the feet of Jesus, and be more concerned in receiving from him, than to be offering the sacrifice of fools." C. PHILLIPS.

GRANVILLE SHARP.

"The lives of some men may be contemplated in their opinions and private studies; of others, in their exertions and public concerns. It is rarely that the world beholds the union of unceasing action and unwearied study; still more rarely does it enjoy the sight of such united power devoting itself, at once meekly and resolutely, in the fear of God, to the best good of man. Yet such was the character of Granville Sharp."

Such are the remarks made by the biographer of Mr. Sharp in entering upon the consideration of his character—a character to which I feel, with depressing sensibility, no justice can be done in the short space allotted to these biographical notices. He was the son of the Rev. Thomas Sharp, Archdeacon of Northumberland, and was born in Durham, on the 10th of Nov., 1735. In 1750 he left Durham, having been apprenticed to a linen draper of London. At the end of his apprenticeship, he engaged in a linen factory, and it was at this period he made his first advances in learning. Having a series of controversies with a scholar in London, whose name is not given, upon some disputed doctrines in the New Testament, his antagonist denied the correctness of our translation; whereupon, Mr. Sharp, with that singleness of purpose which attended him through life, to spare no labors to ascertain the truth, immediately set upon the study of Greek, and with so much success that he some years afterwards published a small work upon the Greek Article. A controversy of a similar character with a learned Jew, led him to the study of the Hebrew language.

In June, 1758, he obtained a subordinate appointment in the Ordinance office. From this time to 1765, little is known of him, except that he was pushing his studies in the ancient languages, Latin, Greek and Hebrew, with untiring industry. In this latter year, a circumstance happened which gave a new direction to his whole life, and which has caused him to be looked up to by a grateful posterity as the pioneer in the great and glorious reform, then commenced, of the abolition of slavery in England; then of the abolition of the slave trade; and finally, in 1834, of the abolition of slavery throughout the whole extent of the British Empire.

In 1765, a man by the name of Lisle had brought to England, from Barbadoes, an African, whom he claimed as his slave, by the name of

Johnathan Strong. He treated him in a very cruel manner, and beat him so severely over the head as to cause his head to swell; from this a serious disorder fell into his eyes, and he was abandoned by his master to the charities of the world. In this situation he applied to Wm. Sharp, surgeon, the brother of Granville, and in process of time was cured. When cured, his so-called owner, who had, in his sickness, abandoned him, met him, and seeing him so well and strong, claimed him as his property. He fled to some friends for protection, and the knowledge of his case soon came to the ears of Granville Sharp, and enlisted all the energies of his soul. Suffice it to say that, by great exertions, he finally obtained the full release of the man.

But Mr. Sharp saw that the case of poor Strong was but one of many similar cases that existed in England, and of his labors in this great department of humanity, we will quote the words of the "Edinburgh Review:"

"Regardless of the dangers to which he exposed himself, both in his person and his fortune, Mr. Sharp stood forward in every case as the courageous friend of the poor Africans in England, in direct opposition to an opinion of Yorke and Talbot, the attorney and solicitor general for the time being. This opinion had been acted upon; and so high was its authority that, after it had been made public, it was held as the settled law of the land, that a slave, neither by baptism nor arrival in Great Britain or Ireland, acquires freedom, but may be legally forced back to the plantations. Discouraged by Judge Blackstone, and several other eminent lawyers, Mr. Sharp devoted three years of his life to the study of the English law, that he might render himself the more effectual advocate of these friendless strangers. In his work, entitled 'A Representation of the Injustice and Dangerous Tendency of tolerating Slavery in England,' published in the year 1769, and afterwards, in his learned and laborious 'Inquiry into the Principles of Villanage,' he refuted the opinion of Yorke and Talbot by unanswerable arguments, and neutralized their authority by the counter-opinion of the great Lord Chief Justice Holt, who many years before had decided that, as force could be used against no man in England without a legal process, every slave coming into England became free, inasmuch as the laws of England recognized the distinction between person and property as perpetual and sacred. Finally, in the great case of Somerset, which was argued at three different sittings in January, in February, and in May of the year 1772 (the opinion of the judges having been taken upon the pleadings,) it was at last ascertained and declared to be the law of the land, that, as soon as ever any slave set his foot upon English territory, he became free. Among the heroes and sages of British story, we can think of few whom we should feel a greater glow of honest pride in claiming as an ancestor, than the man to whom we owe our power of repeating with truth—

'Slaves cannot breathe in England; if their lungs
Receive our air, that moment they are free;
They touch our country, and their shackles fall.'"

After this, Mr. Sharp interested himself very much in the cause of slavery in America, and corresponded with that great-hearted philanthropist Anthony Benezet, with Dr. Franklin, Dr. Rush and others. During all this time he was merely a clerk in the Ordnance office; but an incident soon occurred which prevented him from remaining in it any longer—an incident which showed a scrupulous integrity, a transparent beauty of character, as rare as it is delightful to behold. He had long witnessed with great solicitude the difficulties between England and her then American colonies, and sympathized entirely with the latter, justly holding the sentiment "our country, right or wrong," to be an abominable one. Accordingly, in 1774, he published a work entitled "A Declaration of the People's Natural Rights to a share in the Legislature," the very thing for which WE so strenuously contended. When, therefore, hostilities actually occurred, and he saw that he would be obliged, by his official station, to be instrumental in furnishing munitions of war to the troops of his own country, which he deemed to be in the wrong, he at once resigned his public office, though he had been in it nearly twenty years, and was fitted for no other employment—had none in view—and had spent all his paternal inheritance, and the excess of his salary above his own wants, in acts of benevolence and philanthropy. How refreshing to witness such instances of strictly conscientious conduct! But that God in whom he trusted did not leave him to want. His brothers, who were in comfortable circumstances, highly applauded his course, and cordially invited him to partake of their bounty to any extent, and for any duration. He accepted their kind invitation for the time, and devoted himself to literary pursuits.

Granville Sharp now took an increased interest in the abolition of the slave trade, in connection with which an instance of horrible cruelty had been brought to light, which has hardly its parallel on the page of history. The ship Zong sailed from Africa, with 440 slaves on board, for the island of Jamaica. Many had died on the voyage, and when they got in sight of Jamaica, a large number were sick. "The master of the ship then called together the officers, and told them that, if the sick slaves died a natural death, the loss would fall on the owners of the ship, but if they were *thrown alive into the sea*, it would be the loss of the underwriters." Accordingly, they proceeded to their horrid work, and actually threw overboard into the sea ONE

HUNDRED AND THIRTY-TWO HUMAN BEINGS, ALIVE! This, as might be supposed, did much to arouse the nation to the character of the abominable traffic, and Granville Sharp never ceased laboring for its abolition till he saw the object of his wishes attained.

Another event which distinguishes the life of Mr. Sharp, occurred about the year 1787—it was the foundation of the colony of free blacks at Sierra Leone. In consequence of his own benevolent exertions, a large number of slaves had been freed in England, and being brought up to no trade, they became more or less dependent on public charity. These he had sent to Sierra Leone at his own expense, and thus may be considered as the FOUNDER OF THE COLONY AT THAT PLACE. In this same year the society was formed in London, for the abolition of the slave trade, of which Mr. Sharp was a prominent member, and in which he continued to labor with unabated zeal till his death. Soon after this, a number of Christians of different denominations conferred together about forming a Bible Society, which resulted in the establishment of the "British and Foreign Bible Society," in 1804, of which Mr. Sharp was the first chairman. "Perhaps it would not have been possible," says Mr. Owen, the historian of the society, "to find, throughout the British dominions, a man in whom the qualities requisite for the first chairman of the British and Foreign Bible Society were so completely united, as they were in this eminent philanthopist." But it is not possible, in our limited space, to go further into detail in the life of this excellent man. Suffice it to say, that in every good cause—in every thing that tends to honor God and bless man—he took the deepest interest, and labored to the extent of his powers to the day of his death, which took place on the 6th of July, 1813.

It is unnecessary to write a eulogy upon Mr. Sharp's character. What it was will be sufficiently seen from this brief sketch of his life. As a scholar, he stood very high; indeed, it was wonderful how he accomplished so much in literature, while he labored so assiduously in every prominent object of benevolence. But though his writings were numerous, and had many readers at the time, and exerted great influence, yet, as most of them were pamphlets, and were written for temporary purposes, they are not much referred to now. Among them, however, are many that are not ephemeral. Such are his "Remarks on Several Important Prophecies," "Remarks on the Use of the Definite Article in the New Testament," "Remarks on Duelling," "An Account of the Division of the English Nation into Hundreds and Tithings," "On Personal Liberty," "A Declaration of the People's Natural Right to a Share of the Legislature," &c. &c. In his memoirs, is a list of sixty-one publications on various subjects of law, religion, classical literature, morals and philanthropy. Indeed, a life of greater activity, usefulness and benevolence, the world has never witnessed.—*Cleveland's Literature of the 19th century.*

[From the National Magazine.]

THE GREEK CHURCH.

Embracing within its pale more than fifty millions of people, and being the national Church of one of the great powers in the world's affairs, the Greek Church has ordinarily no little interest. Closely connected with the origin, and greatly affecting and affected by the results of the Crimean war, it is just now exciting much more than ordinary interest and attention in our own country as well as in England and the other countries more immediately affected by the conduct and results of that war. For, far distant from the field as we may be, as republicans and as Protestants we will be affected by what is really the politico-religious war between Russia and Rome—the seven-hilled city of St. Peter and St. Petersburgh.

The Greek Church is ordinarily considered a schism from the Latin or Romish Church. Even after the removal of the seat of government of the Roman empire from Rome to Constantinople, there were hot and ill-concealed jealousies and conflicts between the chief bishops (patriarchs) of the two cities. The patriarch of Constantinople claimed higher dignity and superior authority, in consequence of his being over the see in which were the court and the imperial residence. The patriarch of Rome, on the other hand, based his claim to the supremacy upon the antiquity and wealth of his see and his successorship to St. Peter. For several centuries there were now and then quite violent disturbances between these dignitaries and their adherents. In the ninth century a wide and most notable breach occurred; but it was not until in the eleventh that, in consequence of the ex-communication of the Bishop of Constantinople by Pope Leo IX., an open and entire separation took place between the Churches of the Levant and that of the West. Proposals have been repeatedly made for uniting the two communions; but the hatred of the Latins to the Greeks, and of the Greeks to the Latins, has hitherto been insuperable.

At present the Greek Church embraces nearly all of the inhabitants of Russia—in Europe, Asia, and America—and some twelve or more millions of people residing in Turkey, Greece, Asia Minor, Palestine, and along the northern shore of Africa. It includes a population variously estimated at from fifty to sixty millions, and subsists in the form of several sects or divisions, separated, however, by lesser differences in doctrine and ceremonies than the various denominations of our Protestant Church. The largest, and to us most interesting division, is the Russian; and after having stated some facts

with reference to the Greek Church in general, we shall add something with respect to the Russo-Greek Church in particular—simply premising that the Greek Church everywhere, in learning and piety, is hardly the shadow of what it was in former times.

The following statements will exhibit the main tenets of the Greek Church. They do not usually baptize their children until three, six, ten, or even fifteen years of age; but it is considered almost sure damnation if they die unbaptized. Their form of baptism is a treble immersion. They require the laity to receive the communion in both kinds, and administer it even to infants. They re-baptize those admitted from the Romish communion to their own. They deny the procession of the Holy Ghost from the Son, insisting that it is only from the Father. They exclude from their sacraments the Romish ones of confirmation and extreme unction, and have no superstitious reverence for the Host. They deny that auricular confession (private confession to a priest) is required by any divine precept. They deny that there is any such place as purgatory, though they pray for the dead. They deny that the Pope has any special authority, and at set times, in their ceremonies, hand him over to the "evil one." They have no very holy horror of dissolutions of the marriage tie. They condemn, however, all fourth marriages. They deny that either usury or fornication are mortal sins. They hold that such as may have taken holy orders may become laymen again, and they approve the marriage of their priests—provided that they marry before ordination.

The form of government of the Greek Church is Episcopal. The highest prelate over the largest districts is called a *patriarch*, and his see a *patriarchate*. At first, and for some time, the patriarch of Constantinople was the head of the entire Greek Church; but at present his authority is limited to the Greek Church proper—a very small part of the whole—there being an independent patriarch of Jerusalem, another of Antioch, and another of Alexandria; and there being now, as we shall see, no such dignity over the Russian dominions. The patriarch is elected by the highest clergy of his patriarchate, and he, as well as his electors, must be unmarried. In the Turkish dominions the election of a patriarch, before valid, must be confirmed by a grand seignor.

The clergy of the Greek Church are divided into two great classes—the one composed of the priests or pastors proper, and the other of the monks and higher clergy—bishops, archbishops, and patriarchs. A provision with respect to the first of these classes is, that they must be married before being ordained; and it is said (though difficult of verification) that another provision—founded doubtless upon the precept of Paul to Timothy, requiring one desiring the office of a bishop to have "*his children* in subjection"—requires them to be *fathers!* The other class may marry, but with the loss of their ecclesiastical dignity. The clergy live on the revenue of the churches, which they manage to make a very considerable sum.

Monasticism prevails to a very great extent in the Greek Church. Upon Mount Athos, in Greece, is a most celebrated and interesting collection of monasteries, numbering some twenty, with many connected and dependent habitations, and containing a population of several thousands. The buildings are large, oftenest in the form of the Greek cross, always occupy striking positions, and have very much of the military air. They are adorned with almost numberless pictures, and have the heads and members of nearly all the saints in the calendar—including the left hand of St. Michael, "in good condition, *diffusing an abundant and delightful odor;*" and the left foot of St. Anne, "a right marvellous and *savory* relic!"

The monks are divided into three progressive classes. On entering the monastery they undergo a *novitiate* of three years, from which they advance to the *lesser habit;* and in rare instances, except in the hour of death, (for it is said that one dying with this habit on him is sure of heaven!) to the *greater habit.*

The discipline of these monasteries is very severe. The monks never sleep more than five or six hours a day; never taste flesh meat; on one hundred and fifty-nine days of the three hundred and sixty-five have only one meal, and on no day more than two; and ordinarily, their diet consists of vegetables and bread, boiled in water. By far the greater part of the monks are engaged in manual labor. "Some of us pray, and the rest of us work," was the answer they gave a recent traveller, in reply to a question as to their employment. A great number are engaged in tillage, others in various handicrafts—manufacturing articles for home consumption.

Convents are not so numerous in the Greek Church as monasteries. The nuns are in no degree inferior to the monks in their abstemious courses of life, their penances, fasts, prayers, and other acts of devotion. Their heads are shaved close; their habit is of black woolen cloth. Each one has separate apartments—usually two rooms—and those in good circumstances are allowed to keep a servant. They spend their time often in educating young ladies, and occupying their leisure moments with needlework.

The ceremonies of the Greek Church are most like those of the Roman Catholic Church, though in some respects widely diverse. They have feasts and fasts, high-days and holy-days, set-days and Sundays, in abundance. Their fasts are much more rigorous than those of the

Roman Catholics. They address prayers to the Virgin Mary, and invoke the saints; but they deny that they do so in the same way as the Roman Catholics.

(To be continued.)

LOST HOURS.

The page of life is wet with tears
On which I gaze to-night,
And sitting here, apart, alone,
Beneath the flickering light,
I see a train of long-lost hours
In pale procession rise,
Dead, vanished hours, that came to me
Dew-laden from the skies,
The Messengers of God, concealed
In Spirit-like disguise.

What is our life? It endeth not
With suns that rise and set,—
And these pale witnesses had been
Deathless, immortal yet,
Had they been made but links between,
Yea, *living* links and bright!
Between this *seeming* being
That lieth in our sight,
And that in which we live to God.
By works of love—of light!

It is a simple thing to place
A prayer upon each hour,
And unto Him who formed it, raise
The incense of the flower!
It is a simple thing to lift
The soul's quick glance above,
But human hearts so tried, so true,
How faint at times ye prove!
How Faith and Hope like shadows wane,
Before you breathless move!

The lines of life that stretch away
Unto the pastures green
And hill-tops of the heavenly land
Lie round us all unseen!
We do forget that we are born
The children of a King;
We trace it not upon the hours,
They wait on outspread wing;
Their heavenly mission is to us
A vain and idle thing!

The lost! the lost! I mourn for them,
In penitence and tears,
What *might they not* have been? the gems
Crowning eternal years!

From Household Words.

COMFORT.

Hast thou o'er the clear heaven of thy soul
Seen tempests roll?
Hast thou watched all the hopes thou wouldst have won,
Fade one by one?
Wait till the clouds are past, then raise thine eyes
To bluer skies!

Hast thou gone sadly through a dreary night,
And found no light;
No guide, no star, to cheer thee through the plain—
No friend, save pain?
Wait, and thy soul shall see, when most forlorn,
Rise a new morn.

Hast thou beneath another's stern control
Bent thy sad soul,
And wasted sacred hopes and precious tears?
Yet calm thy fears,
For thou canst gain even from the bitterest part,
A stronger heart.

Has fate o'erwhelmed thee with some sudden blow,
Let thy tears flow;
But know when storms are past, the heavens appear
More pure, more clear;
And hope, when furthest from their shining rays,
For brighter days.

Hast thou found life a cheat, and worn in vain
Its iron chain?
Has thy soul bent beneath earth's heavy bond?
Look thou beyond;
If life is bitter, there forever shine
Hopes more divine!

Art thou alone, and does thy soul complain
It lives in vain?
Not vainly does he live who can endure.
Oh, be thou sure,
That he who hopes and suffers here can earn
A sure return.

Hast thou found nought within thy troubled life
Save inward strife?
Hast thou found all she promised thee deceit,
And hope a cheat?
Endure, and there shall dawn within thy breast,
Eternal rest!

THE ABUSE OF OPIUM.

The habitual use of the preparations of opium as a means of intoxication, is an evil, the extent of which is scarcely appreciated by the medical profession, or by the community at large. There are shops in the outskirts of our large cities in which the sale of laudanum forms one of the principal items of business. These peddle it out to every poor victim, who can produce a few pennies to purchase a temporary relief from imaginary pains. So common is this article of trade, that even little children are furnished with it, on application, as if it was the most harmless drug. It is sold in these shops at half the price maintained by respectable establishments, and there can be no doubt that its intoxicating effects are sought by many, who use it as a substitute for alcoholic drinks. Individuals who would shrink from the habitual use of spirituous liquors employ this *medicine*, under a false persuasion that it is useful or necessary to allay some symptoms of a chronic disease, until they become victims to one of the worst of habits. There is scarcely an apothecary in our large cities who cannot relate instances of opium intoxication that have come under his own notice, and been served at his own counter. Females afflicted with chronic disease; widows bereft of their earthly support; inebriates who have abandoned the bottle; lovers disappointed in their hopes; flee to this powerful drug, either in its crude form, in the form of tincture, or some of its salts, to relieve their pain of body or mind, or to take the place of another repudiated stimulant. Such too is the morbid taste of these, that they think they require the soporific influence of opium to fill up the measure of their life enjoyment, just as the drunkard is wedded to his cup, or the tobacco-user to the weed.

The prevalence of this kind of indulgence is liable to increase in proportion as legal restrictions are placed upon the sale of alcoholic stimulants. By these legal restrictions, the sale of alcoholic liquors is also thrown into the hands of the druggist and apothecary. With him rests in great measure the necessary discrimination as to the sale of these powerful agents; he must endeavor to draw the line between the purchaser, who seeks them for an undue indulgence in their intoxicating effects, and he who will apply them to legitimate uses in disease. That this is a difficult duty cannot be denied, and its observance implies the exercise of great care and tact, as well as of moral courage.

Who would sell an ounce of laudanum to an applicant, whose intention to commit suicide was apparent? And yet how often is it sold to individuals, who are only protracting their suicide, by the demoralizing and dissipating habits of taking it in small and gradually increasing quantities?

The responsibility for many cases of habitual intoxication, both with alcohol and opium, rests with the physician; almost every apothecary of large experience has met with instances in which the parties attribute their habits to the use of these agents for the first time, under the advice of a physician, when it has been persisted in in some chronic case, till it has become almost impossible to desist from the indulgence.

A habit among laudanum takers, which evinces the care with which the practic is concealed from the apothecary, has fallen under the writer's notice. A small well-washed vial is presented at the counter, and laudanum demanded; it is furnished, and labelled by the seller. The buyer consumes it all in a few hours, or days at most; he removes the label, cleanses the vial again, and presents it at another store, with the same request; and after it is used, he goes to a third, and so on, perhaps, to a dozen stores, till he comes to the first again, in a few weeks after his original presentation; he may not be recognized at either place till months, or even years have rolled away, and his shrivelling skin, lemon colored complexion, contracted pupil, and tremulous limbs mark him as a confirmed victim of this dangerous habit. The apothecary having found out his customer, remonstrates, but conscious of the fact that he will buy somewhere, and that acute pain and misery will be the consequence of abstinence, feels perhaps that it is justifiable, under the circumstances, to sell; and thus do the days and weeks go on, till the habit and its victim alike disappear.

The moral responsibility connected with the question of prescribing and dispensing opium, may be greater than has hitherto been acknowledged; and the few remarks here presented are designed to awaken an interest among those who by position and pursuits are best qualified to exercise a wholesome influence upon it.—*Practical Pharmacy, by E. Parrish.*

THE CAVE OF THE WINDS.

Did the reader ever go into "The Cave of the Winds" at Niagara? That's a bath to talk of as long as one lives. Let me see if I can take you through it.

From the Canada side you see a division of the American Fall next to Goat Island, where what appears to be the heaviest part of the great column of water is cut off by a projection of this dam, dashing with a thundering roar upon the rocks below. Here its foam and spray mingles with that of the main sheet, so as to seem continuous from the opposite side. The common pictures of the Falls show this distinctly. But there is a space between the two columns where a man of good nerves can sit, and, looking upward between the showers of foam, see the white rolling arch of the mighty torrent turning with slow majesty into the gulf below. That is the extreme venture of the experienced guide who conducts you through "The Cave of the Winds."

But now we are standing on the cliffs above, and to get down we enter at the top of a round tower, by which you descend a narrow spiral staircase, wondering, after a while, if there is any bottom to it. You may meet other parties half-way, coming up, and ask them that question, and perhaps receive the same reply that I did: "Is there any top to this screw concern?" Down further and further. Finally, you emerge on the sloping banks under the cliffs, three-fourths of the distance to the river. Loose rocks, dripping water, hang above you, and you tremble for your crown. They seem to stick together without means of visible support, but the guide tells you they never fall in the summer. He threw a small stone against them to prove it, and brought down a peck of fragments, which caused me to fix my bathing-cap more firmly on my head. I then discovered that the crown was torn out of it. The guide furnishes the bathing clothes, and charges a dollar for his company.

Down a rude flight of steps, holding on like death to the single banister doubtfully fastened on the inner side. A good jerk, you think, would break it down, and send you whirling into the foaming gulf. I was reminded of boys trying the ice on a mill-dam—"when she cracks, she's strong." Guide instructs you to cover your mouth with your left hand, or the wind and spray will take your breath. Down comes a barrel of water on your head, and up into your face a young hurricane of blinding foam. You stop, and if there were not others behind you would go back, and leave the cave to its own amphibious gods. But you don't want to look like a coward, so you go on, thinking yourself a fool. Turn aside a little, and down another

flight of rickety steps, and then on a level twenty or thirty feet through such a water-pelting and tempest of foam as no human invention could ever get up. It comes from no certain, but always from the least-expected quarter. Just when you open your mouth to speak, or your eyes to look, then you get it like grape-shot from the Malakoff tower. Now you are completely in the cave, sheltered by a projecting rock, and you shout and laugh in the ecstasy of enjoyment and wonder. A few minutes ago you stood on the cliffs, hot and sweating under a sultry sun, and ready to sink with weakness. Now you are fresh and invigorated in every joint and faculty. You have caught some of the torrent's own strength and spirit. Sublime and terrific, but its glory overcomes all fear.

After a few moment's rest, you clamber through a crevice under magnificent showers. Here is another board with a single banister, and holding on with the consciousness that your life is in that grasp, you crawl and drag yourself out on the rocks at the foot of either division of this mighty Fall. There you sit and look up as you can. The foam boils and lashes all around you. The water-spirits, angry at your intrusion, whirl clods of spray into your eyes. Down from above drives the furious water-blast. You know it is a dangerous spot, and that to unclasp a finger may be fatal in an instant; but O how sublime! How it mocks words! Over and on comes the rolling flood, perpetual, exhaustless. Its misty brow is among the clouds. And it has rolled there for ages.

You clamber back, and emerging upon the other side, ascend the stairs, glad to get out alive—and in another instant asking yourself, "Why did I not stay longer in the midst of that grand and glorious scene?"

Though you were there but for a few minutes, you will never forget it, and the probability is that you will never make the venture again.—*National Magazine.*

EXTRACT.

The outward and the inward aspects of every earthly course are mysteriously related to each other. The age, the country, the physical organization, education, society, and the like, exert an acknowledged influence in the intellectual and moral development of a human being. Native force of character may rise above the accident of birth and early position and all the external conditions by which the soul is limited, so that it can never be predicted with certainty, from any given circumstances, what a man's future life shall be, because we can never foresee how the action of these circumstances may be modified, and what minute and delicate influences may either neutralize or assist their effect in the progress of years. But the fact of dependence and of moral causation, never the less, has almost the constancy and sovereignty of a universal law. The seeds of that definite form which each individual life eventually assumes, will be found to lie within its early history. The future is never accidental and capricious—a void filled up with materials, gathered according to no principle and disposed without order or law. It is rather the natural product of elements which existed and acted in the earlier period of life. The present and the future stand almost in the relation of cause and effect. Events, influences, incidents in the one, largely contribute to make the other what it ultimately becomes. Usually a man's early life and position will be found to contain the germ and to furnish the true interpretation of his future character in history.

MEDICAL VIRTUES OF PARSLEY.

Two physicians of Paris have published a memoir, the object of which is to make known the immediate resources which the healing art may draw from the seed of parsley. This common indigenous plant possesses incontestible febrifuge qualities or properties; the decoction of its seed may be substituted for that of cinchona, and the active principle which has been drawn from it, and which they designate under the name of apiol, is equivalent to quinine in the treatment of the local intermittent fevers.

PHILADELPHIA MARKETS

Flour and Meal.—The Flour market is very dull, and Flour is freely offered at $8 75 per bbl. There is a fair inquiry from retailers and bakers at $9 50 to $10 for extra and fancy brands. Rye Flour is dull at $6 37, and Corn Meal at $4 00 per bbl.

Grain.—There is a good supply of Wheat, but prices are still drooping. Millers only offer for Southern and Pennsylvania red, $1 95 a $2 00, and $2 10 a 2 12 for prime white. Rye is in steady demand at $1 25 per bushel. Corn is dull. Sales of old yellow at 97 a 98c and new yellow at from 75 to 81c. Oats are dull at 41 a 42c per bushel for Delaware, and 42c for Penna.

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The following letter, having reference to a preceding journey, is taken from J. Kersey's Journal, dated 9th of 3d mo. 1835.

"DEAR FRIEND :—I have several times since my return home recurred to thy request that I would write to thee. After I had gone through my visit and retired from the field of action, it seemed as though I was unfit for anything but to be retired and quiet. And this continues to be much the state in which I am landed. I may say, however, that at no time of my life have I felt a stronger solicitude, that the pure principles and doctrines of the Christian religion might be rightly understood and honestly embraced, than since I have been released from the late arduous journey. Were this the case the world over, the human family would feel that they were all one happy brotherhood ; and kindness and harmony would reign from sea to sea, and from the rivers to the ends of the earth. Convinced I am, that all which has yet been known of the brightness and glory of God's redeeming power, would be but as the twilight of morning compared with a meridian sun. Yes, my dear friend, if the souls of mankind were emancipated from the miserable dominion of the animal spirit, and perfectly united with the Word of life, a new order of things would be introduced. Instead of being bound down by pride and prejudice, every faculty would be brought to the clearness of the light of Truth ; and all the creation of God would be seen as the product of unlimited power and wisdom. In this heavenly enjoyment of the blessed works of Omnipotence, being ourselves a part of the same, we should freely admit, that the one-half had never been told us of the perfection of his order and government.

To see my fellow creatures muddling along in this world, the slaves of every passion, and blindly expecting to improve their happiness by heaping up the treasures of the earth, is a circumstance which sometimes almost overpowers every faculty, and I feel as if I could say to my great and benevolent Creator, How long, O thou of infinite power and majesty, wilt thou suffer thy erring and transgressing creatures thus to put darkness for light, evil for good, and misery for happiness? Shall the human family, who are the declared objects of thy redeeming love, never rise above their present corrupted and sorrowful condition ? Yes, my dear friend, the great Shepherd of the sheep is doubtless secretly and powerfully acting his own blessed part ;—and many shall come from the east and from the west, from the north and from the south, and sit down with his gathered host in the heavenly kingdom.

But it seems to me, that in aid of this glorious work, the time is coming when the female part of society will be brought out into the exercise of the pure and glorious gift, to the edification and comfort of the lambs of the flock. I think, too, that I can see in the all-powerful progress of the Holy Spirit, there will be a still more effectual shaking of all formal professors and professions,—that those who have been attempting to promote the Lord's work in their own will and wisdom, will be removed out of the way,—and all that tends to darken the counsel of God in the souls of the people, and to lead to a dependence upon outward and elementary means, will be understood to number among the ministers of anti-Christ.

Having this faith I feel abundantly convinced that the Society of Friends are in a very responsible station. We have been brought to a more full and clear profession of a belief in the inward revelation of God to the souls of men, than any other class of Christian professors. Hence, it must be expected that we should demonstrate the correctness of our principles by our practice. But if, on the contrary, we should show to others, that with all this profession we are living in the gratification of the carnal mind, and are fulfilling the lusts of the flesh,—it may be said to us, You of all the families of the earth have I known, and you will I punish.

But, my dear friend, from what I have seen and felt, I cannot think otherwise than that an important body are coming forth from among our beloved young people, who, seeing the beauty and excellency of the Christian path, will be in

earnest to walk in it. I am, however, often concerned for these, lest they should be led off by false lights and visionary opinions. If they were brought to understand that the great work of the soul's redemption can only be perfected by yielding obedience to the Holy Spirit, and that it is the teaching of this Spirit which calls us to stand separate from the improper indulgence of the animal spirit,—they would soon see into the glorious consequence of their obedience to all its impressions and calls of duty.

I have also been led, in my retired moments, to admire the clear and perfect understanding which our worthy predecessors had, of the nature of the gospel dispensation. We find them coming out from under a formal ministry, and bearing a faithful testimony against it. They fully believed, that all true ministry was the fruit of the divine gift of God to man; and that, as this gift was freely given, so those who received it were freely to minister, as they should be led by it. But they were aware, that no man could command the movements of this divine and all-sufficient principle. They that were furnished with it, were to wait upon it, and minister only when and as they should be thereunto moved by it. Hence, they were led to sit down together in silence, that they might wait upon God to put them forth, and not run or speak in their own wills. This state of silent waiting was found to be profitable for every one to enter into, because therein every individual was furnished with an opportunity secretly to worship God in the spirit, according to the qualification received of him at the time. Our predecessors were enlightened to see, that *prayer*, in order to be acceptable to God, must be dictated by his own blessed spirit immediately moving thereunto. Hence all those forms of prayer which were commonly used among other professors, were to them little better than mere idolatry. So also in regard to the custom of singing. They could not believe that the matter expressed with a musical tone of the voice, was rendered any more acceptable to God from the mere sound of words so modulated; and therefore they rejected all those outward forms of singing and music in their solemn meetings; preferring a silent introversion of mind in sincerity of heart, and an inward spiritual devotion, to all outward and formal acts. Not only as related to their solemn meetings, did they leave the customs of other professors; but when these called the scriptures the word of God, and held it as their belief that none could be saved unless they were furnished with the book,—Friends knew and declared that the scriptures taught very different doctrines. Indeed it is admirable with what clearness their minds were opened on all-important subjects; so that they seemed to be alive to everything that militated against the advancement of the pure and righteous principles and testimonies of the gospel of Christ. Trusting in and following the same holy guide, I am persuaded that, we of the present time, may in like manner perform the work of our day. JESSE KERSEY."

Essay from Kersey's Narratives.

If there is any doctrine that is of greater value to mankind than another, it is the doctrine of *Divine revelation to man.* This is the fact, because this doctrine seems to support the opinion that it is a *living, discerning, and ever-active principle*, and is always present in the mind, and has power in itself capable of keeping the mind sensible of its duty to God and also to man. Take away this active spiritual Monitor, and place our duties in a written form, and in that case we may attend to the obligations that are written, just when it happens to fit our inclination. Under such circumstances we may readily see that duties which may be admitted to be of the first importance, would be very often neglected. But, according to the views of Friends, those who believe in Divine revelation have a teacher within them by which they are ever kept sensible of the will of God; and unless they wilfully rebel against the light that makes manifest their duties, they are walking in it, and therefore know that they are approved by it. These have the evidence of the Spirit itself bearing witness with their spirits, that they are the children of the Light and of the day.

The religion of these possessors is therefore not built upon a written dead testimony; but is a religion that is always kept alive in the soul by the presence of the spirit of God. Now the professor of this religion knows daily whether he is in an acceptable state with his Lord and Master, or not. If he is, it is because he has entered into the Divine mind, and it is his comfort to feel a peaceful quiet. Such are not beating the air, nor are they in any doubt about themselves. They have Christ the true Light that lighteth every man that cometh into the world; and being in and under his government, they are his subjects, and therefore know that they are members of his church and kingdom.

It is in this state that the saints of God can "rejoice evermore, and pray without ceasing." That is, they are always in that state which agrees with the Divine mind, and this is a state of prayer without ceasing: and hence also in everything they can give thanks. Now it is by this kind of spiritual and practical knowledge that the real followers of Christ become true Christians. They have entered into the New-covenant state, in which old things are done away, and all things become new, and all things of God. These are such Christians as cannot be satisfied with the mere externals of religion; because, having a living knowledge of the immortal and eternal life, any thing short of this is as but the shadow without the substance.

Such is the religious experience of the faithful sons of God. It was the happy state of the apostles of Jesus Christ; and hence they could say, "We know that the son of God is come, and that he hath given us an understanding, that we may know him that is true, and we are in him that is true." Such is the religion of vital Christianity; and with these a knowledge of the will of God is ever present, and they need not that any man should teach them the knowledge of God, because the anointing which they have received abides with them, and is "Truth, and is no lie."

THE HAPPY MAN.

That hath learned to read himself more than all books; and hath so taken out this lesson that he can never forget it; that knows the world, and cares not for it; that after many traverses of thoughts, is grown to know what he may trust to, and stands now equally armed for all events; that hath got the mastery at home, so as he can cross his will without a mutiny, and so please it, that he makes it not a wanton: that in earthly things wishes no more than nature; in spiritual, is ever graciously ambitious; that for his condition, stands on his own feet, not needing to lean upon the great; and so can frame his thoughts to his estate, that when he hath least, he cannot want, because he is as free from desire, as superfluity; that he hath seasonably broken the headstrong restiness of prosperity, and can now manage it at pleasure. Upon whom all smaller crosses light as hailstones upon a roof: and for the greater calamities, he can take them as tributes of life, and tokens of love; and if his ship be tossed, yet is he sure his anchor is fast. If all the world were his, he could be no other than he is, no whit gladder of himself, no whit higher in his carriage, because he knows contentment is not in the things he hath, but in the mind that values them. The powers of his resolution can either multiply, or subtract at pleasure. He can make his cottage a manor, or a palace when he lists; and his homeclose a large dominion; his stained cloth, arras; his earth, plate; and can see state in the attendance of one servant: as one hath learned a man's greatness or baseness is in himself; and in this he may even contest with the proud, that he thinks his own the best. Or if he must be outwardly great he can but turn the other end of the glass, and make his stately manor a low and straight cottage; and in all his costly furniture he can see not richness but use. He can see dross in the best metal, and earth through the best cloths: and in all his troop he can see himself his own servant. He lives quietly at home, out of the noise of the world, and he loves to enjoy himself always, and sometimes his friend, and hath as full scope to his thoughts as to his eyes. He walks ever even in the midway betwixt hopes and fears, resolved to fear nothing but God, to hope for nothing but that which he must have. He hath a wise and virtuous mind in a serviceable body; which, that better part affects as a present servant and a future companion, so cherishing his flesh, as one that would scorn to be all flesh. He hath no enemies; not for that all love him, but because he knows to make a gain of malice. He is not so engaged to any earthly thing that two cannot part on even terms; there is neither laughter in their meeting, nor in their shaking hands, tears. He keeps ever the best company, the God of spirits, and the spirits of that God, whom he entertains continually in an awful familiarity, not being hindered either with too much light or with none at all. His conscience and his hands are friends, and (what devil soever tempt him) will not fall out. That divine part goes ever uprightly and freely, not stooping under the burthen of a willing sin, not fettered with the gyves of unjust scruples; he could not, if he would run away from himself, or from God; not caring from whom he is hid so he may look these two in the face. Censures and applauses are passengers to him, not guests: his ear is their thoroughfare, not their harbor; he hath learned to fetch both his counsel and his sentence from his own breast. He doth not lay weight upon his own shoulder, as one that loves to torment himself with the honor of much employment; but as he makes work his game, so doth he not list to make himself work. His strife is ever to redeem and not to spend time. It is his trade to do good, and to think of it as his recreation. He hath hands enough for himself and others, which are ever stretched forth for beneficence, not for need. He walks cheerfully the way that God hath chalked, and never wishes it more wide or more smooth. Those very temptations whereby he is foiled, strengthen him; he comes forth crowned, and triumphing out of the spiritual battles, and those scars that he hath, make him beautiful. His soul is every day dilated to receive that God in whom he is, and hath attained to love himself for God, and God for his own sake. His eyes stick so fast in heaven, that no earthly object can remove them; yea, his whole self is there before his time; and sees with Stephen, and hears with Paul, and enjoys with Lazarus, the glory that he shall have; and takes possession before hand of his room amongst the saints; and these heavenly contentments have so taken him up, that now he looks down displeasedly upon the earth, as the regions of his sorrow and banishment; yet joying more in hope than troubled with the sense of evil, he holds it no great matter to live, and the greatest business to die: and is so well acquainted with his last guest, that he fears no unkindness from him; neither makes he any other of dying, than of walking home when he is abroad, or going to bed when

he is weary of the day. He is well provided for both worlds, and is sure of peace here, of glory hereafter; and therefore hath a light heart and a cheerful face. All his fellow creatures rejoice to serve him; his betters, the angels, love to observe him; God himself takes pleasure to converse with him; and hath sainted him before his death, and in his death crowned him.—*Bishop Hall.*

ON DIVINE REVELATION.

It seems extraordinary, but is no less true, that while it is confessed there *has been* a revelation from God to man, it is denied that revelation is continued. Those who say so take up this conclusion, because they find the human family in the possession of ideas and opinions which they conceive could not have been obtained by the exercise of the natural senses alone, and because the scriptures of truth are a composition which so widely differ from all others, that they are almost necessarily admitted to be of supernatural origin. The question, therefore, of a divine revelation being furnished at any time is a question of very great interest; because, if no such revelation has been furnished, then the scriptures should be rejected as an imposition upon the world. For every composition which is not what it professes to be, must of consequence be an imposition, and the greater the profession the greater the imposition. But the scriptures are a revelation from God to man, and therefore revelations have been. That they are a revelation may be proved from the doctrines they contain, being superior to all others,—from the events they have foretold coming literally to pass, and from the agreement with the convictions in every man's mind. The superiority of their doctrines is not denied by their most decided enemies. But this superiority could not be the effect of human sagacity;—for, if they had no higher fountain from whence to have proceeded, Scriptures or doctrines equally sublime might long since have become general. But if we examine the ideas and doctrines which have resulted from the natural talents of men, we shall find them to be in almost every point of view inferior. Hence we may conclude that the Scriptures are of supernatural origin; and consequently, that to those who wrote them a divine revelation was granted. The events foretold in them having literally taken place, it is a fact which there is no difficulty in proving. Witness the unexampled destruction of Jerusalem,—the overthrow of the temple, and the remarkable dispersion of the Jews among all nations. Circumstances so critically fulfilled, that the prediction seems more like a history written after the events had taken place, than a prophecy preceding them.

In a calm deliberate attention to the important doctrines which the scriptures contain, no man can fail to have impressions furnished differing from those produced by the reading of any other book: and hence he must conclude that those impressions and convictions of their superiority are proofs of a supernatural origin. If then we have clear evidence that divine revelations have been communicated to man,—surely we must admit that what has been may be again. Revelation has been, and therefore may be again.

But what are the objections to a repetition of revelation? Can it be said that man is not the same now that he was when they were communicated? Is there any difference in the conformation of either his mind or body? Is the nature of moral obligations changed? Or are the passions and appetites altered? Will it be contended that the difficulty of such communications is rendered insuperable? Or can it be said because a revelation has been given, that therefore all future communications from the Almighty would be useless? If we take the testimony of the scriptures on the subject, we shall find that they support a belief that revelation is to be expected as the common privilege of the faithful. 1 John 2: 27 "But the anointing which ye have received of him abideth in you; and you need not that any man teach you, but as the same anointing teacheth you of all things, and is truth and is no lie; and even as it hath taught you ye shall abide in him." Similar to this testimony is that delivered by Paul in his epistle to Titus, chap. 2, 11, 12, "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." And again, 1 Corinthians 12: 7, "But the manifestation of the spirit is given to every man to profit withal." I would ask, is it possible to understand those testimonies in any other light, or as having any other direct and plain meaning, than that of continued revelation? By them we are told of a *principle* which "is truth, and is no lie;" and which is able to teach us all things; that this principle is the grace of God, and that it "hath appeared to all men,"—and the manifestation of the spirit which is given to every man to profit withal. Now if we are not to understand this spirit as having the power to reveal to us the will of God, and consequently, to teach us of all things necessary to our salvation, I can conceive no kind of useful meaning in them. But such was the meaning conveyed by the apostles; and therefore according to their testimonies revelation is continued to man.

Again, if we consider what it is that makes a difference between truth and falsehood, between light and darkness, as they alternately act upon us, I apprehend it will be impossible to explain this difference upon any other ground than that of the operation of the spirit which "searcheth all things, yea, the deep things of God." But

take away this spirit, and let the human race be left to the mere powers of our natural intelligence, or to the operation of that knowledge which is acquired by sensation and reflection,—and let us examine what our qualifications would be under those circumstances. Sensation being outward, is manifestly excited by material objects, and reflections upon those objects would be reflections upon natural and material things; hence there would only be produced in us corresponding ideas;—and as those ideas would strictly agree with their exciting causes, of consequence there would be nothing spiritual in them. They would be the result of that natural sensation and reflection which constitutes the natural man who, according to Paul, "Receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned." Which clearly implies, that the ideas of all things are only excited in us by their proper objects;—those that are natural by the presentation of natural and visible things, and those that are spiritual by a divine and spiritual cause. If then the ideas of all things can only be excited by their corresponding objects, it must be evident, that while the knowledge of natural things is acquired by the presentation of natural objects to the natural senses,—those that are spiritual have a spiritual mode of presentation, and are only known in consequence of being presented to a spiritual capacity in man. Take away this capacity, and leave him wholly subject to natural sensation and reflection, and he could no more understand spiritual subjects, than the natural man could understand sounds by sight or colors by hearing.

Hence we may surely conclude, that it has consisted with the order of perfect wisdom to constitute man both a natural and a spiritual being; and that those senses that are outward embrace the material and visible, and the ideas thence arising pertain to the natural world. But, on the other hand, as he is not only a being of temporal and material existence, but also a being of spiritual and eternal duration, there are as well spiritual perceptions, as natural: and hence it is plain that those which are of a spiritual class are the perceptions which include the knowledge of divine and spiritual things. This appears to be the doctrine taught in the Holy Scriptures. They everywhere hold out the idea that God is a spirit—that man is made after his own image, and that temporal existence and objects belong to those capacities that are temporal—that those that are spiritual and eternal have capacities agreeing therewith—and that to these capacities are unfolded the revelations of the will of God. That by the exercise of them man is brought into a state capable of searching all things, yea, the deep things of God—and that through the medium of this spiritual capacity, every revelation of the divine will has been comprehended. But it may be said, these are assertions without proof—and therefore will not do to be relied upon. Is there any evidence that the human race ever did or ever can be certainly ascertained of any thing but what comes under the cognizance of the five corporal senses? To this we may reply, that to those who foretold future events which did certainly come to pass, must have been led to this knowledge by something different from the natural senses,—and this must have been a spiritual or divine intelligence.—*Kersey's Essays.*

WHAT IS WAR?

We should do well to translate this word WAR into language more intelligible to us. When we pay our army and our navy estimates, let us set down—so much for killing, so much for maiming, so much for making widows and orphans, so much for bringing famine upon a district, so much for corrupting citizens and subjects into spies and traitors, so much for ruining industrious tradesmen and making bankrupts, so much for letting loose the demons of fury, rapine and lust within the fold of cultivated society, and giving to the brutal ferocity of the most ferocious its full scope and range of invention. We shall by this means know what we have paid our money for, whether we have made a good bargain, and whether the account is likely to pass—elsewhere. We must take in, too, all those concomitant circumstances which make war, considered as battle, the least part of itself. We must fix our eyes, not on the hero returning with conquest, nor yet on the gallant officer dying in the bed of honor(?)—the subject of picture and of song—but on the private soldier, forced into the service, exausted by camp-sickness and fatigue; pale, emaciated, crawling to an hospital with the prospect of life, perhaps a long life, blasted, useless, and suffering. We must think of the uncounted tears of her who weeps alone, because the only being who shared her sentiments is taken from her: no martial music sounds in unison with her feelings; the long day passes, and he returns not. She does not shed her sorrows over his grave, for she never learnt whether he ever had one. If he had returned, his exertions would not have been remembered individually, for he only made a small imperceptible part of a human machine, called a regiment. We must take in the long sickness, which no glory soothes, occasioned by distress of mind, anxiety, and ruined fortunes. These are not fancy-pictures; and if you please to heighten them, you can every one of you do it for yourselves. We must take in the consequences, felt perhaps for ages, before a country, which has been completely desolated, lifts its head again: like a torrent of lava, its worst mischief is not the first overwhelming

ruin of towns and palaces, but the long sterility to which it condemns the tract it has covered with its stream. Add the danger to regular governments, which are changed by war, sometimes to anarchy, and sometimes to despotism. Add all these, and then let us think when a general, performing these exploits, is saluted with "Well done, good and faithful servant," whether the plaudit is likely to be echoed in another place.

In this guilty business there is a circumstance which greatly aggravates its guilt, and that is the impiety of calling upon the Divine Being to assist us in it. Almost all nations have been in the habit of mixing with their bad passions a show of religion, and of prefacing these their murders with prayers and the solemnities of worship. When they send out their armies to desolate a country and destroy the fair face of nature, they have the presumption to hope that the Sovereign of the Universe will condescend to be their auxiliary, and to enter into their petty and despicable contests. Their prayer, if put into plain language, would run thus: "God of love, father of all the families of the earth, we are going to tear in pieces our brethren of mankind, but our strength is not equal to our fury; we beseech thee to assist us in the work of slaughter. Go out, we pray thee, with our fleets and armies; we call them Christian, and we have interwoven in our banners and the decorations of our arms, the symbols of a suffering religion, that we may fight under the cross upon which our Saviour died. Whatever mischief we do, we shall do it in thy name; we hope, therefore, thou wilt protect us in it. Thou, who hast made of one blood all the dwellers upon the earth, we trust thou wilt view us alone with partial favor, and enable us to bring misery upon every other quarter of the globe." Now if we really expect such prayers to be answered, we are the weakest, if not, we are the most hypocritical of beings.

Barbauld.

It is a curious circumstance that the entire system of lightning-conductors, had been unconsciously applied to the temple of Jerusalem. A line of sharp spikes ran through the whole length of the gilded roof, which again connected with the metal spikes which conveyed the rain-water into the cistern in the court. Nothing could be better contrived for the protection of the building, which thus escaped being struck for a thousand years, in spite of its exposed condition, and the magnitude and frequency of the storms in Palestine.—*London Quarterly Review.*

He who does his best, however little, is always to be distinguished from him who does nothing.

Every Time you avoid doing wrong, you increase your inclination to do that which is right.

GENERAL PRINCIPLES AND COMMON ERRORS OF DIET.

In eating, sufficient time should be allowed for perfect mastication and insalivation. The neglect of this rule is the cause of much disease. Business men, in the hurry of engagements, give little thought to the mischief of fast eating. Our public tables present a scene of apparent strife to excel in the dispatch of a meal. It is a great drawback to the comfort and sanitary benefit of travelling by public conveyances, that passengers are compelled, by short stops, to bolt their food. Even in most private families, the short time allowed for meals, is incompatible with healthy digestion; indeed so common is this error in this country, that it may considered as a national sin. Loss of teeth is by many persons made an excuse for imperfect mastication; it is, however, no excuse for hurried eating, for if mastication cannot be well performed, there is the more need that the food should be retained in the mouth until thoroughly insalivated.

Solid food should constitute the greater proportion of the diet. It is a common mistake to suppose that liquid food is more easily digested than solids. Dyspeptics learn that their weak stomachs bear solid meat and bread, better than broths and gruels. This fact, with many others, shows the importance of the salivary secretion, and consequently the utility of mastication in promoting this secretion; and in most diseases, if there is sufficient strength for the motions of mastication, solid food, requiring the primary organs of digestion to perform their appropriate part of the general function, is commonly to be preferred.

An excessive quantity of drink is to be avoided. Tea, coffee, and other drinks are often used in eating to wash down the food, whereas the food should be retained in the mouth, until the mixture of saliva is sufficient for its depletion. Many dyspeptics advantageously adopt the habit of not drinking until the completion of a meal, thus securing a copious secretion of saliva.

But imperfect insalivation is not the only injurious consequence of an excessive use of drinks. Chymification, also, is imperfectly performed; when an undue proportion of drink takes the place of natural solvents, the saliva and gastric juice, the nutrient properties of the food, become weakened by excessive dilution, and the general function of nutrition is consequently impaired.

Food should be taken at regular times, and with proper intervals. The customs of different people in regard to time of eating, are extremely various. In some districts of ancient Greece, it was the common custom to take but one meal during the twenty-four hours; while some communities, going to the other extreme, customarily indulge in eating five or six times in a day.

This diversity is not a matter of so much importance as, at first thought, might be supposed. Men are creatures of habit, and they can accustom themselves to great diversity of practice in this respect, without inconvenient results, provided regularity of habit is prescribed. A great proportion of mankind, however, have fixed upon the custom of taking three meals in a day, which, probably, is the number best adapted to the proper exercise of the nutritive organs and the preservation of health.

The principle should be observed that food should not be taken into the stomach, until a sufficient time is allowed for the proper disposal of a former meal. Dr. Beaumont and other observers have shown that the most digestible foods requires one hour for their complete solution in the stomach; and the time for the solution of different articles of diet varies from one to five or six hours. Such is the process of action in the stomach of a healthy, robust individual. But a very slight derangement of health may interfere with and disturb this process; and it is not uncommon, even in persons who scarcely feel indisposed, for food to remain undissolved in the stomach, six, eight, and even twelve hours. The stomach, moreover, like all other organs, cannot be constantly employed in action, but must have its proper time to rest after disposing of the food taken at each meal.

From these considerations, it is rationally inferred that eating oftener than once in five or six hours must confuse and derange the digestive action. A neglect of this principle constitutes a very common and most injudicious dietetic error.

The arrangements of our public conveyances not only subject travellers to the evils of hurried eating already mentioned, but in many instances provide no conveniences for regular meals; indeed, on some of our railroad routes, but for the mercy of the cake and fruit boys, starvation would be almost inevitable. This is a matter which is of vast injury to the comfort and health of the travelling public, and needs reform.

The evils of this error are very common in the families of the sick. The necessary attention to the sick, the anxiety and watching continued night and day—often cause regular meals, with other domestic concerns, to be neglected. This irregularity occurs, too, at a time when the family most need the support and invigoration of their customary refreshment; and it is doubtless a main reason why a disease which has attacked one person, so often prostrates successively other members of the family.

The diet should consist of a variety of food. The several organs composing the digestive apparatus, have various adaptations in relation to different kinds of food. A proper mixture, or variation of diet is therefore necessary to excite the appropriate action of the several parts, and maintain an equilibrium of action in the whole machine.

Large observation of the dietetic habits of men, in different countries and ages, no less than the confirmation of the digestive organs, would seem to prove that man was designed to be omnivorous.

But it is earnestly contended that the common use of flesh for food is a mischievous error; and names of men are cited, celebrated for high physical and intellectual attainments, who are said to have lived mostly or wholly on vegetable diet. Some of these individuals are known to have used largely of milk, eggs, or other light kinds of animal food. And the possibility must be admitted of rare cases of high physical and mental development, notwithstanding a restricted diet. When, however, observation is extended from individuals to nations, national imbecility is invariably found connected with an exclusive vegetable diet. The common diet of Ireland may be regarded as a chief reason for the frequent abortive efforts of that people to free themselves from the dominion of their beef-eating neighbors; for their capability is manifested by the fact, that under a course of varied animal food, they become most hardy laborers and efficient soldiers. Millions of the rice eating inhabitants of the east, are held in subjection by a handful of British troops. The history of war, also, shows a remarkable correspondence, both in land and naval battles, between the comparative efficiency of forces, in equal numbers, and their diet scale—especially the meat rations.

Even those animals, whose digestive organs indicate a strict adaptation to one kind of food, thrive better with a diet somewhat varied. The delicate canary bird with its simple graminivorous conformation, not only requires a change of seed, but also an occasional supply of fresh herbs, and even a little yolk of egg or other animal food. The vigor and endurance of the horse are much increased by the frequent changes of the various kinds of grain and food with his staple, hay; and the usefulness of the animal, no less than economy of feeding, requires these variations. Certainly, therefore, the human digestive organs, with their obvious comparatively greater adaptations, clearly indicate that nature designed man for a wide range of diet.

A mistaken opinion has, to some extent prevailed, that a simple vegetable diet favors mental cultivation. Scholars sometimes claim that, under such a diet, the head is clearer, and they can study better. Many a man of brilliant early promise, has persevered in this delusive course until, with a failure of physical constitution, mind and body have been together wrecked. Hypochondria and other forms of insanity, are often attributable to this error of restricted diet. The mind implanted in an ill-fed physical constitution, is almost sure to have a stinted and dis-

tracted growth. The strict dieter will sometimes excel in some particular department of learning—he will spin out a single train of thought, with nicety and no little ingenuity—but he is commonly a one-idea man. Hence, most visionary theorists, and enthusiastic ultraists—the originators and devotees of the various "isms" and "ologies" that disturb the good common-sense of mankind—generally have their restricted notions of dietetic regimen.—*Vol. Am. Med. Assoc.* 1855, *Dr. Hooker.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 22, 1855.

The Fuel Association of Friends for the Relief of the Suffering Poor will hold a meeting this evening, 22d inst., in the Committee Room of Cherry St. Meeting House, at which friends and subscribers are particularly invited to attend.

HOW TO BE HAPPY.

I will give you two or three good rules which may help you to become happier than you would be without knowing them; but as to being completely happy, that you can never be till you get to heaven.

The first is "try your best to make others happy." "I never was happy," said a certain king, "till I began to take pleasure in the welfare of my people; but ever since then, in the darkest day, I have had sunshine in my heart."

My second rule is, "Be content with little." There are many good reasons for this rule.—We deserve but little, we require but little, and, "better is a little with the fear of God, than great treasures and trouble therewith."

Two men were determined to be rich, but they set about it different ways; for the one strove to raise up his means to his desires; while the other did his best to bring down his desires to his means. The result was, the one who coveted much was always repining, while he who desired but little was always contented.

My third rule is, "Look on the sunny side of things."

Look up with hopeful eyes,
Though all things seem forlorn;
The sun that sets to-night will rise
Again to-morrow morn.

The skipping lamb, the singing lark and the leaping fish tell us that happiness is not confined to one place. God in his goodness has spread it abroad on the earth, in the air, and in the waters. Two aged women lived in the same cottage; one was always fearing a storm, and the other was always looking for sunshine.

Hardly need I say which it was wore a forbidden frown, or which it was whose face was lightened up with joy.

EXTRACT OF A LETTER FROM A CORRESPONDENT IN EUROPE.

Paris, 11 *mo.* 28, 1855.

Paris is called a beautiful city, and it certainly has splendid buildings and fine suburban palaces, but as a city through and through, it does not compare favorably with Philadelphia, and I will tell you why. The streets are mostly narrow, and one misses the nice clean fronts, and neat entrances, which we have at home. The streets are lined with stores, and here and there is an archway among them with a huge door, like a handsome entrance to a stable yard. The fronts of dwellings are reached by these coverts, and at night, the doors being closed, the streets present the appearance of lengthened bazaars, without being relieved by a single private dwelling, and yet families live, sometimes by the half dozen, in almost every house. Each story has its apartments; its suite of parlors, drawing-rooms, chambers, kitchen, &c., and a good large family may occupy a single "flat." Temporary residents may rent rooms by the week or month, having their breakfast served in the parlor, and going out to dine at a restaurant. If they have a servant, (who is sometimes rented in the bargain,) they may use the kitchen and live at home. Ladies go to restaurants constantly, and if the weather should be unfavorable, the traveller may have his meal served at the hotel. Dinner at the best hotels occupies about one and a half hours, and there are twelve courses, commencing with soup. Wood is a scarce article, and sold by the pound. Three francs will buy one hundred pounds. Wood shops are to be seen in almost every square, except in the larger streets, and are generally attended by women who keep their scales, &c. The kindling is sold by the bundle or piece. A bundle of faggots which may be readily carried in the arms costs ten cents. There are a number of Hospitals and Institutions for the poor in this large city. I attended a clinical lecture of the great surgeon Velpeau, who is said to have performed more operations in surgery than any other man living, and whose works are acknowledged both at home and abroad as almost law. He still walks to the hospital, though an old man, and teaches students from all parts of the world. His early history is interesting. He was the son of a blacksmith, in a provincial town of France, of poor and illiterate parentage. He had no means of acquiring an education, but had a fondness for being among the sick. A neighbor of his father's being ill, the young blacksmith took it upon himself to nurse him. The patient recovered, and the friends of Velpeau were so gratified with his success, they sent him to Paris to study medicine. All the money that could be raised for his support was about $60 per annum. He moved with the crowd of students

which thronged the lecture room at the allotted time and received his degree, from which he has risen step by step to his present elevated position. And yet Velpeau is not a man of learning. He cannot read his own books which have been extensively translated, except in the French language. He lectures with the simplicity of familiar conversation, as he sits before his class with a white apron before him, and a black velvet cap, covering the grey locks of age. The hospitals themselves are communities of people. Sal Petriere occupies many acres, and has its chapels, library, bakery, laundry, &c., and I think it contains nearly 3000 inmates. They are all females, and a great portion of them are aged. There is a department for paupers who are old and infirm. Another for superannuated officials of other hospitals,—another for the insane, and another for the sick. The kitchen is an interesting department, and they furnish excellent food to the inmates. Soup, beef, and fish in turns, cauliflower, potatoes, &c., by the wagon load daily. They also have a sewing department, where bandages, clothing, &c, are made by the old women, for *all the hospitals of Paris.* The bandage room is a store house in itself. They are prepared, and rolled up as is usual, and then packed away on shelves by the thousand. This employment places the old women somewhat in the position of public benefactors. Charenton is for the insane only, and is finely situated in a suburb in Paris. The douche is a fashionable remedy in the treatment of excitable patients, but I doubt whether the manner of its employment is either philosophical, or permanently useful. The patient is put into a bath tub, and fastened by a lid which slides closely up around his neck, so as to allow his head to be above the surface of the tub. This slide is fastened by bolts to the body of the tub, and the water through a hose and pipe is thrown upon it, and being perforated with holes, the shower is brought in contact with the chest and shoulders of the patient. This process is continued, till the excitement subsides. We have visited some prisons and charitable institutions. The buildings are mostly fire proof, and their inmates are attended by sisters of charity, and sisters of mercy, who give their services without compensation, and are really as cheerful and happy looking as they move about from bed to bed, as it is likely any one would be in the midst of suffering and penury. They are known by their white aprons and caps, and keys and beads. One is at once struck with the admirable system of nursing, and the abundant provision made for the destitute or afflicted, but when we come to annalyze the subject, the conviction presses upon the mind that to make such provisions necessary, there must be a faulty condition of society. In a city like this, to have thousands upon thousands of people crowded together in public institutions, certainly indicates a defect in the social and domestic, if not in the political arrangements of the Empire. We cannot but admire the generosity of the government in making such provision, and in throwing open works of art and industry to all classes alike, yet we cannot but believe that if the comforts and joys of domestic life were really experienced by the people, so great a necessity would not exist. The galleries devoted to the fine arts are free to all the people without charge, and in walking through the immense collection of paintings with which they have been furnished, we saw men and women, young and old, with canvass and brushes copying the ancient works of renowned painters for their own empjoyment or advantage.

From Chambers' Journal.

BOOKS BEFORE PRINTING.

In an age like the present, it is difficult to conceive the intellectual condition of our ancestors of the middle ages, who, living before the invention of printing, were almost wholly without books. Among the numerous publications which give character to our own time, we are fortunate in falling upon one which holds a torch to the past, while further illumining the present; and the well-known name of the writer is a sure guarantee for the admirable way in which his spiriting is performed.* Our readers are indebted to Mr. Knight's lucubrations throughout for whatever benefit they may fancy they derive from this attempt to give them some notion of Books before Printing.

Less than five hundred years ago, such books as there were belonged exclusively to scholars, or rather to the ecclesiastical corporations which, under the name of abbeys, monasteries, and the like, included amongst their members, not only everybody that had any pretense to learning, but almost everybody that had the ability to read. An old writer, Richard de Bury, Bishop of Durham, who, in 1344, wrote a Latin treatise on the 'love of books,' avowedly prepared it solely for the clergy, and seems to have treated the notion of there being any other class of readers with a magnificent contempt. 'Laymen,' says he, 'to whom it matters not whether they look at a book turned wrong side upwards, or spread before them in its natural order, are altogether unworthy of any communion with books.' It is presumable that he would not have said this if laymen had then been at all in the habit of reading. It is indeed a fact, that even many of the clergy, and men of the monastic orders, were very imperfect readers; and, according to the good bishop's view of their qualifications, some of them were hardly more fit to be intrusted with books, than the despised and unlettered laity. In the trea-

* *The Old Printer and the Modern Press.* By C. Knight. Murray, London.

tise alluded to, his lordship is not sparing of his reproach in regard to the frequent misuse of books which had come under his notice. He reprobates the unwashed hands, the dirty nails, the greasy elbows leaning upon the volume, the munching of fruit and cheese over the open leaves, which were the marks of careless and idle readers. With a solemn reverence for a book, at which, as Mr. Knight remarks, we may now smile, but for which we can hardly help respecting him, he says: 'Let there be a mature decorum in opening and closing volumes, that they may neither be unclasped with propitious haste, nor thrown aside after inspection without being duly closed'—an admonition still worthy of attention in certain quarters, though, of course, its observance is not of so much consequence as it was in the fourteenth century, before the invention of printing.

The good bishop's own collection of manuscript-books was a somewhat considerable one for the times in which he lived; and he appears to have made a goodly use of it. He bestowed a number of volumes upon a company of scholars residing in one of the Halls at Oxford, and instituted 'a provident arrangement' for lending books to strangers—meaning, by strangers, students of Oxford not belonging to that Hall. One item of the arrangement may, on account of its curiosity, be quoted: 'Five of the scholars dwelling in the aforesaid Hall are to be appointed by the master of the same Hall, to whom the custody of the books is to be deputed: of which five, three—and in no case fewer—shall be competent to lend any books for inspection and use only; but for copying and transcribing, we will not allow any book to pass without the walls of the house. Therefore, when any scholar, whether secular or religious, whom we have deemed qualified for the present favour, shall demand a loan of a book, the keepers must carefully consider whether they have a duplicate of that book; and if so, they may lend it to him, taking a security which, in their opinion, shall exceed in value the book delivered.' Anthony Wood, who in the seventeenth century wrote the lives of eminent Oxford men, speaks of this library as formerly containing more books than all the bishops of England at the same time possessed. He tells us further that, 'after they had been received, they were for many years kept in chests, under the custody of several scholars deputed for that purpose.' In the time of Henry IV., a library was built in the college which is now called Trinity College, and then, says Wood, 'the said books [meaning those given by Richard de Bury] were put in pews, or studies, and chained to them.' The statutes of St. Mary's College, Oxford, in the reign of Henry VI., are quoted in Warton's *History of Poetry*, as furnishing a remarkable instance of the inconveniences and impediments to study which must have been produced by a scarcity of books: 'Let no scholar,' says one of them, 'occupy a book in the library above one hour, or two hours at most, so that others shall be hindered from the use of the same.' From this we learn at once the exceeding scarcity of books in those times, and the great care that was taken to preserve them. At an earlier period, however, the scarcity must have been still greater, and the process of reading of a slower operation, as we find it was the custom of librarians in the monasteries to give out a book to each member of the fraternity at the beginning of Lent, to be read diligently during the year, and to be returned the Lent following. The original practice of keeping the books in chests would seem to indicate that they could not be very frequently changed by the readers; and the subsequent plan of chaining them to the desks, suggests the notion that, like many other things tempting by their rarity, they could not be safely trusted to *anybody's* hands. It was a very common thing to write in the first leaf of a book: 'Cursed be he who shall steal, or tear out the leaves, or in any way injure this book.'

But notwithstanding this primitive difficulty of getting access to books, there is abundant historical evidence to shew, that the ecclesiastics of those olden times did their utmost to multiply them for the use of their particular establishments. In every great abbey there was a room called the scriptorium, or writing-room, where boys and novices were constantly employed in copying the service-books of the choir, and the less valuable books for the library; whilst the monks themselves labored in their cells in transcribing missals and compendiums of the Bible. Equal pains were taken in providing books for those who received a liberal education in collegiate establishments. Warton says: 'At the foundation of Winchester College, one or more transcribers were hired and employed by the founder, to make books for the library. They transcribed books, and took their commons within the College, as appears by computations of expenses on their account now remaining.' But there are several indications that even kings and nobles had not the advantage of scholars by profession, and, possessing few books of their own, had sometimes to borrow of their more favored subjects. It is recorded that the prior of Christ Church, Canterbury, had lent to Henry V., the works of St. Gregory; and he complains that, after the king's death, the book had been ungenerously detained by the prior of Shene. The same king had borrowed from the Lady Westmoreland two books, that had not been returned; and a petition is still extant, in which she begs his successors in authority to let her have them back again. Louis XI., of France, wishing to borrow a book from the Faculty of Medicine at Paris, they would not allow the king to have it till he had deposited a quantity of valuable plate

in pledge, and given a joint bond with one of his nobles for its due return. The books that were to be found in the palaces of the great, a little while before the introduction of printing, were for the most part highly illuminated manuscripts, and bound in the most expensive style. In the wardrobe accounts of King Edward IV., it is stated that Piers Bauduyn is paid for 'binding, gilding, and dressing of two books, sixteen shillings each.' It should be borne in mind, that twenty shillings in those days would have bought an ox. But this cost of binding and garnishing did not include the whole expenses; for, we are informed, there were delivered to the binder no less than six yards of velvet, six yards of silk, laces, tassels, copper and gilt clasps, and gilt nails. As the price of velvet and silk was then enormous, we may conclude that these royal books were as much for show as use.

One of the books thus garnished by Edward IV.'s binder, is called *Le Bible Historiaux* (The Historical Bible), a work of which several manuscript copies may still be seen in the British Museum. In one of them, the following paragraph is written in French: 'This book was taken from the king of France at the battle of Poitiers; and the good Count of Salisbury, William Montague, bought it for a hundred marks, and gave it to his lady, Elizabeth, the good countess. . . . . Which book the said countess assigned to her executors, to sell for forty livres.' From another source, we learn that the great not only procured books by purchase, but employed transcribers expressly to make them for their libraries.

(To be continued.)

Proofs of the ancient grandeur of Rome are being continually brought to light. On the Aventine, archæological researches have taken place, and a well of very early construction has been found formed of masses of tufa, after the manner of the Etruscans. It was recognised as part of the old wall with which Servius Tullius surrounded the city. In digging the foundations for the pedestal of a statue, which is to be erected in the Piazza di Spagna, the basement of an edifice has been discovered; and amongst other objects found there are two urns of antique sculpture; one of which is Greek, and has carved upon it the head of Ulysses covered with the *pileus*. The Pontificial Museums, says the correspondent, had not the image of the hero, so that this is a precious acquisition for them. The excavations in the Via Appia have brought to light many inscriptions, some mosaic pavements, and the sepulchre of the family of Cotta. The works, too, are being carried on in the Roman Forum, and the Basilica Rupia, where steps of yellow marble have been found, as also fragments of large columns and Christian inscriptions.

THE GREEK CHURCH.

(Concluded from page 622.)

The manner of the introduction of the Greek Church into Russia is differently stated. One account is that two Greek priests, having visited Moravia, met there the Duchess of Olga, and having secured her as the first convert, she was greatly instrumental in enlarging the Church. For this reason, it is said, she (under the name of Helena) has been enrolled as a saint in the Russian calendar.

Another story is that Wladimir, whose reign terminated in 1015, feeling the necessity of some religion to the prosperity of his kingdom, sent ten of his most distinguished men into all the various countries then known, to examine and report upon their systems of religion. Being semi-barbarous, these commissions were, of course, disposed to recommend a system which had an imposing ritual, and appealed very much to the senses. They went to Mecca, but soon left; for Mohammedanism then made too great demands upon the powers of self-control, and prohibited the use of many things to which the Russians were addicted. They then visited the East, but were no better pleased with the Manichæan system, then so prevalent, for it was too much occupied with abstract ideas about matter and spirit, good and evil, &c. They disliked Romanism on account of the arrogant claims of the pope. Judaism was spurned because it had no country, and its professors were wanderers in the world. But the lofty minarets of the Church of St. Sophia, and the magnificent ceremonial of the Greek Church, filled the royal commissioners with admiration, and they recommended to Wladimir that which ever since has been the national religion of Russia. For though, in the thirteenth century, Russia, after long resistance, became the prey of the Mongol hordes, and her princes were the vassals of the descendants of Genghis Khan, yet even the Mongol rule was favorable to the Church, and greatly increased its wealth and influence.

For some time the metropolitan bishops of Moscow were consecrated by the Patriarch of Constantinople. But, after the capture of that city by the Turks, they were consecrated by the assembled bishops of the Russian Church. In 1588 the Russian dominions were constituted a separate patriarchate; but in 1721 Peter the Great abolished the office of patriarch, the dignity and lustre of which approached so near the prerogatives of majesty as to be offensive to the emperor and burdensome to the people; and, according to the present constitution of the Church, the Czar is its head, as the sovereign of England is the head of the established Church in the British dominions. Operating upon his subjects through their religion, as well as their loyalty, his influence over them must be immense. The government of the Church is professedly vested

in a "Holy Synod," composed of the higher ecclesiastics; but none of its decrees are of any force without the approval of the imperial procurator—usually a lay-member of the synod.

The Russian clergy form a distinct caste; supported not by law, but by the strictest rules of tradition. A priest marries the daughter of a priest, and the same families commonly remain in holy orders. *The priests are allowed to marry but once*, and this provision makes them *very* careful of their wives; and hence one of the most expressive sayings of the people is, "As happy as the wife of a priest!"

Priests (or "pappas," as they are called) of merit are very rare in the rural districts. Most of them are ignorant, of course, and exclusively occupied with their own affairs. In solemnizing the ceremonies, or dispensing the sacraments, they frequently think of nothing but their own gains. They care little or nothing for the cure of souls, and spread around but little of either instruction or consolation. Dr. Baird, in his "Lectures on Europe," represents them as often administering the sacraments when intoxicated, and states that they frequently drown a child when baptizing it, and then, with the utmost *nonchalance*, turn round to the assembly, and say, "It has pleased God to take that child to himself—hand me another!"

A recent French traveller produces some very telling statistics, taken from the reports of the holy synod, with reference to the capacity and morals of the Russian clergy. From these statistics it appears that, during the year 1836, no less than two hundred and eight ecclesiastics were deposed for infamous crimes, and nineteen hundred and eighty-five convicted of offenses of less gravity. As the whole number of clergy at that time was one hundred and two thousand four hundred and fifty-six, it appears that about two per cent. were judicially condemned in one year. In 1839 this proportion was as high as five per cent.; and in the period of three years, from 1837 to 1839, more than *fifteen thousand* ecclesiastics passed before the courts of justice.

In the early part of this century, the British and Foreign Bible Society engaged in extensive efforts for the distribution of the Bible in Russia, and, for a time, the scheme met with the approval of the emperor and the higher clergy. But the ecclesiastics became alarmed about losing their sway over a Bible-reading people, and at their instigation the late emperor, soon after coming to the throne, issued a ukase suppressing all Bible societies, and prohibiting the circulation of the Scriptures in any part of his kingdom.

Peter the Great was just on the point of laying his ban upon all monasticism in the Russo-Greek Church, but, for some cause, did not do this, though he guarded it with some most wholesome restraints. Thus, no man can enter a monastery until fifty years of age. A married man cannot enter a convent without his wife agrees to enter with him, nor at all, if there are any children under age. No female can enter a convent before she is forty years of age.

The Empress Catharine II. confiscated all the landed property of the Russo-Greek Church, and assigned regular salaries to the ecclesiastics, and stipends to the monasteries and convents. The sum thus paid by the government is not large, but the deficiency is amply compensated by the influence of the clergy in extracting voluntary contributions. It is related that, on one occasion, the Emperor Alexander expressed his astonishment to one of the dignitaries of the Church at the immense sums of money the clergy had at their disposal. The prelate, without making any other reply, led the emperor to a window, and pointed to the entrance of a much-frequented place of devotion near by, where each worshipper, as he entered, could be seen dropping into a box a piece of money. Besides, the priests are most wicked extortioners. "No one," says Ricaut, "can procure absolution, be admitted to confession, have his children baptized, be married or divorced, or obtain an excommunication against his enemy, without first paying to the priest a valuable consideration. They make for themselves the best market they can, and fix a price on their spiritual commodities in proportion to the devotion and ability of their respective customers."

After what has been said with reference to the priesthood, if there is any force in the old proverb, "Like priest, like people," the condition of the laity of the Greek Church can easily be guessed at.

Having said thus much as to the past and present of the Russo-Greek Church, and having no intention to speculate on its probable future, we can only express the belief (which is probably the child of the wish) that it will gain the ascendency over those now resisting its power, and, having driven out from the Levant Mohammedanism and Romanism, will itself eventually be superseded by a pure Protestant Christianity.

A celebrated Englishman, writing recently in one of the British Reviews, after stating as the cause of the Crimean war the emperor's (of Russia) claim to a protectorate over the twelve millions of Greek Christions in the Turkish dominions, and declaring that France could not allow his claim, because it might interfere with her protectorate over two millions of Roman Catholics who are Turkish subjects, writes as follows—by way, we suppose, of justifying the course of England in entering the (un) "Holy Alliance:"—"The dangers to which the liberties of mankind are exposed by the progress of the politico-religious power of Russia are very serious indeed, and far greater than those with which civilization is threatened by the politico-religious power of Rome." But this is the utter-

ance of one ready to say harsh things about everything Russian, and it will be hard, we think, to convince Americans that it is true. And it will not be hard, we think, for them to decide which is likely to stand most in the way of universal civil and religious liberty—the *Russo-Greek* Church, with all her present superstition and degradation, but *without* a pretended infallible head, *without* auricular confession, *without* a cursed and cursing system of monasticism, *without* a claim to be the only true Church, and the right to punish heretics, or the *Romish* Church, *with* all these, and *with* her Jesuitical system, her immense revenues and church establishments, and all her abominable mental slavery.

TO THE MEMORY OF

RUTH ANN SHOEMAKER,

Daughter of Joseph and Phebe Shoemaker, members of Gwynedd Monthly Meeting.

I trust I'll not invoke the aid,
Of fabled muse—disguise—or art;
The gift on Friendship's altar laid,
Should flow sincerely, from the heart.

Thy presence seems before me now,
As in life's morn thou oft hast been
With cheerful smile, and placid brow,—
No cloud or shade to mar the scene.

We know indeed that thou art gone
From mortal strife thy spirit's clear,
While we who weep retired alone,
May own thy presence with us here.

May feel thy living presence near,
Though veil'd the form from mortal eyes,
Thy voice salutes the inward ear,
As angel's music from the skies.

To soothe the mourning kindred band
Whose loving kindness thou didst prove,
Who led thee gently by the hand,
Loving, as with a mother's love.

Who soothed thy aching brow of pain,
To sweet repose would calm thy beast,
Who sought thy stay, through efforts vain,
Yet in each effort, feel they're blest.

Who may with eye of faith discern,
Above the storm and surging wave,
That 'tis a school, wherein to learn
Of brighter worlds beyond the grave.

And can rejoice that thou art free
From sorrow, care, disease, and pain,
That while they feel the loss of thee,
They trust 'tis thy unceasing gain.

Thy Spirit in the spirit land,
With friends congenial, hand in hand,
Through boundless realms of bliss may move,
Enjoy a bright and brighter day,
And bask in purest heavenly ray
The sunlight of eternal Love.

J. H. C.

Philada, 12*mo*. 17*th*, 1855.

GOOD HUMOR is the blue sky of the soul, in which every star of talent will shine more clearly.

ACTION.

No beauteous thing was made for rest—
A mission, fond and free,
Is on each little life impress'd,
A charge of destiny.

The universe is but the march
Of atoms in their course—
Each change of beauty in life's scene
The secret might of force.

The little particle moves on;
It sports with wind and storm;
Or lodgment takes deep in the earth,
To wake in fairer form.

In matter's mystic cavalcade,
Through crystal leaf and flower,
Through rain and dew, through rock and pearl,
It moves with secret power.

For higher life, for purer form,
The atom struggles on,
To gleam within the rainbow's arch,
Or sit on beauty's throne.

How shall not man whose nature stands
Bound up with forces vast,
Inate with strength, reveal his life
In mold of holiest cast.

His law is action—gates of power
Stand open in his view;
A restless soul, a holy zeal,
Shall give him entrance through.

Potential is the good of life,
Action the secret key
That opes the garner'd wealth of Him
Who gives with this decree,

That man shall gather from the realm
Of beauty and of love,
Bright gems for his own coronal,
Within the bliss above,

'Tis action gains the higher life
That bursts the life of sense,
And spirit greeting gives the soul
In holy utterance.

And holier faith leads on the life,
Its evolutions through,
Till crown'd within God's temple high,
All life is ever new.

D. WILLIAMS.

SINGULAR ARITHMETICAL FACT.

Any number of figures you may wish to multiply by 5 will give the same result if divided by 2, a much quicker operation; but you must remember to annex a cipher to the answer, when there is no remainder, and when there is a remainder, whatever it may be, annex a 5 to the answer. Multiply 464 by 5, and the answer will be 2,320; divide the same number by 2, and you have 232, and, as there is no remainder, you add a cipher. Now, take 357, and multiply by 5; the answer is 1,785: on dividing this by 2, there is 178 and a remainder; you therefore place a 5 at the end of the line, and the result is again 1,785.

SETTING A PRISONER FREE.

An escape from bondage in these days thrills upon the public heart and gives the pulse a quicker flow, particularly when the world learns that no man had any just right to deprive the prisoner of his liberty.

We witnessed an escape—no, it was not an escape, it was a noble act of setting free one held under restraint—on Saturday upon one of our city ferry-boats, that gave the heart of more than one who witnessed it a warmer glow of gratitude to God that the liberator had a heart "to feel for others' woes;" a heart in the right place, where God intended man's heart should be, and not in his right-hand breeches-pocket.

A man on the boat had a cage full of little birds, (such as go warbling about the fields in spring, enjoying life and liberty, but, unlike the Canary, die in captivity,) which he was trying to sell for a shilling a piece.

It is a cruel way to make money; but why not seize upon birds and put them behind the iron gates and sell them, since man does the same thing to his fellow man, and then calls him his slave—his property—his chattel—which nobody else must steal, because he stole him himself, and the law don't allow but one theft upon one chattel. And if the stolen man runs away, his "master" pursues him through the swamps with bloodhounds, or through the towns with the "bull-dogs of war," threatening death to any one who shall dare to set the captive free. Not so with the birds; if they do escape the cage and go back to the fields, they are not followed by dogs or guns, but suffered to go as best they may, back to their own happy homes among the green boughs and flowers and hill and rocks and wood.

"Going for a shilling!" said the man with the cage.

"Yes!" said a little blue-eyed boy at our side, "one shall go for a shilling." And he searched his pockets for the coin, an only one, and walked up to the man and said:

"Sir, I will take one of your little birds. Give me one that can fly well."

"Yes, here is a fine one, full-fledged; you see his wings are perfect, and he is a strong, healthy bird; he will suit you exactly."

"Yes, that will do."

The bird fancier twisted a bit of paper up so his purchaser could carry him safely "without injuring a feather."

The boy marched away with his prize and sat down to contemplate his purchase as he undid one corner of the paper and peeped in upon his little slave.

"Ah," said we mentally, "what a lonely life of imprisonment you are destined to. Why did you not buy two, my boy?"

"I had no more money, or I would have bought the whole."

"What a young Turk!" we thought. How we wronged this noble boy. As the boat neared the shore, he got up and went out upon the guard, opened the paper, tossed the bird in the air, and simply said: "Go free, poor bird; I can't keep you."

What a happy bird—what a happier boy. How his eyes glistened. How a dozen men who witnessed the act did think what a noble boy. What a lesson that boy taught us. Reader, it may teach you something. Think upon it. This story has a moral—we need not tell you what. If you think, you will find it.—*New York Paper.*

METEOROLOGY.

The following communication from the Secretary of the Smithsonian Institution respecting the establishment of a system of meteorological observations in Maine, contains information useful to all.

SMITHSONIAN INSTITUTION, WASHINGTON, Dec. 5, 1855.

"DEAR SIR: At the suggestion of Mr. I. D. Parker of Steuben, I address you on the subject of establishing, through the aid of the State Legislature, a system of meteorological observation in Maine.

"I need not impress upon you the importance of observations of this kind, when simultaneously made, with reliable instruments, at different points throughout a country, and in accordance with a well-organized system.

"There is no subject of more general popular interest than that of the changes of the weather, and the relative temperature and humidity of district we inhabit. And when we consider that climate influences enter even into the constitution of national habits and peculiarities, determining, as they do in part, the pursuits and temperament of an entire people; or when we reflect how much of our personal comfort and convenience depends on the climate in which we live, and how sensibly our feelings and even our mental operations are influenced by the pressure, temperature, and electricity of the air, it becomes apparent that any researches which may tend to throw light on the laws which regulate the variations of these elements, must be viewed with interest and approbation by all who are capable of appreciating the value of scientific certainty with respect to those atmospheric changes by which we are so constantly and intimately affected.

"But meteorological observations are not alone interesting from a purely scientific point of view. The facts which they reveal are directly applicable to the wants of the husbandman; they aid in enabling him to predict, without a ruinous series of trials, what plants he can safely cultivate, or what animals he may succeed in rearing. The amount of heat and moisture in green places

being known, together with their comparative distribution through the several seasons, the farmer can determine whether, in the course of a number of years he will be a gainer or loser by introducing the culture of a plant new to his locality.

"In all the educational establishments of Europe for the diffusion of a knowledge of agriculture, meteorology forms a prominent branch of study, and in all countries in which the art of husbandry is encouraged by public bounty, systems of meteorology are established.

"The practical value of Meteorological statistics is not, however, confined to the farmer, but is shared by the engineer and the physician. The former employs them in his estimate of the supply of water which can be obtained for the purpose of locomotion or mechanical power, and the latter in the study and amelioration or cure of diseases. To the mariner a knowledge of the currents and winds of the ocean is of the greatest importance, but these can never be fully understood or their changes predicted, without a series of cotemporaneous observations on the land as well as on the sea.

"A system of meteorological observations established in the State of Maine, the most northern portion of our Union, would not only afford results valuable in themselves and immediately applicable to practical and local purposes, but in connection with other systems founded on the same plan, and pursued with similar instruments, would afford the means of discovering the general laws and peculiar characteristics of the climate of this Continent, and of making the most interesting additions to the physical geography of the globe.

"The value of systems of simultaneous observations, on a uniform plan, is now more widely known, and more highly appreciated than ever before. National Governments in almost every part of Europe have established them, and in this country the General Government, as well as the Legislatures of several States, have made appropriations for the same purpose. The Medical Bureau, under the direction of the Surgeon General, has supported for a number of years a system of such observations at the principal military posts of the United States. The State of New York has carried on, for a quarter of a century, a similar system within her boundaries, and Pennsylvania, Massachusetts, and Missouri have adopted a like liberal policy. The Smithsonian Institution has undertaken to collect and digest all the scattered observations which have been made on this continent, and also to establish a system of new stations in different parts of the United States. The Institution has also, within the past year, made an arrangement with the Patent Office by which the expense of the reduction and publication of the annual returns of the system carried on under the former, will be partially borne by the latter. A full account of the observations made during the years 1854 and 1855 will be appended to the next Report of the Patent Office, and the results of the materials which have thus far accumulated in the office of the Institution, will be gradually given to the public as the means for printing them are furnished. The British Government is about to establish a system in its North American possessions, and this, with the co-operation of a few more States, of which Maine, from its position, would be one of the most important, will enable us to trace changes of climate and the progress of storms from the Gulf of Mexico to near the Arctic regions.

"If any appropriation could be procured from the Legislature of your State for five or six sets of instruments, I think reliable observers could be obtained who would make the registration gratuitously, or for a very small annual payment —say $25 each. The instruments for each station would cost about $75.

"I am, very respectfully, your obed't servant,

"JOSEPH HENRY,

Sec'y Smithsonian Institution.

"The Hon. SAMUEL WELLS, Portland, Me."

HOW TO BURN COAL.

Putting up stoves for fall and winter is an important duty now being performed by many. The high price of poor wood, and the almost total absence of good, renders the use of coal a matter of economy. Hence anything relating to the manner of burning this precious mineral will be of service to some, if not all our readers. An Albany paper says:

"There has been a great deal said and written on the true principle of burning Coal. The art of burning coal is not yet understood as it ought to be. Too much Coal is usually placed in the stove, by which the draught is destroyed, and gases are imperfectly consumed. Stoves should be constructed with air-tight doors, and means of supplying air to the top of the Coal fire as well as at the bottom. The feed-door should never be opened except to supply fuel. When open, of course cold air rushes in and cools the sides of the stove, wasting Coal. When too much air gets in at the draft-door and ash-pit, the draft is so strong, that either your stove becomes too hot, or you open the feed-door to correct the evil—losing heat. When no air is supplied to the top of the fire, about half of your coal escapes as vapor of carbon, unburnt for want of air, without which combustion cannot be perfect. Small flues should be in the stove, to admit a stream of air heated by contact with the stove, and distributed to mix with the gas on the top of the fire."

We cut the above from one of our exchanges. The writer is correct. In almost every instance too much Coal is put into stoves, to burn with advantage—and we must confess that we have

never yet seen a stove properly constructed to burn Anthracite Coal. The great defect is the want of a small tube or tubes leading from the bottom of the stove or from the outside, to carry air to the top of the fire inside, while the doors are shut. Such a tube or tubes could be made in the castings without interfering with the ash-pan or doors, and ought to be on the opposite side where the gas flue leads off. Stoves to burn Coal economically, ought to be so constructed as to close all the doors after the Coal is ignited, admitting but a small quantity of air at the bottom, or ash-pan, sufficient to keep the coal burning gradually, and then regulate it with a damper in the flue.—The flues or tubes extending from the bottom of the stove to the top of the fire, would then feed the top of the fire and aid the combustion. We have seen a tube run across the fire under boilers, open at the ends to admit air outside the stack, which are perforated with holes so as to admit the air on the surface of the fire under the boilers, which increase the flame and economises the fuel.—[*Miner's Journal.*]

RAILROAD MANAGEMENT IN GERMANY.

"Every railroad company is bound by law to have a double track on their lines, and no person is allowed to walk on a railroad track at any time, by day or night, under penalty of the law. A barrier, of two strong planks, is placed along the side of the tracks, to keep off animals. Every fifteen or twenty miles along the route, there is a station for a guard or watchman, who lives in a little hut beside the road, and whose business it is to be at his post, with a red flag in his hand, at the approach of every train; and, before a train is due, to patrol his beat to see that all is safe, and to remove obstacles which are sometimes placed on the track by miscreants. In case of danger, the guard hoists on a telegraph, so called, which stands near each guard-house, a red painted "*cascet*" which can be seen by the engineer at a great distance; but if everything is right, the two wooden arms of the telegraph are stretched in the air. During the night there is, instead of the *cascet*, a lantern with a deep red light placed in the air, as warning of danger; and a common one if all is in a safe condition. At every crossing there is a gate, which is locked up as soon as a train is due, and any one, either on horseback or in a carriage, who desires to cross, must wait until the train has passed."

Some such regulations would not come amiss in this country.

No Man is so Truly Great, whatever other titles to eminence he may have, as when, after taking an erroneous step, he resolves to "tread that step backward."

A HINT.

A Western editor says he once heard Ex-Senator Tom Corwin remark, that when "he first entered an office to study law, he was the subject for ridicule for every student in town, on account of his homespun dress; but," adds he, "I have lived to see every one of them ten times as ragged as I was at that time—and why? I was economical—they were spend-thrifts."

A MAINE LAW IN ENGLAND.

The London *News* has an article on this subject, stating that there will be strong and earnest applications to Parliament to pass such a restrictive liquor law as that of Maine. The chairman of one of the meetings spoke of "the general persuasion amongst judicial authorities, that legislative interferences would be necessary, to check the fearful consumption of spirits which led to the frequent commission of crime." It is stated that "there is more money paid for drink, than is paid in taxes." But the editor seems to doubt whether stringent laws would have the effect of restraining intemperance.

PHILADELPHIA MARKETS

Flour and Meal.—The Flour market continues dull, and sales for shipment are at $8 50 a 8 41 per bbl. There is a fair inquiry from retailers and bakers at $8 75 to $10 for extra and fancy brands. Rye Flour is dull at $6 37, and Corn Meal at $4 00.

Grain.—There is a good supply of Wheat, but the market is inactive. Sales of small lots of Southern and Pennsylvania red at $1 95 a $2 00, and $1 90 a 2 03 for white in store. Rye is rather lower; sales at $1 22 per bushel. Corn is also dull. Sales of old yellow at 92 a 94c, and new yellow at from 76 to 82c. Oats are dull at 41 a 42c per bushel for Delaware, and 42c for Penna.

A FEMALE Friend, well qualified, would like to engage as Housekeeper; the family of a Friend preferred. Enquire at the office of the Publisher, 100 South Fifth, below Spruce St.
12th mo. 8th—3t.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Winter term of this Institution will commence on the 19th of Eleventh month, 1855, and continue Twenty weeks.
Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the term. No extra charges. For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
10th mo. 13th, 1855—3m. pd.

IT is intended to commence the Winter Session of LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars, enquire of BENJ. SWAYNE, *Principal*,
9th mo. 22. London Grove P. O., Chester Co., Pa.

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For Friends' Intelligencer.

MEMOIR OF HARRIET J. MOORE.

Perhaps there are few who were acquainted with the subject of the following memoir, that will not be interested in perusing the incidents of her life, portrayed principally by herself; and though not originally designed for publication, we trust their simple narration may be encouraging to others who are travelling in the pathway to the kingdom: that they may be stimulated to hold fast their confidence in the Divine arm of Power, that will assuredly sustain unto the end. Harriet J. Moore was born in Accomack county, Virginia, on the sixth of the Eleventh month, 1797. Her parents, Charles and Ann Stockly, resided at that time at their farm, called Locust Grove, where some of her juvenile days were passed. She was early deprived by death of her mother, and her father survived only a few years after, leaving six children. He was a man of exemplary character and great moral worth, whose religious sentiments coincided mainly with those professed by the Society of Friends; but as there was no meeting of that denomination in Accomack county, he died without being associated with any religious society: he had manifested his preference, however, in selecting for his oldest son and daughter, a boarding school under the care of Friends.* He performed the duties incumbent on him in the various relations of life with great fidelity, and, after a short illness, died much lamented. As her mother and the family generally were Episcopalians, Harriet was baptised in the Church, instructed in the Catechism, and educated in all the dogmas of that faith.

Soon after the death of her father, her eldest sister married Dr. Thompson Holmes, and upon them principally devolved the care of her youngest brother and herself. To the kindness and almost paternal affection of this brother-in-law, she always alluded with great satisfaction, and to his refined taste and cultivated mind she was no doubt in a great measure indebted for that literary culture which was a source of enjoyment to her through life.

As there was no suitable school near their residence, at the age of twelve years, she, and an older sister, were placed at a Friends school in Camden, Delaware. Here the pupils were required to lay aside their ornaments and vain adornings, and conform to the testimonies of the Society in plainness of speech and apparel. Accustomed to the frivolities of the world, and educated to regard exterior decorations as necessary attractions, she had contracted a fondness for gaiety of dress, music, dancing and other esteemed polite accomplishments, and it was no doubt a trial to surrender these indulgences; but she seems cheerfully to have submitted to this first restraint imposed upon her natural inclinations, and became much attached, not only to her teacher, but to the kind motherly Friend† with whom they boarded. Interesting, attractive, she had been much caressed; and nurtured amid the enervating influences of a Southern home, it was somewhat remarkable that she should have been so happy in this new situation.

During their residence at Camden an attachment was formed between her sister and Joseph G. Rowland, which resulted in their marriage about a year after her return from school. "This event," she says, "proved an important era in my life. I was now so connected as to be thrown much with the people called Quakers. Though they won my affections by kindness and attention, the necessary restraints imposed by a residence in my sister's family, were too severe for my youthful mind and lively imagination. I was fond of music; and singing, in which I was said to excel was a favorite pastime. This I had to refrain from when at home, but when in company at other places I was frequently solicited to raise my voice for their amusement.

"During this period I cannot recur to any very strong impressions of a religious nature, made on my mind, though I regularly attended Friends

* Southern Boarding School, at Smyrna, Del., under the care of Southern Quarterly Meeting.

† Elizabeth Howell, widow of Samuel Howell.

meeting on first days; yet the unwelcome thought would sometimes intrude, that some day I should have to be a Quaker. There was so much in my natural disposition at variance with the simplicity of the religion of this people, that I secretly resolved if there was any other way of obtaining an inheritance in the Heavenly Kingdom, I would never unite with them.

"Thus several years passed away, and I endeavored to satisfy the cravings of the immortal mind with only the outside of religion; living a strictly moral life, but a stranger to the purifying operations of divine life, which alone can set free from the law of sin and spiritual death. But it pleased my Heavenly Father to visit me with an awakening dispensation of his light and power. All the false heavens were removed—those things in which I had trusted for salvation were stripped off, and I was left in his Divine presence naked and bare; my sins were set in order before me, and the requisition was felt to forsake them, and turn unto the 'Lord, who would have mercy upon me, and to him who would abundantly pardon my transgressions and remember them no more.' Oh! the anguish the poor mind had to endure during the refining process; comparable indeed to the baptism of fire, in which all must be consumed that the righteous law of God is against. Such was the state I endured until my Heavenly Father was pleased to say it is enough; because he saw I was deeply humbled—my strong will slain, and there was a preparation to enter into covenant with him, that if he would lift up the light of his countenance upon me and receive me into favor, then would I serve him, yielding my all to Him, even willing to become as clay in the hands of the potter, to be formed and fashioned as he pleased. Now was heavenly peace my portion; for days and weeks I dwelt as in the banqueting house, and the banner of my Heavenly Father over me was love. Still I thought there was a way cast up for me that was pleasant to the heart, of joining in religious communion with the Methodists, as several of my young associates had done. I attended their meetings, and while others were apparently edified by the eloquence of some of their preachers, my mind was drawn into stillness—deep introversion of soul before the Most High: and as this state continued, the conclusion was irresistible, these were not the people for me, though their piety and devotion were very sincere.

"Thus convinced, against my will, I could no longer turn away from the impression, that it was my duty to unite with the Society of Friends; but for want of a willingness to yield to this conviction, my mind was introduced into a wilderness state, wherein I could see no way of peace to the soul. Then was my cry raised to the Father, that if he would show me with indubitable clearness the path he would have me to walk in, I would follow him even unto the death of all remaining self."

Under this feeling of deep humility it became impressed upon her mind that duty required a change in her outward appearance. She had mixed much in fashionable society, and indulged in great gaiety of dress, and it must have been a severe conflict to resign those things in which her first nature had delighted; yet she was not disobedient to the divine requisition, but in humble faith that the offering would be accepted, laid aside "the purple, the fine linen," and the plume, and gradually adopted the plain costume and simple language of Friends. The reward of sweet peace followed this sacrifice, and she was now fully prepared to unite in membership with that religious Society.

"The application was made to Motherkill Monthly Meeting of Friends, now held at Camden, and a memorable visit I received from a precious feeling band appointed on the occasion. My state of strippedness was then so great, I had known but little of being permitted to feel clothed with the royal robe, emblematical of the King's favor. One of the dear Friends spoke feelingly and appropriately to my state. He said it was consistent with a parent's love, to dandle the helpless child, to nurse it on the knee, then to encourage it to take a few steps alone, but when it became able to walk, he left it to prove its strength and try what it could do without his immediate presence. The spiritual application was too plain not to be understood, and afforded great encouragement to my mind. The other Friends spoke, as I believe the spirit gave utterance. It was a melting, confirming season to my newly convinced and awakened state. Oh! how needful for those who are appointed to sit with the sincere seekers after truth, to dwell low, to dig deep, that they may get beneath the surface and administer counsel as the Master opens and directs—then, there would be ability given to judge righteous judgment, and none would be received under a false covering, adding to our numbers without increasing the strength and joy of the church.

"After I was received into membership, for a time, it was a growing season, where an advancement was known; but for want of faithfulness to required duty, a long wilderness travel succeeded, which cost me many severe conflicts. I now felt an inclination or desire to be more associated with Friends, and concluded to enter a school under their superintendence, wherein I might receive instruction in the right way, advance myself in literary pursuits, and be qualified for usefulness. I accordingly went to Westown Boarding School, where I remained six months.

"In the spring of 1819, I returned to my home in Camden, and in the Eighth month following was married to William W. Moore, of Easton,

Maryland, where we resided together ten years. During this interval I could record numberless blessings dispensed and enjoyed—but as unmixed felicity is not a draught for mortals, we were not exempt from trials, and my progress in a religious life was often obstructed for a want of obedience keeping pace with knowledge."

Her father, during his life, emancipated nearly all his slaves. Those apportioned to Harriet, she supposed had been liberated previous to her reception into membership, her brother-in-law in Virginia having promised to do so, but the laws of that State offering some difficulties to their manumission, he had postponed it. As they were young and unable to maintain themselves, her husband had them brought to Easton and manumitted, and one of them proving imbecile was supported during life. That their old parents, who were left free by the will of her father, might not be separated from their children, they were also sent for, and when the infirmities of age rendered them inadequate to their own maintenance, they too became objects of care, and were relieved as their necessities required.

Although surrounded in her new home by every thing that could make life desirable, she had many claims upon her time and attention. Three little children, the eldest of whom was scarcely seven years old, were dependent upon her for a mother's love and guidance; and for the right training of their youthful minds she was deeply exercised, yet she suffered neither earthly cares nor blessings to divert her mind from her religious duties. Her countenance and deportment being solid without austerity or reserve, united with a cheerful turn of mind and disposition, rendered her an interesting companion not only to the young, but also to those more advanced in life, and extended her opportunities for usefulness. Early initiated into the services of the church, first as clerk, and then as overseer of Thirdhaven Monthly Meeting, it was to her much of a trial to be under these appointments, feeling herself unqualified for such important stations in the church; but she cheerfully submitted to the desire of her friends, and remained under them several years to their entire satisfaction. About the twenty-fourth year of her age, she united with a minister of her own Monthly Meeting in a visit to the Southern Quarter, which was her first dedication in this way. In the early part of the year 1824, having obtained the consent of her Monthly Meeting, she offered herself as companion to Margaret Judge, now Brown, in a religious visit to some of the Southern States, in which service she travelled as far as Fayetteville, North Carolina. From her diary, kept during this journey, we propose to make some extracts.

(To be continued.)

A Brief Narrative of the Sufferings of the Christian People called Quakers, at Lwyn-Gwrill, in Merionethshire, North Wales, in Great Britain. By JOHN HUMPHREY.

(Concluded from page 421.)

The jailer being sorely vexed, by the disappointment he had from the Quakers, after having promised himself of all they had, he could do nothing. He then devised some mischief against Samuel Humphrey, supposing him to be the cause of his overthrow; he advanced some action against him in the county court, and obtained a writ from the sheriff, which he served on him at a public fair, while Samuel was about his own lawful business. He was put into prison in the depth of winter, where he was deprived of fire or clothing for nine days and nights, save what was about him when he was taken, and those very wet; neither would they let him have any repast, save what was conveyed to him in the jailer's absence.

Here he was kept closely confined several months, until a Friend took the cause in hand, and the jailer was cast in the suit. During all this time, sick in bed, from which I was several times threatened to be taken to prison. I had a distemper in my limbs, by which I lost the use of my right leg, and when I recovered a little I strove to go to the bath, and about a week after I went there. One day I was bathing, and afterwards went to bed, according to the custom of the place, to procure sweat and sleep. Here I dreamed that the same jailer invited the said four friends (Samuel Humphrey, Evan John, Rees John and John William) to his house, and laid meat on the table before them, telling them "whether they would eat or not, he would make them pay." Then supposing there was something in it, I took my pen and pocket-book, and entered the day and hour; I saw it, and a little time after I received account, that upon the very same day and hour, they were taken by the same jailer with a writ of quominus from London upon the old action. I perceived this was the Lord's doings, therefore I recorded it amongst my memorials. They were kept in prison a long while, even until the jailer was weary of them.

After they were come home from prison, and I from the bath, we had our meetings pretty fresh, and we counted the cost too, and resolved to keep them up at all hazards. On a first day of the week soon after, those that first molested us came with swords and staves into our meetings, and took old and young, male and female, as many as were able to go, and hurried us before a justice of the peace, who, being a tender man, was loath to meddle if he could help it. But such were the times, that if the least tenderness appeared in any of the magistrates, the priests and their wicked crew would soon charge them with not being faithful unto Cæsar; in-

ducing them, if possible, to pass sentence against their judgment.

The act of banishment was then in force; the first and second offence were punishment with fines, which were to be divided between the king and the informers, and in case the party would not pay, they were committed to prison. The third offence was banishment; so when we came before the justice, he showed us the danger we were likely to run ourselves into. But he said, if we will pay the fines, and promise we would never keep any more meetings, we should be released, otherwise he could do no other than commit us to prison. We informed him plainly, that we could neither pay nor promise anything on that account.

Our names were then taken, and a commitment drawn to send us all to prison. I perceived it then, and well do I remember it now, that the justice might truly be considered a Quaker, for his hand did shake until he was ashamed. When the commitment was read, old John William, (the father of Evan and Rees John,) spoke unto the justice on this wise: "Oh! justice as thou art to expect mercy, when thou shalt appear before the tribunal seat of God; for His sake show mercy now, and let this girl go home to her mother, who is a cripple in bed, and now left alone; and if the house were on fire she could not move herself."

One that was present did chide the old man for speaking to the justice after that manner. The old man (John William) was then walking up and down in the hall, and could not refrain from shedding tears; the justice said, "let him alone, for he speaks in the anguish of his soul." He soon left the room, as he could not refrain from weeping; and we saw him no more that night. It was now late, and we had eight long miles to the county jail, and the constable was loath to send us there, before we should first go to our houses; so he dismissed us upon condition he could find us at our homes next morning. Before morning, Samuel Humphrey's wife was delivered of two sons, whom he called Joseph and Benjamin; the justice soon had tidings thereof; he sent for the constable, and took up the commitments, and wished some of us might come where he might see us; so the constable came to stop his man, who was going with some of us to the county jail; and when he came in sight, he cried with a loud voice, saying, "Trowch ynoan! Trowch yncol fe a roea Duw ei law ar Gallon y Gwyr." That is to say, "Turn back, turn back, God hath laid his hand upon the man's heart." So my brother Owen and Samuel Humphrey went to the justice the day following; and as they were going to the hall, they met his mother in the court. She gave them an account, that her son had been in a sad condition since they had been there. When they went to him, he mustered up all his courage, and told them, that his hand should not be upon them; but he would bind them over to the next Quarter Sessions, and he would venture to release my brother Samuel, though he did not know what danger he might incur, if he should be put to it. He knew, however, that the law would not bear him out.

When the Quarter Sessions came, the constable brought us there, according to his orders; there were six justices on the bench, and the sheriff. Some of them were men of a thousand pounds a year, and the least two hundred; and all in the prime of their time. When we came before them, they began to deride, mock and scoff, asking us in a scoffing manner, if we knew "y Flyold Gatholig," &c. That is the Catholic Faith. Others said in a rage, if we were not Quakers, they would make us quake, making us their laughing stock, and throwing our hats about. Our friend, Evan Ellis, said to them, "that they took more delight in sitting on the seat of the scornful, than on the seat of justice and true judgment."

They then tendered the oath to us, which we refused; they then fined us, and upon default of payment, they committed us to jail. It was late when this occurred, and it was a long way to the county jail, so they shut us up that night in a close room. Some time afterwards, by the light of the moon, the whole bench, with one accord, both sheriff and justices, (save one,) came before the door where we were put in; and they began to make merry over us, and over the witness of God too, in themselves; drinking health to the king, &c. They commanded the jailer to open upon us, and they sent their parasites to force us to drink to the king's health; but we all lay upon the ground like dead bodies, not minding at all what they said; they had liquor which they called "aqua vita," (brandy or alcohol;) they offered us some of it, and in a mocking way called it "the water of life." We still lay quiet, answering them not a word. They then sent a fiddler to play and sing over us, and so they continued tormenting us almost all night, pouring drink in our faces, and other indecencies not fit to be mentioned.

He who knows no health but that of the body, however cheerful and joyous he may be while that lasts, is a wretch the instant it fails him. But he whose desires are consistent with moral excellence, and who breathes the higher atmosphere to which Christianity alone can elevate us, is always conscious of a health that cannot be totally destroyed by bodily disorder.—*Dr. Moore's "Body and Mind," p.* 45.

The riches of the mind, like those of fortune, may be employed so perversely as to become a

nuisance and pest, instead of an ornament and support to society.

THE ANNOTATED PARAGRAPH BIBLE.

(Continued from page 645.)

Our first example shall be a passage from the historical portion of Scripture. We will give it, as it would properly stand, if printed according to the original, and unmarred by the invention of the Concordance makers. We read in the book of Joshua, 'And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a man over against him with his sword drawn in his hand: And Joshua went unto him, and said unto him, *"Art thou for us or for our adversarirs?"* And he said, *"Nay; but as the captain of the host of the Lord am I now come."* And Joshua fell on his face to the earth, and did worship, and said unto him, *"What saith my Lord unto his servant?"* And the captain of the Lord's host said unto Joshua, *"Loose thy shoe from off thy foot; for the place whereon thou standest is holy."* And Joshua did so. (Now Jericho was straitly shut up, because of the children of Israel: none went out and none came in.) And the Lord said unto Joshua, *"See, I have given into thy hand Jericho, and the king thereof, and the mighty men of valour,"* &c. The angel of the Lord, in the words that follow, appoints the measures which were to precede the miraculous downthrow of the walls of Jericho, and which need not be repeated here, as we only wish to show the manner in which a simple passage of history has been injured in the printing. There can be no doubt but it ought to be given as it stands above, in unbroken succession. But how is it printed in our English Bibles? It is cut in two in the midst. One part is found at the end of the fifth chapter of Joshua, the other part at the beginning of the sixth. And at what point is the break in the narrative introduced? It is divided at the commencement of the parenthesis, in which, with a view of rendering the concluding words of the angel of the Lord more intelligible to the reader, the historian states that Jericho was at the time besieged by the children of Israel. This is bewildering enough. By most readers of the Common Version, it would be conceived, that the verses which conclude the fifth chapter and those which open the sixth, instead of conveying the continuous account of the same Divine visitation, related to two separate appearances of the angel of the Lord.

But, perpaps, the mischief is less felt in the narrative than in the poetic portions of the Bible. And we will adduce an instance in proof of the manner in which not only the beauty, but even the intelligibility, of the sacred odes of the Prophets suffer from the received method of dividing them. We will take an example from Isaiah. The following lines contain an entire prophecy. They are given in the words of our Common Version, but printed in accordance with the system of parallelism, which is the prominent peculiarity of Hebrew versification.

PROPHETIC ODE FROM ISAIAH.

'The Lord sent a word unto Jacob; and it hath lighted upon Israel.
And all the people shall know, even Ephraim and the inhabitants of Samaria,
That say, in the pride and stoutness of heart,
The bricks are fallen down, but we will build with hewn stones;
The Sycamores are cut down, but we will change them into cedars.
Therefore the Lord shall set up the adversaries of Resin against him,
And join his enemies together;
The Syrians before and the Philistines behind;
And they shall devour Israel with open mouth.
For all this, His anger is not turned away,
But His hand is stretched out still.

For the people turneth not unto Him that smiteth them,
Neither do they seek the Lord of Hosts.
Therefore the Lord will cut off from Israel
Head and tail, branch* and rush in one day:
The Ruler and the Honorable, he is the head,
And the Prophet that teacheth lies, he is the tail.
For the leaders of this people cause them to err;
And they that are led of them are destroyed.
Therefore the Lord shall have no joy in their young men,
Neither shall have mercy on their fatherless and widows;
For every one is an hypocrite and an evil-doer,
And every mouth speaketh folly.
For all this, His anger is not turned away,
But His hand is stretched out still.

For wickedness burneth as the fire;
It shall devour the briers and thorns,
And shall kindle in the thickets of the forest,
And they shall mount up, like the lifting up of smoke.
Through the wrath of the Lord of Hosts is the land darkened,†
And the people shall be as the fuel of the fire:
No man shall spare his brother.
And he shall snatch on the right hand, and be hungry;
And he shall eat on the left hand, and shall not be satisfied:
They shall eat every man the flesh of his own arm:
Manasseh Ephraim, and Ephraim Manasseh;
And they together shall be against Judah.
For all this, His anger is not turned away,
But His hand is stretched out still.

Woe unto them that decree unrighteous decrees,
And that write grievousness which they have prescribed;
To turn aside the needy from judgment,
And to take away the right from the poor of my people;
That widows may be their prey;
And that they may rob the fatherless.
And what will ye do in the day of visitation,
And in the desolation which shall come from far?
To whom will ye flee for help?
And where will be your glory?
Without me they shall bow down under the prisoners,
And they shall fall under the slain.
For all this, His anger is not turned away,
But His hand is stretched out still.'

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* *i. e* the *palm branch*, which grows aloft, and is most appropriately contrasted with the *rush*, which springs from the ground.

†Burnt up.

The above passage from Isaiah is a distinct and unconnected poem. It is as much an entire composition of itself, as an ode of Collins or of Gray. And it conveys a very sublime denunciation of the wickedness of the Jews and an appalling picture of the Judicial inflictions with which the Almighty was about to punish them. But if the reader look for it in his Bible, without some especial directions, the chances are that he will have no little difficulty in discovering it. In our Common Version, the poem is not only preceded and followed by extraneous matter, but is actually cleft in two, by a division of chapters. Its three fine opening stanzas will be found at the conclusion of the ninth chapter of Isaiah, and the remaining stanzas at the beginning of the tenth!

We abstain from laying before our readers any particular errors that have been made in the typographical distribution of the text of the New Testament; but the general sense of that most holy volume has been more perniciously affected by the chapter and verse divisions of Robert Stephens, than any portion of the Old Testament by the officious meddling of his predecessors. What would be the effect on the understanding of the student, if a metaphysical essay of Dugald Stewart were set before him, in a form as lacerated and severed as that in which he is condemned to read the Theological Essays of St. Paul? Would he not find himself lost in a sort of labyrinth of words, amid which he was unable, on account of the continually recurring breaks in the sentences, to trace the connection of the argument? A very intelligent friend of ours declares that he never could comprehend the drift of the Epistle to the Romans, till he read it, without the interruptions of chapter and verse, in Shuttleworth's translation. And we entirely sympathise with him in his embarrassment. We repeat that no other work whatever would have possessed internal life enough to bear up against and maintain its place in public estimation under, the usage to which the Bible has been subjected by its editors. We had at one time intended to evince the deteriorating and enfeebling effect of such an injurious process of division, by printing two or three of the finest passages from our own authors, snipt into pieces and severed, without any sense of compunction, from their context, as the Sacred Scriptures are printed: but we have refrained in tenderness for the feelings of our readers. We spare them the exhibition of so distressing a martyrdom. And, perhaps, the introduction of such a curiosity would rather serve to extend the length of our article, than add force to our argument. In the 'Annotated Paragraph Bible,' the text has not been subjected to any such vicious dismemberment; and, if the volume were less inconvenient to the hand, and the character more easy to the eye, we could have little fault to find with the typographical arrangements of the editor.

But is not the condition of our common English Bibles obnoxious to charges of a far more grave description, than those which we have already noticed, and which merely relate to the size of the volume and the distribution of the letter-press? Does the translation itself present that full, correct, and distinct expression of the sense of the original, which all Christian people, who look to the sacred volume as their paramount religious authority would be desirous of possessing, and which all who entertain a pious reverence for its contents would be anxious to afford them? We do not ask this question unadvisedly, or from a desire of putting forward any peculiar theory or favorite devices of our own. We make the inquiry simply as Christian laymen, who most sincerely wish to learn what the Sacred Scriptures were designed to teach us; whose only means of acquiring a saving knowledge of the truth is an accurate translation, and who look to our ecclesiastical superiors for the grant of so reasonable a demand on their learning and their zeal. We studiously place ourselves in the position of persons, who are utterly ignorant of the original languages, and whose only information respecting the state of our national version is derived from the most patent and familiar sources, the notes of Scott, of Adam Clarke, of D'Oyley, and Mant, and of the Paragraph Bible: and we ask whether any man, with the continual emendations which are suggested in these commentaries before him, can entertain the persuasion, that our common English Bible really does afford an adequate representation of the sense of the Inspired Writings, or that it should be allowed any longer to remain in its present unimproved condition?

What was the opinion of Selden, a high authority on such a subject, at the time of its last revision? 'There is no book,' says that learned man, 'so translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase and not into French-English. "*Il fait froid*," I say, "It is cold;" not "It makes cold:" but the Bible is rather translated into English words, than into English phrase. The Hebraisms are kept, and the phrase of that language is kept; which is well enough so long as scholars have to do with it; but when it comes among the common people, Lord, what gear do they make of it!'* Most extraordinary, indeed, is the *gear* they make of it! And none but those who may have had the curiosity to turn occasionally into some of our country conventicles, in which the neighboring tailor, or the journeyman cobbler, officiates as the expositor of the Sacred Text, can imagine the miserable misapprehensions to which this peculiar, literal word for word mode of rendering the Scriptures has given rise. It may, perhaps, be

*Selden's Table Talk.

worth while to cite a few instances of the Hebrew phrases to which Selden alluded, and which, as literally translated, bewilder the understanding of the reader :—'A covenant of salt,' means 'a friendly contract;' 'they are crushed in the gate,' means 'they are found guilty in a court of justice;' 'branch and rush,' means 'the highest and lowest;' the calves of our lips,' means 'the words of our mouths,' 'rising early,' means, 'acting with alacrity;' 'I have given you cleanness of teeth,' means 'extreme scarcity.' Such are the sort of Hebraisms which have been retained; and, as Selden says, 'What gear do the common people make of them!' But is it fair to the devotional feelings of the less educated classes of our countrymen, that the Bible should be placed before them in so ambiguous a form without any explanatory notice, and that at the same time any one should be allowed, whether qualified or unqualified, to interpret it to them as he will?

(To be continued.)

THE SAVING POWER OF HOME INFLUENCE.

The tendency of agricultural pursuits is to give distinctness and strength to *home* associations and influences. The greater communities are made up of the smaller; and as a community increases in magnitude, it decreases in its local power and influences. At the base of all lies the divinely-appointed institution of the *Family*. It is here that the influence of woman is felt and recognized. It is here that "she openeth her mouth with wisdom, and in her tongue is the law of kindness." It is here that "she looketh well to her household, and eateth not the bread of idleness." It was at *home* that King Lemuel learned the good and wise "words that his mother taught him." Mother! the sweetest word in all the babbling languages of men! It is the mission of woman—it is the holy mission of the mother—to impress upon the young mind the first lessons of truth, virtue, wisdom and courage. Her empire is in the affections of her husband and children, who "arise up and call her blessed."

On the right regulation of these independent *households*, depends the welfare of the larger communities, which, with powers more limited, are composed of these smaller ones. And, so far as the influences of the Associations and Fairs are calculated to ennoble, dignify and enrich the occupations of the farmer, just so far will they tend to increase the attractiveness, and the wholesome influences of his home—making him and the members of his household better citizens of the larger communities.

The *family* being a divine institution, the sentiment and the affection upon which it is based are innate in man. Hence its universality. No merely human institution, however perfect, can ever take its place. Directly or indirectly, almost all great and good men have been indebted, for their beneficent power and influence, to the early teachings of parents and the genial nurture of home. Above all nations, *we* should cherish the family relation. The influence of *home* was the inspiration that swelled the great hearts of our fathers for the struggle which has given freedom to their sons; and we will fail to transmit the boon to our descendants, if we enlist not for its preservation the helps by which it was originally won. If all homes could be made pleasant, and all family relations fraternal, kind and pure, society would lose its hypocrisy and guile, and manhood, actuated by true Christian charity, would move steadily on, from triumph to triumph, towards the perfection of the intellectual and moral nature of man.

The spirit of inquiry, investigation and enterprise, that has been awakened at your township, county and State fairs, by competition for premiums on household fabrics, and on products of the dairy, the farm, and the shop, may be justly regarded as a link in the chain of *home education;* and this is a very proper direction for things to take at this period in our history.

At the base of the prosperity of any people lies this great principle—*Make labor fashionable at home.* Educate, instruct, encourage and offer all the incentives you can offer, to give interest and dignity to labor at *home.* Enlist the heart and the intellect of the *family* in the support of a domestic system that will make labor attractive at the homestead. By means of the powerful influences of early home education, endeavor to invest practical labor with an interest that will cheer the heart of each member of the family: and thereby you will give to your household the grace, peace, refinement, and attraction which God designed a *home* should possess.

The truth is, we must *talk* more, *think* more, *work* more, and *act* more in reference to questions relating to *home.*

The training and improving of the physical, intellectual, social and moral powers and sentiments of the youth of our country, requires something more than the school house, academy, college, and university. The young mind should receive judicious training in the field, in the garden, in the barn, in the work-shop, in the parlor, in the kitchen—in a word, around the hearth-stone, at *home.*

Whatever intellectual attainments your son may have acquired, he is unfit to go forth into society if he has not had thrown around him the genial and purifying influences of parents, sisters, and the *man-saving* influence of the family government. The nation must look for virtue, wisdom, and strength, to the education that controls and shapes the *home policy* of the family circle. There can be no love of country where there is no love of home. Patriotism, true and genuine, the only kind worthy of the name, de-

rives its mighty strength from fountains that gush out around the hearthstone; and those who forget to cherish the household interests, will soon learn to look with indifference upon the interests of their common country.

We thus cultivate the roots—not the tops. We must make the *family government*, the school, the farm, the church, the shop, the agricultural fairs, the laboratories of our future greatness. We must educate our sons to be farmers, artisans, architects, engineers, geologists, botanists, chemists—in a word, practical men. Their eyes must be turned from Washington to their States, counties, townships, districts, *homes*. This is true patriotism, and the only patriotism that will perpetually preserve the nation.—*From Gov. Wright's Address at N. Y. State Fair, 10th mo.* 1855.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 5, 1856.

What shall be done for the Poor? is a question which continues to be unsatisfactorily answered, as all experiments heretofore tried have not resulted in a permanent improvement of their condition.

"The Poor ye have always with you," said the blessed Master; and, whether this implies a defect in the constitution of society or a necessity, it is certainly the duty of every one, conscientiously to enquire how far he is directly or indirectly instrumental in increasing or lessening the suffering of his neighbor.

It must be acknowledged that much time, effort, and money are freely expended, and that numerous schemes are energetically prosecuted for the *aid* of the poor and afflicted; but, is the same amount of energy used in searching out, and, if possible, removing the causes which *produce* such a class?

It is not so much through the exertions of benevolent *societies*, as by *private, individual* labor, that the most effectual remedy will be found for the destitution which prevails around us. And this labor must commence in the family circle, where an influence can be exerted, which, although it may be deemed of no avail, on account of the smallness of its sphere, will ever extend and enlarge—clearly showing in many forms its great importance.

When we hear of the large amount of money absorbed in the purchase of a few purely ornamental articles of dress or furniture, it is easy to perceive one cause why many are unable to procure the simple necessaries of life. The elevation of the waters of the ocean in one place is always followed by a corresponding depression in another; and, to pursue the comparison, as each drop must retain its necessary and appropriate position with respect to another, that there may be a proper adjustment of the whole, so should every man endeavor correctly to walk in his allotted sphere, considering his influence upon those around him.

There is an increasing tendency in this age, to luxury and display, and each one seems to be endeavoring, particularly among those who are termed "fashionable," to excel the other in extravagance. This has its injurious effect upon the poorer classes, who are ever striving to imitate the practices, and attain to the condition of the *rich*.

During the past season the land has been blessed with an abundant yield of every thing necessary for the sustenance of man; and yet we find the prices of these too high for a large portion of our population freely to partake.

If we cast our eyes upon that part of the earth where the demon of war is creating terrible sufferings, we may see the effects of waste and extravagance in the wanton destruction of that which thousands absolutely need to sustain life. A late account says, "A large amount of Russian grain, on the coast of Gheerskeinan, had been destroyed by an Allied flotilla, sent for the purpose. *The grain was packed in six tiers, which extended along the coast for two miles.*"

Although this *one* act may not produce any material change in the market price of the commodity destroyed, yet it is an instance of deliberate, reckless waste which will continue to be repeated so long as the disposition to such excess is indulged and encouraged; there is, therefore, no security, at present, against an increase of disastrous consequences which would seriously affect the valuation of all the necessaries of life, and consequently augment the suffering and destitution prevailing.

Our Society may, by many, be considered as not being accessory in producing the poverty surrounding us. But, although we may not *directly* contribute to its existence, yet "with blushing and confusion of face," it must be acknowledged that, *indirectly*, we are also in this

thing verily guilty "concerning our brother"—for, instead of a firm continuance in the path of simplicity, practically upholding our testimonies against surrounding evils, and thus establishing a barrier to their injurious effects, we have gone with the multitude in the gratification of pride and ostentation, until we are scarcely distinguishable among them.

MARRIED,—On Third day, the 11th inst., by the order of the Religious Society of Friends, at the house of Caleb Haines, in Fellowship, N. J., ANDREW GRISCOM, of Salem, to HANNAH ANN STOKES, of the former place.

THE FRENCH EXPOSITION.

The French Exposition, though less effective than ours as a spectacle, is found, on careful examination in detail, to present extraordinary signs of progress in mechanical art—not so much in the form of new inventions, as in perfecting what was already known. In this respect, the collection surprises those best able to form an opinion of its value; and the adjudication of medals will be made in conformity with it. Many, who not being inventors, have taken up an invention and converted it into a branch of industry will have a medal; the development of industry and skill being considered by the juries—and rightly—worthy of reward.

Some of the things exhibited are well worth attention on this side the Channel, and we must not let the war divert us from consideration of the ways and means by which it is to be carried on, and social welfare promoted. There is Beaumont and Mayer's thermogenic-engine, which heats water and generates steam without fuel or fire. As yet, its applicability to mechanical purposes is not apparent; but ways have been found of turning it to account. For instance, it is kept fully employed in heating the chocolate sold in thousands of cups per day to visitors; and this is accomplished without any breach of the law that prohibits fire within the building. And the Emperor, having seen the engine in action, ordered one to be sent to the Crimea, where, in case of the troops having to pass another winter there, it would serve to heat soup, coffee, or water, whether fuel was to be had or not—no unimportant consideration during a campaign. Moreover, it may supply heat to the cooking-galley of a ship, as well as to the chocolate-establishment; and thus shews how a source of danger from fire on shipboard may be avoided.

The construction of this machine is simple enough to be understood from a brief description. A boiler is made, traversed by a conical tube of copper, 30 inches diameter at the top, 35 inches at the bottom, inside of which a cone of wood of the same shape is fitted, enveloped in a padding of hemp. An oil-vessel keeps the hemp continually lubricated, and the wooden cone is so contrived as to press steadily against the inside of the copper, and to rotate rapidly by means of a crank turned by hand or horse-power. The whole of the boiler outside of the copper cone is filled with water. Thus constructed the machine in the Exposition, with 400 revolutions a minute, makes 400 litres of water boil in about three hours by the mere effect of the friction of the oiled tow against the copper. When once the boiling-point is reached, it may be maintained for any length of time, or as long as the movement is continued. It is quite easy to keep the steam in the boiler at a pressure of two atmospheres, where, besides the uses above mentioned, it blows a whistle as lustily as any locomotive.

Many improvements of telegraphic apparatus are exhibited: Gintl's, for sending messages in opposite directions at the same time; Varley's 'translator,' for employing Morse's printing-apparatus in connection with the needle-telegraph; and Breguet's portable instrument, one of which we are told is carried by every train in France. Should any stoppage or accident occur, the conductor alights with the instrument, connects one wire with the earth, the other with the line of telegraph, and can thus communicate with the stations on either side of him. Breguet has also his 'electric-monitor and automatic-controller,' by which the 'coaching-superintendent' of any line can be kept informed of the progress of a train through its whole journey, the signals being transmitted as it passes each distance-post. Another instrument, by the same maker, is intended for use in the termini, or where the premises are extensive. A train arrives; a clerk touches the commutator of the instrument; a hammer is released, which striking a large bell the sound is heard afar, and brings the porters and attendants together; and, by the number of strokes on the bell, tells whether the arrival is a passenger or luggage train. Breguet is one of those who will have a medal for creating an industry; he employs numerous workmen, and has made more than 4000 instruments. His watch—also in the Exposition—excites much interest and admiration: it tells the name and day of the month, the equation of time; is a repeater, striking the minute as well as the hour; it is a thermometer of tolerable accuracy, and winds itself up by the action of its own movement. The price of this remarkable piece of workmanship is 30,000 francs.

The calculating-machine—that specimen of Swedish ingenuity, which was shewn in London for some months of the present year—is now in Paris. And little less extraordinary is the composing and distributing machine in the Danish department—as though Sweden and Denmark were having a trial of skill. Machines for setting up or for distributing type are not new,

but this combines both operations; and while the compositor is composing a page by playing on a series of keys arranged as in the piano, the type that has been printed from is distributed at the same moment. Much time is thereby saved; in addition to which the machine—so say the inventors—will do the work of four men. An eminent London publisher, who has seen it, thinks the working capability rather under than over stated.

Apropos of printing: those who saw the collection of books printed at Tours, can hardly fail to have been struck by their cheapness. We do not mean cheapness and bad quality; for the books are unexceptionable in paper, typography, engravings, and binding, and we know of no case in which the material and workmanship are equalled at the same cost. The establishment at Tours has been in existence upwards of a century, but only within recent years has it grown to its present development. It is indeed a book-factory, where every part of the production is carried on, and excellence and low price insured by the division of labor. It is well worth a visit. The books are mostly such as are to be read by Roman Catholics. They never contain anything offensive to good morals; and being recommended by the bishops and other clergy, the sale and circulation are immense.

There are many interesting things, too, shewing what may be done in the multiplication of food resources. M. Magnin, of Clermont-Ferrand, has been so successful in converting the common red hard wheat of Auvergne, once thought useless, into vermicelli, maccaroni, semolina, &c., that in the country around Le Puy there are not fewer than 1500 mills, and the quantity produced is reckoned by millions of kilogrammes. In 1837, France imported 1,000,000 kilogrammes from Italy; now the importation is described as next to nothing.

There is also the process for preserving vegetables, and another by which fresh meat may be kept perfectly sweet, for perhaps an unlimited time. There are legs of mutton, loins of veal, poultry, &c., in the Exposition, which were prepared three years ago, and are still as good as on the first day of their treatment, and show no signs of alteration. They have all the odor and appearance of meat recently killed, no taint or shrinking being perceptible. There are fruits, also preserved in the same way—bunches of grapes, melons, apples, &c.; and vegetables, among which a cauliflower is as plump and bright with bloom as if but just brought from the garden. What renders the process the more remarkable is, that no pains are required to exclude air from the things preserved, a wire-screen alone being necessary to keep off flies and other insects. A three years' trial may perhaps be considered decisive; and now there remains to see whether place or climate affect the result. If not, the discovery—if such it be—may be regarded as one likely to prove highly beneficial. One of our most eminent savans was offered a leg of mutton on his departure from Paris, that he might convince his friends in England of the reality of the process for preservation. What the process is remains a secret; but we have heard whispered by a distinguished chemist that it consists in nothing more than brief immersion in very weak sulphuric acid. The acid, it is said, so coagulates the albumen, that a coat is formed on the surface of the joints, impervious to the air, and without affecting the flavour.—*Chambers' Journal.*

For Friends' Intelligencer.

ON THE HABITS AND INSTINCTS OF BIRDS.

The habits and instincts of birds, is a subject full of intense interest to the admirer of the handy work of divine Providence, inasmuch as the feathered inhabitants of the air constitute one of the most perfect and beautiful of his creations; and are endowed with faculties, capacities, and instincts, as wonderful as are possessed by any other family of the vast animal kingdom.

A most interesting portion of the history of birds is found in the great variety of food necessary for their subsistence. Some feed almost exclusively upon grain; these are chiefly comprised in the class denominated by naturalists *Gallinacea*, and include the common chicken, turkey, pheasant, partridge, &c. Others, and by far the larger portion of the whole tribe, subsist chiefly upon insects, worms, caterpillars, &c. These, as would reasonably be supposed, are of the greatest service to man, inasmuch as they destroy noxious worms and insects, which, if suffered to live and be reproduced, would consume or destroy the product of his industry. Hence the intelligent husbandman, instead of slaughtering the beautiful little birds which annually visit his farm, and build their nests within sight of his habitation, uses every means to preserve them, and even to induce them to come in greater numbers, knowing that they are his friends, and that, but for them, he would frequently lose much of the product of his labor. A farmer was heard to lament the non-appearance as usual of large flocks of insectivorous birds which had been in the habit of annually visiting his premises. He said that never until that season had he observed his ornamental and other trees covered with caterpillars, and grubs burrowing at the roots of those in his orchards; that season, however, his ornamental trees had been stripped of their foliage, and many of his apples and other fruit trees killed by the grubs. He stated that the reason was perfectly evident; the birds, from some cause unknown, had failed to come as usual, and he anxiously solicited some means to be devised for inducing their return. With these facts before us, is it not incumbent upon us all to exert what influ-

ence we may possess, to prevent the wanton destruction of these useful and beautiful little sylvan gleaners? Thousands of them are annually killed by idle and thoughtless boys, with no other object than wanton destruction, and we have seen *men*, and men of education and intelligence, shooting little birds which were useless as food, merely to gratify their love of killing, or to give evidence of their skill as marksmen. N. P. Willis, in a graphic description of a sportman's courage, has thus characterized these brave gentlemen:

"Lightning was in his eye;
His step was firm, but stealthy as the Tiger's,
And his limbs stirred, like the springing steel;
In his hand he held the instrument of death,
And on his breast the insignia of the deadly trade were crossed;
Look! he has marked his victim;
And his form stoops to a keener gaze;
On, and still onward; it will answer now;
Slowly he raises up his sinewy form,
And stands a giant:
Dreadfully minute his deadly preparations.
All is done, a moment, a keen flash,
And to the ground falls the unconscious *Robin!*
Hail brave man."

The term Ornithology is formed by two Greek words, *ornithos* and *logos*, and signifies the history of birds. This science has been cultivated by many of the master minds of every age, from that of Aristotle and Pliny, down to the present day. We say the *master* minds, because, much as this and other kindred sciences may be derided by the ignorant, it is interesting to know that men possessing the most splendid abilities, both of this and almost every preceding age, have not only thought it not beneath their dignity to devote attention to the classification of birds, but have toiled laboriously to elucidate the subject, and brought all the resources of their great minds to bear upon what, in the plenitude of popular ignorance, would be denominated trifling and pusillanimous. This allusion is made to minute descriptions of species, and of the various characteristics, whether of form or habit, peculiar to each class. The great Linnæus distinguished himself in this, as in most other branches of physical science. Buffon, Cuvier, and a whole host of stars, forming a galaxy as brilliant as the world ever witnessed, followed in his luminous track. These men, with hundreds of others who might be mentioned, studied and wrote upon the subject as a *science*. They formed ingenious and beautiful theories, by which the various divisions of the animal kingdom could be classified; and experience has shewn many of these to be strictly in accordance with the design of nature in their formation. Whilst, however, it seemed to be peculiarly the province of the eminent persons alluded to, to describe and classify the tens of thousands of exquisite birds known to exist upon the earth, it was reserved to subsequent naturalists to be the historians, in the proper sense of that term, of the feathered tribes. One of the first of these was Francis Willoughby, an Englishman who flourished about the middle of the Seventeenth century. Willoughby's writings partake more of the character of histories than strictly scientific disquisitions. He described not only the plumage and general form of birds, but gave minute, and in many instances accurate accounts of their general habits, their food, peculiarities of midification, &c.; but although he travelled much in foreign countries both alone and in company with his friends Ray and Sir Philip Skippon, on purpose to observe the habits and manners of birds, he has yet been deluded into publishing and thus perpetuating many of the gross and absurd errors which in his time so universally obtained in Great Britain, as well as in other countries. We will here allude to two instances of egregious error committed by eminent naturalists of the olden time, one of which retains its hold upon the minds of the ignorant inhabitants of some parts of Europe even to the present day. Most persons are acquainted with a little bird which in this country in some sort represents, or is analogous to, the Nightingale in Europe, inasmuch as it emits all the music of which it is capable at night. If report speaks truth, however, with regard to the exquisite and ravishing song of the latter, the similitude must here cease. The bird alluded to is the Whip-poor-will, and if his nocturnal ditty is not so musical as that of the sweet songster to which he has been compared, it possesses for many of us a charm, derived from early and sweet association, which even the trilling lays of the celebrated *poets' bird* would fail to equal. There is with us another species of the same genus called commonly the Night Hawk, and in the South the "Bull Bat." There are several species in Europe, the most common of which is known in England by the name of the "Fern Owl." In one country you perceive it is called a "Hawk," in another a "Bat," and in a third an "Owl." Now it is almost needless to say that it is neither, but as different from all as it is possible for an animal having wings to be. The common European species called "Fern Owl" is particularly abundant on the continent, and inhabits chiefly the Alpine or colder regions. The peasants of Switzerland early imbibed the ridiculous notion that this bird visited their flocks of goats by night, and by some process, not explained, succeeded in depriving them of their milk. In consequence of this absurd belief, a war of extermination was carried on against the poor "Fern Owls," and even to this day, if a peasant happen to espy one of the devoted race quietly dozing by day upon the branch of a tree, he is instantly sacrificed. This bird was early described by British naturalists; Dr. Latham made the genus, and instead of searching among the Greek or Latin for some appellation derived from a visible

peculiarit , he chose to form it from the impossible habit attributed to it by the ignorant peasants of Switzerland. Hence he named it "Capri Mulgus," from the two words Capra (a goat) and Mulgi (to suck,) the "Goat Sucker!" thus perpetuating an error, instead of laboring, as naturalists always should, to promulgate truth and eradicate falsehood. The consequence is, that, according to a rule to which naturalists always profess to adhere, all birds in every part of the world possessing general peculiarities similar to those of the "Fern Owl," *must* be called "Capri Mulgus," Goat Sucker. Even our favorite Whip-poor-Will, as well as the Night Hawk, are by this rule both Goat Suckers, although nothing could be further from their intentions than to commit the acts of aggression which must by their very cognomen be attributed to them. One more case may be stated somewhat similar, and even more ludicrously erroneous, if that be possible. When the great Linnæus formed the design of classifying and describing all the birds then known to inhabit the world, which he had in his possession, or to which he could obtain access, he had in his cabinet several specimens of the beautiful Paradise bird of Java. The skins then (as now) were prepared by the natives, and by them intended, not for the cabinet of the naturalist, but for the bonnets of the ladies. Hence they uniformly removed the legs as being of no service. They had been, however, excised with so much care, and the feathers arranged over the multilated parts so neatly, as almost to lead to the supposition that legs had never grown there. Now marvellous as it may seem, the great Linnæus himself was completely deceived by what had certainly never been intended by the simple natives of Java as an artifice, and actually described the poor bird as being destitute of legs; perpetuating, as in the other case, the egregious error by forming a specific appellation to correspond to his *lame* description, so that to this day the name of the greater bird of Paradise stands "Paradisea Apoda," the Paradise bird without legs.

[To be continued]

ON THE DEATH OF A CHILD AT DAYBREAK.

BY THE LATE R. CECIL.

"Let me go, for the day breaketh."

Cease here longer to detain me,
Kindest mother drowned in woe,
Now thy kind carresses pain me;
Morn advances, let me go.

See yon orient streak appearing!
Harbinger of endless day;
Hark! a voice the darkness cheering,
Calls my new born soul away!

Lately launched, a trembling stranger,
On this world's wide boisterous flood,
Pierced with sorrows, tossed with danger,
Gladly I return to God.

Now my cries shall cease to grieve thee;
Now my trembling heart find rest;
Kinder arms than thine receive me,
Softer pillow than thy breast.

Weep not o'er these eyes that languish,
Upward turning toward their home;
Raptured, they forget all anguish,
While they wait to see thee come.

There, my mother, pleasures centre—
Weeping, parting, care or woe
Ne'er our Father's house shall enter—
Morn advances, let me go.

As through this calm holy dawning,
Silent glides my parting breath
To an everlasting morning—
Gently close my eyes in death.

Blessings endless, richest blessings,
Pour their streams upon thy heart,
(Though no language yet possessing)
Breathes my spirit ere we part.

Yet to leave thee sorrowing, rends me,
Though again his voice I hear,
Rise! May every grace attend thee,
Rise and seek to meet me there!

THE KNELL OF TIME.

Heard you that knell? it was the knell of Time!
And is Time dead? I thought Time never died:
I knew him, old, 'tis true, and full of years,
And bald, except in front; but he was strong
As Hercules: I saw him grasp the oak;
It fell! the tower; it crumbled! and the stone,
The sculptured monument that marked the grave
Of fallen greatness, ceased its pompous strain
As Time came by. Yes, Time was very strong.
And I thought too strong for death to grapple with:
But I remember, now, his step was light,
And though he moved at rapid rate, and trod
On adamant, his tread was never heard!
And there was something frightful in the thought
That in the silence of the midnight hour,
When all was hushed as death, and not a sound
Crept o'er my window's sill, or woke
The echo sleeping there in such an hour
He trod my chamber, and I heard him not;
And I have held my breath and listened close,
To catch one footfall as he glided by;
But not a slumbering sound awoke or sighed.
And the thought struck me then, that one whose step
Was so much like a spirit's tread, whose acts
Were all so noiseless, like the world unseen,
Would soon be fit for other worlds than this;
Fit for high converse with immortal minds,
Unfettered by the flesh, unchained to earth.
Time's movements! Oh, how fleet! and yet, how still!
Still as the morning sunbeam, as it kissed
The blushing flower, but shook not e'en the tears
Of night, the lingering dew-drop, from its leaves,
Nor woke the wild bee, slumbering in its folds.

DISCOVERY OF THE BRITISH ARCTIC SHIP RESOLUTE.

New Haven, Dec. 24.

The British ship Resolute abandoned in the Arctic ice, was brought by Capt. Budington into the port of New London yesterday, with all her armaments, stores and equipments on board. She is a new and handsome vessel, and worth $100,000. When found she had drifted over 1000 miles from the place where she was abandoned. An effort will be made to bring her here.

Extracts from an article in the London Quarterly Review, upon the Charities and the Poor of London.

(Continued from page 651.)

The notions of charity which were entertained by our predecessors, must be much enlarged to adapt them to the use of modern times. To relieve suffering merit, though its most pleasing, is by no means its most frequent nor its most important task. Guilt and poverty are closely connected. Misconduct leads to poverty, poverty tempts to crime. To discriminate between them would be as hard a task as that imposed by the Lord Mayor on the mutinous scavengers when they remonstrated that they were hired to remove the dirt, but not the snow. The civic Solomon admitted the plea, but enjoined them with all haste to separate the one from the other. It matters not with what views the philanthropist begins his task. The humane are anxious to supply the physical wants of the poor, the statesman tries to raise their social condition, the missionary sighs to enlighten their spiritual darkness. The means which all must employ are the same. If they would christianise, they must civilize. If they would feed, they must reform. In short, charity must embrace every effort which benevolence can devise to rouse the slothful, tame the brutal, instruct the ignortnt, and preach the Gospel to the native heathen.

But in thus enlarging the aims of charity, it is necessary to prescribe some limits to its exercise; and in this country the law which allows no one, however worthless, to want a bare subsistence, enables us to draw the boundary line with some precision. Private charity withdraws its aid from the detected imposter and the shameless mendicant, the incorrigibly idle and the dissolute, and leaves them to the stern justice or to the cold bounty of the law. There is indeed a case where charity would fain interpose if possible. As workhouses are now constituted, it is painful to consign age and infirmity to their inhospitable shelter. But this is an artificial difficulty, the existence of which is contrary to the intentions of the law and the dictates of humanity. The poor-house, which is justly made distasteful to the able-bodied vagrant, should present a different aspect to those who are driven thither by no fault of their own, and the grievance we have to complain of is one which, for the sake of all concerned, should be remedied without delay. It is the insolence of its officials and the insubordination of its inmates that make the poor-house what we have heard respectable paupers call it, 'a hell upon earth.' It is intolerable that an asylum established by law, instead of being made formidable to the bad by the order it enforces, should be made revolting to the good by the licence it permits. We impute no blame to the poor laws, but we are glad to avail ourselves of the opportunity of pointing out a defect in their execution, which every magistrate and poor-law guardian may do something to amend.

The charitable machinery which has gradually been organized to assail the ever-growing mass of social evils is the work of many founders, and so happily has the variety of tastes and sympathies directed these disconnected efforts that the whole presents the appearance of a combined plan. The number of charitable institutions is so considerable that Mr. Low's catalogue of them, though the information it gives is most judiciously condensed, occupies no less than 450 pages. Of these various schemes, comprising every resource which man's ingenuity has as yet invented to aid man's infirmity, it is difficult to devise such a classification as may enable the reader to comprehend them in one view as component parts of one uniform whole. But perhaps we may best perceive their relations to each other and to their common object by arranging them as they represent, first, the simpler, and then the more complex notion of charity as it successively enlarged its views to meet the wants of advancing civilization. Thus to the first class belong those institutions whose simple aim is to provide for the old, instruct the young, heal the sick, and preserve life under various circumstances of peril. To the second, those which have been set on foot with the hope of effecting social improvement and moral reform.

At the head of the first class stand those time-honored foundations raised by the pious of former days—'Such as did bear rule in their kingdoms, leaders of the people by their counsels, wise and eloquent in their instructions, rich men furnished with ability, living peaceable in their habitations.'* These for the most part have been magnificently endowed, and require nothing from posterity but that degree of interest and attention which may suffice to preserve them from decay by ventilating them with the free current of publicity. The first idea that occurs to the philanthropist of a rude age is to provide an asylum for the old. There is a time, thought our ancestors, when man can no longer toil for his bread. There is a time when his care should be directed to the bread of life alone. And they loved to dwell on the image of old age rescued by charity from toil and want to atone for the follies of youth, by

'Counted beads and countless prayer,'

and to send up daily orisions for the soul of its benefactor.

The earliest of these foundations is St. Katherine's, whose modern Gothic is so conspicuous in Regent's Park. The most celebrated are the Royal Hospitals of Greenwich and Chelsea, but

* Eccles. xliv. The fifteen first verses of this beautiful chapter are usually read on the commemoration days of the great foundations. It is known as the 'Founder's chapter.'

it would be unjust to the claims which their inmates possess on the gratitude of their country to class them among eleemosynary institutions. Exclusive of these Mr. Low reckons eleven colleges and superior foundations, and eighty-two alms-houses. Many of the latter, which have been erected in modern days, depend in part on voluntary contributions, and also are restricted by limitations which are intended to make them subserve the cause of morality and religion. But the zeal for founding institutions of this class was materially abated by the enactment of the Poor Laws, which superseded the necessity for them, and the doctrines of the Reformation, which discountenanced vicarious devotion, and has in modern days almost entirely given way to sounder plans of dispensing charity. Associations which limit their aid to the grant of an annuity afford a more welcome relief to the distressed, and extend the benefits of the charitable fund much further, than expensive foundations which impose the obligation of residence.

The first 'Benevolent Society' was founded in 1811, by Peter Herve who (Mr. Low tells us) injured his health and his fortune in the attempt, (an arduous one at the time, when the public were less accessible to appeals of this kind than they are at present,) and who lived to need, but would never accept, the help of his own charity. Its object is to supply small pensions from 20*l.* to 30*l.* a-year to persons of a better class (who have reached the age of 60,) without distinctions of country or religion. The candidates are elected on a poll of the subscribers, but no case is placed on the list till it has been investigated and approved by the committee. Mr. Low reckons sixteen of these societies with slight variations in their rules and restrictions. Since the last edition of his work was published, a society exclusively for Governesses, and another for Gardeners, have been established. He estimates their united funds at 18,000*l.* a-year, of which 15,000*l.* depends on the precarious payments of annual subscribers. There are few charities to which it is possible to contribute with greater certainty of doing good, and few, if we may judge from the earnest canvassing for admittance, and the large number of disappointed candidates, which stand more in need of increased support.

The foundations for the education of youth are such as befit the grandeur of the cities of London and Westminister. The more important of these are familiar to all. But we cannot pause to pay even a passing tribute to the talents and genius they have fostered, or the virtues that have adorned them; our present business is with the humbler institutions, for the most part of recent date, which are supported chiefly or solely by voluntary subscriptions. Besides the parochial schools and other 'merely local establishments,' Mr. Low enumerates fifteen schools for the maintenance and education of orphans, and sixteen for 'necessitous children, whether orphans or not.' Of the former some are restricted to particular classes. The most ancient was instituted for the orphan children of the clergy, four are for the orphans of soldiers and sailors, and one for those who have been deprived of their parents by the cholera. Of the latter, St. Ann's School, at Brixton, is best known to the public by the active canvass which is constantly going on to obtain admission to its benefits. It is open to all without restriction, except that a preference is accorded to those who have known better days. These institutions maintain and educate an aggregate of 14,500 children. In a majority of cases the admissions depend on the votes of the subscribers. But (as is also the case in the Pension societies) any opulent contributor may obtain immediate admittance for a duly qualified candidate by the payment of a fixed sum, which varies in different institutions from 50*l.* to 200*l.* Both parties profit by the transaction. Donations of this kind are funded for the permanent benefit of the charity, and the benefactor obtains an excellent education and maintenance for the object of his charity at a trifling cost.

The efforts to promote national education, though now superintended by the Privy Council, and assisted by grants from Parliament, were originated, and are mainly supported, by the energy and the bounty of individuals. Though so much remains to be done, we cannot, without a sense of gratitude, recollect that the parent societies, and the network of schools with which they have covered the country, have been called into existence since the days, which many of our readers can well remember, when Bell and his follower, Lancaster, brought into general notice the subject of education. Both pursued a similar plan of tuition, but they differed in one vital point. Dr. Bell made religion an integral part of his system, and of course could teach only the doctrines he professed, those of the established church. Lancaster, who was a dissenter, desired to make it only an accessory, and by leaving to his scholars the choice of their religion, to open his schools to the professors of all creeds. Since then, these two systems have divided the advocates and promoters of education. The National Society is the representative of the one party, and the British and Foreign School Society of the other.

Midway between places of education and infirmaries, and partaking of the character of both, are the schools for those who are suffering from some privation imposed upon them by stepdame nature at their birth. The institutions for the Indigent Blind, and for the Deaf and Dumb, would each furnish materials for a longer paper than we can devote to the entire charities of London. We would entreat the reader to pay them a visit: he will be well rewarded by witnessing the wonderful effects produced by human

ingenuity and perseverance, when inspired by Christian love. The visitor will find these institutions (and indeed all the others to which we have referred) in what is called a flourishing state, that is to say, they are admirably managed, and rich enough to be eminently useful: the annual income for the most part equals the annual expenditure, and not many among them are reduced to the alternative either of encroaching on their capital, or diminishing their usefulness. Does he ask what more is needed? Let him call on any subscriber and see the applications for admission, perplexing by their variety, distressing by their importunity, which cover the table, or, it may be, fill the waste basket; and let him reflect that unless the means of the society are enlarged, each successful candidate destroys the hopes of a dozen not less deserving than himself.

Among the benefactors of mankind enumerated by the wise Son of Sirach we should not have omitted 'such as found out musical tunes and recited verses in writing.' It was neither Prelate, Prince, nor Peer, but the minstrel of Henry I., Rahere by name, who founded St. Barthol omew's, the first London hospital, 'for the relief of 100 sore and diseased persons.' It is strange that no similar foundation followed till St. Thomas's, Southwark, in 1553, was endowed out of the spoils of the monasteries. The increased value of property has raised the income of both these hospitals to upwards of 30,000*l.* a year. Early in the eighteenth century, the munificence of Mr. Guy, a bookseller at Tamworth, and subsequently of Mr. Hunt, endowed the hospital which bears the name of its first founder with sums amounting to upwards of 450,000*l.*, the largest, Mr. Low remarks, ever contributed by private persons to charitable purposes.

The remaining nine of the twelve General Medical Hospitals are supported by voluntary contribution; and all, we regret to say, have to complain of resources undeveloped for want of means or of expenditure exceeding their income. Moreover, the aggregate of the whole, as the district visitor will tell us to his sorrow, falls short of the need of the metropolis. The general hospitals are aided by various establishments for affording medical treatment and relief in special cases, and so numerous are these, that (together with the dispensaries) they fill sixty of Mr. Low's pages. Every year adds to their number, but we dare not set this down as so much clear gain to humanity. There is reason to fear that the funds of the larger hospitals have declined, as the bounty of the public has been diverted to other channels.

Among the special hospitals most remarkable for the benevolent thoughtfulness of their conception, the hospital for Convalescence is pre-eminent. The poor patient who cannot recover in the close atmosphere and on the meagre diet of his home, may find in the establishment at Walton-upon-Thames the fresh air and generous food which, more than all the drugs of the pharmacopœia, are needed to recruit his strength. Alas! in how many ailments of the poor it is the cook and not the physician which should prescribe!*

The institution for training nurses is admirably designed as the complement to our hospitals. Kindness of heart, it is true, cannot be taught, but method, economy of labor, and all the routine of treatment which kindness would suggest, may be learnt as a lesson. Much of the efficiency, and more of the comfort of the hospitals, depend on the nurses. It is bad economy to pay them ill; it is cruelty to the patients as well as to themselves to overtask their strength. By such ill-treatment their health will be impaired and their standard of duty lowered. Persons of respectability will be deterred from taking the situation, and the service of the wards will eventually suffer.

(To be continued.)

THE HOURS MOST FATAL TO LIFE.

We have ascertained the hour of death in 2,880 instances, of all ages, and have arrived at interesting conclusions. We may remark that the population from which the data are derived, is a mixed population in every respect, and that the deaths occurred during a period of several years. If the deaths of the 2,880 persons had occurred indifferently, at any hour during the 24, then 120 would have occurred at each hour. But this was, by no means, the case. There are two hours in which the proportion was remarkably below this; two minima, in fact, namely, from midnight to 1 o'clock, when the deaths are 83 per cent. below the average, and from noon to 1 o'clock, when they were 20¾ per cent. below. From 3 to 6 o'clock, A. M., inclusive, and from 3 to 7 o'clock, P. M., there is a gradual increase, in the former, of 23½ per cent. above the average, in the latter of 5½ per cent. The maximum of death is from 5 to 6 o'clock, A. M., when it is 40 per cent. above the average; the next, during the hour before midnight, when it is 25 per cent. in excess; a third hour of excess is that from 9 to 10 o'clock in the morning, being 17½ per cent. above. From 10 A. M. to 3 P. M., the deaths are less numerous, being 16½ per cent. below the average, the hour before noon being the most fatal. From 3 o'clock,

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*The Empress Maria Louisa (Grandduchess of Parma) established in her kitchen a department for the supply of well dressed and wholesome food to such poor patients as could produce a medical certificate that they needed it. Might not a branch of the Convalescent Hospital be established in London for a similar purpose? But, unfortunately, that institution itself is reduced to the greatest difficulties by the bankruptcy of Messrs. Strahan and Co.

P. M., the deaths rise to 5½ per cent. above the average, and then fall from that hour to 11 P. M., averaging 6½ per cent. below the mean. During the hours from 9 to 11 o'clock in the evening, there is a *minimum* of 6½ per cent. below the average. Thus, the least mortality is during the midday hours, namely, from 10 to 3 o'clock; the greatest during early morning hours, from 3 to 6 o'clock. About one-third of the total deaths were children under five years of age, and they show their influence on the latter still more strikingly. At all hours, from 10 o'clock in the morning until midnight, the deaths are at or below the mean; the hours from 4 to 5 P. M., and from 9 to 10 P. M., being *minima*, but the hour after midnight being the lowest *maximum;* at all the hours from 2 to 10 A. M. the deaths are above the mean, attaining their *maximum* at from 5 to 6 o'clock, A. M., when it is 45½ per cent above.—*London Quarterly Review.*

MAKING LIGHT MORE BRILLIANT.

J. Longbottom, of Leeds, England, has patented some improvements in combining atmospheric air with hydro-carbons, for the purpose of producing light and heat. The invention consists in causing the atmospheric air, for the purpose of light and heat, to be passed in contact with pumice stone, or other porous substance, saturated with caustic potash, and then be passed in contact with pumice stone, or other porous substance, saturated with sulphuric acid in order to free the air from water. The dry and pure air is then placed in contact with the hydro-carbon, naptha, or benzole, to be used, which, combining with the air, produces a compound suitable to be used in place of gas. The air is propelled through the process by bellows or blowing apparatus, and caused to pass into, and in contact with, the hydro-carbon employed in a divided or thin stream by means of cups and floats; the combined matters then pass into a gasometer, from which they are supplied for use in like manner as gas. By passing atmospheric air though a bath of pumice stone, or any other suitable porous substance saturated with sulphuric acid, for the purpose of absorbing watery particles or aqueous vapors, and thus thoroughly desiccating or drying the air, and fitting it for the absorption of the vapors of hydro-carbons, it becomes, it is said, highly luminiferous, and well suited for all the purposes of which illuminating gas is susceptible.

This patent is secured for accomplishing the very opposite method of employing fluid hydro-carbons for illumination, as generally pursued, which is to drive the air through the water, and the benzole, instead of depriving the air of the moisture contained in it. The dry air is the correct method to make the light burn more brilliant.

PEEVISHNESS.—He that flings the colorings of a peevish temper on things around him, will overlay with it the most blessed sunshine that ever fell on terrestrial objects, and make them reflect the hues of his own heart; whereas he whose soul flings out of itself the sunshine of a benevolent disposition, will make it gild the darkest places with a heavenly light. Think of this, ye who would be happy yourselves and make others so.

PHILADELPHIA MARKETS

FLOUR AND MEAL.—The Flour market is steady; $8 50 is the asking price for shipping brands, with some few sales. Sales of family flour at $8 65 a 9 50 per bbl. The inquiry from retailers and bakers is freely met at $9 to $10 for extra and fancy brands. Rye Flour is dull at $6 12. Corn Meal has declined; Pennsylvania is selling at $3 75.

GRAIN.—There is a short supply of Wheat, and the market is inactive. Last sales of small lots of Southern and Penna. red at $1 90 a $1 95, and $2 00 a 2 05 per bu. for white. Rye is steady; sales of Western at $1 20. Corn is in demand. Salesof new yellow at 78c. Oats are dullat 40 a 42c per bushel.

CATTLE MARKET.—The receipt of Cattle during the past week was as follows:—300 beef cattle, 3509 sheep, 80 cows and calves, 500 hogs, and 30 horses. Beef cattle sold at from $8 25 to 10 75; a few extra were disposed of at $11. Sheep were sold at from $3 to $5 per head. Hogs from $8 to 8 75. Cows and Calves from $25 to $69.

WANTED, A Female Teacher to take charge of Friends' School at Plymouth, Montgomery Co. Pa. To a person well qualified, this offers a desirable situation. Boarding at a reasonable rate can be had near the school. Address Thomas Livezey, Plymouth Meeting, P. O., Montgomery Co., Pa.
1st mo. 5th, 1856.—4t.

WANTED, By a widow with a little girl of eight years old, a situation in a Literary Institution, where she can be employed in some domestic department, and the child enjoy the privilege of the school. She is a Friend, and can give the best of references. Address C. W., Care of S. RAYNOR, 76 Bowery, New York.
1st mo. 5th, 1656—5t.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Winter term of this Institution will commence on the 19th of Eleventh month, 1855, and continue Twenty weeks.
Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the term. No extra charges. For further particulars, address
HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.
10th mo. 13th, 1855—3m. pd.

IT is intended to commence the Winter Session of LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars, enquire of BENJ. SWAYNE, *Principal*,
9th mo. 22. London Grove P. O., Chester Co., Pa.

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MEMOIR OF HARRIET J. MOORE.

Continued from page 659.

For some time previous to engaging in this mission her spirit had been much bowed under sense of the responsibility and weight of the oncern.

The prospect of leaving home, and the separaion from her family for so long a period, together ith the difficulties connected with travelling in he interior of the country at that day, brought a erious exercise over her mind. But as she welt under the requisition, it became more and ore an imperative duty; gradually "every ountain and hill was made low, and the crooked as made straight, and the rough places plain," nd she was no longer "disobedient to the eavenly vision," but was willing to make an ffering of herself and her powers unto the Lord n after years she frequently spoke of this ourney with satisfaction, and she ever esteemed an acceptable sacrifice. Nor was the daily reard of sweet peace withheld, while in the perormance of duty on that occasion, for "He who a present helper in the needful time" was not nly their "munition of rocks," and "wall of efence" under discouragement, but "a lamp to eir feet, and a light to their path."

4th mo. 15th, 1824, she thus writes:

"Parted from my dear family—a scene involvg feelings not soon to be forgotten, and accomanied by my dear husband took passage for altimore in order to join my friend Margaret udge, now Brown, in a visit of love to the inabitants of Virginia, and North and South Carona. The few days spent there, passed as agreeably s could have been expected, for my mind at that me was too deeply affected by the prospect of eing separated from all that was near and dear me in this life, to admit of much enjoyment, ve in the comfortable reflection that I was nabled to yield obedience to this requiring of Him, who is 'our strength to suffer and our will to serve.'"

"18th. My William left me this morning. Again my poor mind is torn with agonizing feelings, but I am mercifully strengthened to endure the conflict." Being joined by Thomas Matthews of Gunpowder, and accompanied by some other friends, on the 19th she left Baltimore, and early in the afternoon of the same day reached the residence of Margaret Judge, in Montgomery County, Maryland. Third day 20th, she says: "After a season of feeling, we left our friends at Bramble Knoll, and set out on this important embassy steering our course for Washington."

"*Richmond, Virginia, 4th mo. 23d.* We left Washington on 4th day morning, and proceeded by the most direct route to this place, where we arrived at three o'clock to-day. The roads, generally speaking, are good, the weather has been pleasant, and I can acknowledge, I hope with thankfulness, that my mind is preserved in a good degree of tranquillity, for which, and all other favors, may praise be ascribed unto Him who is the Giver of every good and perfect gift. Much of the country through which we have passed is well cultivated, and many flourishing villages cheer the eye of the traveler. The forest trees are clad in their vernal foliage, and the gardens beautifully decorated. Friends here are few in number and their meetings small.

"24th. After the necessary arrangements we entered upon the arduous duty of seeing the families of this place, seven of whom we have visited to-day.

"25th. We attended meeting at t' eleventh hour. In the afternoon had an oppor nity with the prisoners of the State Penitentia . It is a melancholy picture to view human nat e in such a degraded situation: my feelings re lted, and my whole system was in a state of itation on entering this dark abode of sin and m ry. They sat quietly and listened attentively, and as Margaret offered the language of counsel and encouragement, their hardened hearts seemed melted into contrition, and their countenances softened, as the big tear stole down their cheeks. I trust there were many susceptible minds amongst them, to whom this visit was not only acceptable but memorable.

"26th. Visited families in the morning, and in the afternoon a family residing four miles in the country, upon a farm handsomely situated on

the James River, and commanding a fine view of the city of Richmond and the adjacent country. We passed the place where the celebrated Powhattan formerly resided.

"27th. Though suffering under indisposition, I ventured to join our friends in an appointment in the Capitol this evening, and experienced no inconvenience from the exposure.

"28th. In the Preparative Meeting to-day Margaret had to deal with great plainness, finding the life of religion at a very low ebb. Had interesting opportunities in several families in the afternoon, and in the evening a meeting in Friends Meeting house, which, though small, from the inclemency of the weather, was a favored season.

"29th. We left Richmond and rode twenty-two miles to a place where a meeting had been appointed, and continuing our journey, reached Petersburg about nightfall, where I found letters from home waiting my arrival, which called forth gratitude to Him from whom all our blessings are derived. Oh! that his protecting care may continue to be extended over us under all circumstances.

"30th. Took our departure at an early hour for Charles City; passing through a delightfully improved country, we arrived at James River, which we were obliged to cross in a ferry boat. This looked rather formidable, as the river was here a mile wide, and the conveyance ill adapted to accommodate us: but through the guardian care of our Heavenly Father, we reached the opposite shore in safety. Here we saw a large field prepared for the reception of cotton, and while waiting for our male friends who had returned in the boat for the horses, we had some conversation with the slaves engaged in planting, as they came down to moisten the seed in the river."

After attending meetings at Wain Creek, Charles City and Skimino, they reached Williamsburg the birth place of the celebrated Patrick Henry; "but its glory has departed and desolation is stamped upon its once flourishing buildings. William and Mary College, so justl ycelebrated for furnishing men of as fine talents as any age or nation has produced, has only the remains of its former grandeur and beauty. The old Episcopal churches in this State are in a sadly dilapidated condition: on viewing them the melancholy reflection arises that the people of this religion are here left to wander as sheep without a shepherd."

"5th mo. 4th. Rode to York where a meeting had been appointed, and in the afternoon continued our journey towards Hampton, passing through a swampy, dreary section of country where nothing presented to cheer the eye, except the animating appearance of the forest trees, which were richly dressed in the livery of nature, and ornamented in many places with moss gracefully festooned from branch to branch. The Scotch broom which grows wild in this part of Virginia, adds greatly to the beauty of the forest. We reached Hampton in the evening, where, through the interest of a friendly Methodist, a meeting was appointed for the following morning."

In consequence of Court being held at Hampton an early hour was appointed for the meeting, which proved a satisfactory one. In the afternoon they took the steamboat for Norfolk: their fellow passengers on this occasion were "the gayest of the gay, officers of the Navy, General Taylor, several lawyers returning from court, and ladies fine as butter-flies," all of whom eyed them with much curiosity. Upon arriving at their lodgings they felt somewhat discouraged to find the same lively set they had encountered on the boat; and they concluded there was little prospect of obtaining a meeting at Norfolk; but after some consultation with the hostess, notice was circulated for a meeting, which was well attended, and a number accompanied them to Portsmouth to fulfil an appointment made there. "Continuing our journey we reached an Inn of excellent reputation, kept by a colored man, where we expected to find lodgings, but on arriving at the house, we found it was filled with other guests, of respectable character, and the landlord was obliged, though reluctantly, to refuse us admittance. It was now dusk, yet there appeared no alternative, but to push on to Suffolk, ten miles further. The evening, however, was fine, and as the Queen of night rose over the Dismal Swamp canal, it discovered to our view many pleasant looking mansions and much fine scenery, which enlivened our spirits, though some of us were much fatigued ere we reached our place of destination."

After attending the intermediate meetings and appointing ten out of our society, in which the "truths of the gospel were livingly proclaimed," frequently to large assemblies of people, they arrived at Gravelly Run, the seat of the Yearly Meeting.

"5th mo. 16th, 1st day. At public meeting to-day so many were convened, the house could not have accommodated one third, and seats were arranged in the woods for that purpose, where a favored meeting was held. Stephen Grelett was engaged in testimony more than an hour, and my dear Margaret closed the exercises in a sweet and forcible address to the throne of Grace. In the afternoon a friend from Carolina had an appointment for the young people; most of whom in this part of the vineyard seem disposed to take the wings of the morning and flee away from the only safe abiding place. There are few of much promise here; indeed we have had to observe in most places where we have been, that the life of religion is at a very low ebb; consequently, those who go forth at the present day must expect to suffer with the seed of the king-

dom, which is kept in oppression, and they have need to be doubly clothed with the shield of faith and the sword of the spirit. With such a panoply there is nothing to fear in entering the field, for in the end they will be conquerors.

"17th. The services of the Yearly Meeting commenced at ten o'clock. Thomas Arnett opened the meeting with a short communication, and was succeeded by others. Elizabeth Hunt was concerned to spread her exercise before us: handing forth encouragement to the weak, admonition and warning to the idle and unconcerned, endeavoring to impress upon our minds the vast importance of beginning the necessary work while time and opportunity are afforded, lest we should have to lament the harvest being over, the summer ended, and we not gathered to the Sabbath of rest. M. B. followed in solemn supplication, and it was a time of peculiar favor: may the sweet savor thereof be retained throughout the various sittings of the meeting. The business was now introduced, the representatives called, and the state of society entered upon. The queries were all read and answered, and three epistles received. The minutes of Friends from a distance were then read, and the meeting adjourned till the ninth hour to-morrow morning.

"18th. Near the hour appointed the meeting gathered. And after some seasonable communications, the state of society was again introduced, as conveyed through the summary, which occasioned an exercise in the minds of many Friends who were concerned to labor for the support of our Christian testimonies. The several subjects comprised in the summaries were considered, and a committee appointed to unite with men Friends in endorsing the certificates of visitors, after which the meeting adjourned to three o'clock to-morrow afternoon.

"19th. Near the time adjourned to, Friends again convened. Elizabeth Hunt was feelingly engaged to exhort the young people to have their minds gathered into stillness, in order that they might be benefitted by the present solemn opportunity, which, to many, would probably be the last of the kind they would ever be favored with. Similar exercises were also expressed by other concerned Friends, and essays of Epistles to our corresponding sisters were read, and with a few slight alterations adopted. In accordance with a proposition from men Friends, the partition was then raised, and for some minutes a solemn silence pervaded, which was at length broken by an impressive supplication from our beloved brother Stephen Grelett. It was truly a season of deep instruction, which I trust was indelibly sealed upon many minds. Under a solemn covering the meeting now concluded, and we parted with many dear friends whom we shall probably never see again in mutability.

(To be continued.)

For Friends' Intelligencer.

In looking over some old papers I found a letter from Samuel Fothergill to Susanna Hatton, written near the middle of the last century as she was about to embark for America, on a religious visit. It contains much instructive matter, not only pertinent to the occasion which called it forth, but which will not become obsolete while principles do not change, and the way to the heavenly kingdom remains to be a way of probation. The parties were both eminent ministers of the gospel, and long remembered by their cotemporaries, as among the brightest luminaries of the church in their day. Susanna Hatton, in the year 1764, married Thomas Lightfoot of Pennsylvania, with whom she resided till her death in 1781; and will probably be more extensively recognized by the name of Susanna Lightfoot, which she bore all the time she resided in America. B.

Dear Friend,—In some sense of that sympathy and union which render the Church of Christ a complete body, do I tenderly and affectionately salute thee.

I most sincerely wish thee a good journey,—good to thyself, and so to others. I cannot doubt of the propriety of thy mission to that part of the Lord's vineyard. I had an evidence to myself in solemn silence that thou wast under the Master's appointment for that service, and I earnestly desire the wisdom and power of Truth may seal its own evidence on all thy labors: and, dear friend, though I apprehend myself a younger brother, and now addressing myself to one who was in Christ before me, yet permit me to offer to thy consideration a few sentiments which have been usefully sealed on my own mind.

1 .It is a most solemn, awful thing to assume *the name of the* LORD'S AMBASSADOR. I believe thou considerest it so: whence ought we also to consider how deep the obligation we are under to receive from him, not only *his* instructions, but *our* credentials

2. These will not be withheld if we wait our Master's time: *his sound* will be certain and *his discoveries* clear. We shall not be like Ahimaz, when he answered, "I saw a great tumult, but I knew not what it was:" but shall distinctly receive and deliver our Master's message in his own wisdom and spirit.

3. In all our service let us remember our Lord's dignity, and endeavor to maintain it according to the proportion of strength vouchsafed, both in purity of life, and singleness to Him in our ministerial capacity, being empty without him, and only filled with his fulness.

4. Let us learn to try the spirits whether they are of God. I have seen a danger of being taken by the passions. The passionate preacher hath affected the passionate hearer, both have been in raptures, and neither of them profited.

This is a place at which I would endeavor to guard the , my dear friend, as I am apprehensive the emotions of thy mind are sometimes strong and animated. Mistake not the *warmth of passion* for *gospel authority*. The former is like the thunder which frights, but never hurts; the latter is like the lightning, which not only illuminates, but, at times breaks through all opposition, and melts down every obstruction. I know the integrity of thy heart, and what is infinitely better, our Father who is in heaven also knows it, and will not forget to be gracious. It is with the most unreserved freedom that I remind thee of these things.

"Let thy Thummim and thy Urim be with thy holy One, whom thou didst prove as Massah," which implies the hour of temptation, "and with whom thou didst strive at the waters of Meribah," or strife. Look carefully to Him in all thy goings, so shall thou "dip thy foot in oil," when thou treadest in high places, and the arms of thy hands be made strong by the mighty God of Jacob.

If deep poverty be thy lot, be not disquieted, neither pour forth thy complaint to any mortal. Have no confidence but in Divine help. I never knew deeper poverty, nor more glorious riches, than in that land; but I found it safe to keep sackcloth on my loins, and wear my best garments honestly and sparingly.

Receive no obligation from any quarter, if thou canst avoid it, lest it be said, "I have requited her labor," or, it should make void the purport of thy testimony. In the course of thy travels be courteous to all, unless restricted by secret direction, in relation to particular persons, as I have found it my duty to do, in some places. Let not affability enervate thy mind, nor lead from the steady maintenance of that dignity which belongs to faithful ministers of the Gospel; and yet guard against a spirit which leads some people to say, "there is none righteous, no not one;" and therein to overlook the hidden suffering seed. Let thine eyes be "in thy head," so shall thy steps be "ordered of the Lord," and be attended with peace to thyself, comfort to the living, and general usefulness to the Church.

Be not hasty to embrace the offer of any one to be thy companion in service. Try their spirits, and feel the liberty of the Truth in it. I should rather choose to take one occasionally as way might open, than engage for any considerable journey. I think it still more necessary to press thee to decline the offer of any companion from England or Europe, who might have a religious concern to discharge for themselves, lest one of you should become oppressive to the other.

Farewell: and may the Lord of all consolation be with thee in every trial; support thee by his arm, enrich thee by his grace, replenish thee with his wisdom, and comfort thee by his rod and his staff. I am thy assured friend,

6*th mo.* 1760. SAMUEL FOTHERGILL.

For Friends' Intelligencer.

"To do good and to communicate forget not, for with such sacrifices God is well pleased."

"Then they that feared the Lord spake often one to another and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name.

Love casteth out a slavish fear that hath more or less torment, but if we love God we will hate evil, and there will be a holy fear lest we do that whereby we should lose a sense of his love. I would that we were so kept, that ability would be given to speak to and encourage one another in every good work. And I want us to query with one another, is not the time come that we who bear the name of Friends, and who are separated from one another in outward fellowship, should let the past suffice, and be found drawing nearer together in the bonds of gospel love? We profess to be led by the same Teacher, and that one is our Master, even Christ; and all those are brethren who are found doing the will of the Heavenly Father. Can we believe, do we indeed believe, that it is his will that the present schism should be? and that such should be continued? If we ask whence cometh this state of things, would not the answer be, "an enemy hath done this?" "He that gathereth not with me (said the blessed Jesus) scattereth abroad." If we do not endeavor to gather together in Christ and with Christ we shall indeed be scattered as a people to the four winds of heaven. It is time that it was the mutual concern of all that profess the name of Friends, to be endeavoring to gather together in one spirit those that are now scattered abroad. Let us cherish, let us reciprocate every indication of return to that state whereby our once united society gave occasion for the remark "see how the Quakers love one another." Doth not time and experience now demonstrate that the same Holy Spirit that assists the one, assists the other also; that all who draw nigh to God in sincerity and truth have access to the Father by the same spirit; and God who knoweth the hearts beareth witness by the gathering Divine influence of his love; that He the Holy One puts no difference between us, purifying the hearts of all alike by faith, faith in Christ as outwardly manifested, and more especially as inwardly revealed? And there is no other name given under heaven whereby men can be saved, and that name is his power, and thus we are taught to say, thine Oh! Lord is the kingdom, the power and the glory. It is by grace we are saved through faith, and that not of ourselves, it is the gift of God. How necessary it is that we examine ourselves whether we be in this living faith that works by love. Do we indeed feel love to God, and love to man? By want of the abounding of this Divine principle, is not the voice by some heard when attempting to draw nigh to

God in prayer, "Be first reconciled to thy brother, then come and offer thy gift?" It is time that the stumbling blocks which are in the way be removed, that those who are seeking the way to Zion with their faces turned thitherward, be not turned out of the way. Are there not many now under discouragement who have been looking to Friends, that are now constrained to say, Where is their God? True faith in Christ will enable us to follow him in the regeneration, whereby we know a death to sin and a new life begotten in us, producing righteousness and holiness. Jesus taught that the way to life was through death. It is an immutable law of our being, and so ordained of God, that he that doeth wrong, must suffer for the wrong which he doeth; we must be willing to suffer that we may enjoy God. It is through suffering the mystery of Christianity is fully revealed, the sacrifice of self; and true it is, that it is by Christ, by the workings of his spirit within us, that we know a reconciliation with the Father, and experience ability to walk in newness of life. This constitutes the substance and work of Christianity. And to conclude this little legacy of love, I refer all bearing the name of Friends to 1st John 4th, 15th, "Beloved, let us love one another, for love is of God; and every one that loveth is born of God; he that loveth not knoweth not God, for God is love."

Canada, 12th mo. 20th, 1855. T. W.

THE ANNOTATED PARAGRAPH BIBLE.

(Continued from page 663.)

But if this scheme of word for word translation was to be adopted, why was it not uniformly carried out? Why is the same word differently translated in different passages, though its signification is the same in all of them? Why is δικαιοσυνη sometimes righteousness and sometimes justification? Why is αγαπη, love throughout the whole of the New Testament, except in 1 Cor. xiii. 15, when the translators, lighting upon an eloquent passage, were struck with the ambition of using a fine word, and converted love into charity,—a term only intelligible to the classical theologian, who knows that love is a fruit of grace, and that grace is English for χαρις; that χαρις is the etymological root of charity, and that consequently, charity may be used as a synonyme for love? Why is αδοκιμος ordinarily rendered reprobate, and on one occasion (1 Cor. ix. 27.) cast away? Of the text last referred to, the present Archbishop of Canterbury says,—'This is one of the many passages, which have suffered by the general bias of the age in which our translation was made.'* That 'general bias' was Calvinistic,—the bias, in our opinion, which is most thoroughly at variance with the spirit of the Gospel: but whether Calvanistic, or Arian, or Socinian, or Arminian, or of whatever party, if a tendency in favor of any particular school of theology be discoverable in the pages of our version, and the sense of the original has been warped by it, are we justified in permitting it to remain? On the contrary, are we not guilty of a very great irreverence and wrong, in allowing the poison to continue there and to mix its taint with the waters that flow from the well-spring of eternal truth? We will, on this point, confine our observations to the New Testament. Is the translation of that holy book such as it ought to be? The Rev. Arthur Stanley,* in his recent and very learned edition of 'St. Paul's Epistles to the Corinthians,' mentions five kinds of error which exist in our received version of them, and which he has rectified in his own. His emendations are,—'1st. Such as are produced by a restoration of the text of the ancient MSS. 2nd. Such as are produced by a better system of punctuation. 3d. Such as are produced by transposing the words into a nearer conformity with the original order. 4th. Such as are produced by bringing out the emphasis of words apparent in the original text, either from the use of the pronoun, or from the place of the words in the sentence. 5th. Such as are produced by inaccuracy of translation.' Mr. Stanley gives instances of the corrections that he has made of mistakes, arising out of all the five sources of error enumerated above. The inaccuracies, resulting from these causes, are not restricted to the Epistles to the Corinthians. They may be found in every book of the New Testament. Professor Scholefield, no incompetent authority, published before his death a small volume of some 170 pages†, full of suggestions for the improvement of our translation. And, though there are very many corrections that have been pointed out by others which he has omitted to notice, we are not aware of any that he has mentioned which ought not to be received. In fact that our English version of the Sacred Scripture sis very far from being unexceptionable; and that the imperfections which we have been complaining of are commonly felt and acknowledged among all denominations of Protestants in this country, cannot want any stronger proof than the publication of the 'Annotated Paragraph Bible' by the *Tract Society*. For that edition of the Bible is nothing more or less than the laudable effort of a religious society which is seeking to extend Christian knowledge, supported by all classes of English Protestants and thoroughly acquainted with their feelings and requirements, to afford a cheap and popular work, by which the evils that we have been speaking of may be alleviated.

*Apostolic Preaching, page 186. Third Edition, note.

*Vol. ii. p. 311, 312.

†Hints for an Improved Translation of the New Testament.

But what intelligible reason can be alleged for the perpetuation of those evils? Surely it is high time for another revision of the English Bible. It is now almost 250 years ago since the last was made. During that long period, neither the researches of the clergy nor the intelligence of the laity have remained stationary. We have become desirous of knowing more; and they have acquired more to teach us. Vast stores of Biblical information have been accumulating since the days of James I., by which, not merely the rendering of the Common Version, but the purity of the Sacred Text itself, might be improved. And it is essential to the best interests of religion, that that information should be fully, freely and in an authoritative form disseminated abroad by a careful correction of our received version of the Sacred Scriptures.

It would carry us far beyond our intention to enter upon the vexed questions of biblical criticism in this place, but we shall confine ourselves to an illustration of our meaning, borrowed from the ingenious commentary on some of St. Paul's Epistles, lately published by Mr. Jowett of Balliol College.

'No one who is acquainted with Sophocles or Thucydides in the volumes of Dindorf or Bekker, would be willing to reprint the text of those authors as it is to be found in editions of two centuries ago. No apology is therefore needed for laying aside the "Textus Receptus" of the New Testament. The Text of Lachmann has many claims to be considered as the most perfect which has hitherto appeared. It is the first, most consistent, and with one exception, the only recension of the New Testament drawn entirely from the earliest manuscripts and authorities. It is the work of a scholar of the highest genius, and of the greatest knowledge and experience as an editor. . . . . Lachmann is the first who based the text on the most ancient authorities, solely on grounds of evidence, without regard to doctrinal considerations or claims of authority, and irrespective even of the meaning of words. The result has shown that the most ancient text is also in every other sense the best.'—(*Jowett's Preface.*)

It is obvious that the highest purity of the text to which modern scholarship can attain, is the first condition of a correct version.

Two reasons are sometimes alleged for retaining the existing version with all its faults and imperfections as they stand. The one, which we have never seen distinctly stated in print, but have often heard repeated in society, emanates from Swift. In his 'Letter to Lord Treasurer Oxford,' he says that 'if it were not for the Bible and Common Prayer Book in the vulgar tongue, we should hardly be able to understand anything which was written among us a hundred years ago;' but that 'these books being perpetually read in church have proved a kind of standard for language;' and since this cannot be denied, it is argued, that the translation of the Old and New Testament should remain as it is, with a view of securing a certain fixedness and permanency to the language of the country. Now this argument, even admitting that any real value attached to it,—that any philological advantage, however great, could be worth attaining at the cost of the slightest religious sacrifice,—or that, in a matter in which eternal truth is concerned, anything except the distinct enunciation of eternal truth ought for a single moment to be considered, is rendered absolutely void by the constant mutability of all human affairs. Language, like all other things of this world, is given to change. Its fashion passeth away. Though the language of the Bible has remained stationary, the language of Society has kept moving on. Words and expressions which bore one sense in the days of Swift, have now become obsolete in that sense, and acquired another. Scriptural phrases, which were sufficiently clear to our great grandfathers, have gradually but imperceptibly changed their meaning, and become altogether unintelligible to their descendants. For instance, carriage, in the Bible, signifies the things carried, such as baggage; with us it means the vehicle. Prevent, in the Bible, signifies to help by anticipation; with us it means to hinder. To let, in the Bible, often signifies to obstruct; with us it means to permit. Pitiful, in the Bible, signifies full of pity; with us it means contemptible. The preposition O. to the confusion of many a passage, and the bewilderment of many a reader, is continually used as synonymous with by; a sense which it has now so entirely lost, that Gifford, in his edition of 'Massinger,' has thought it necessary to give a note upon it. After, no longer means according to, as it did of old, but is exclusively confined to the sense of behind, whether referring to time, or place or person. In the Sermon on the Mount we find, 'Take no thought for the morrow.' 'To take thought' formerly implied 'to be anxious or distressed.' The phrase is so used by Shakespeare in Julius Cæsar. And in the age in which our translation was made, it very correctly expressed the sense of the original text. But at present, in consequence of the changes that have occurred in our language, it has not only ceased to convey our Saviour's precept, but inculcates a carelessness of life, which is incompatible with the Christian grace of Prudence. In the cases mentioned above, the words still remain with us, though their acceptation has been altered; but there are many words retaining their place in our version of the Scriptures which are no longer current among the people, and of which the signification is only known to the literary anti-

quarian.* How many of us are there who have any notion of what is meant by *'ouches,' 'taches,' 'habergeon,' brigandine,' 'knops,' 'neesings,' 'mufflers,' 'wimples,' 'tabring,'* or a number of other obsolete terms, which nobody, among the ordinary class of English readers, is ever likely to meet with, except in the pages of the Bible? The instances we have now given are extracted from a long list; but we do not conceive that it can be necessary to cite any more of them. The few we have produced are quite sufficient to show that, however desirable it may be to secure permanency to the English tongue, that end can never be attained, by leaving the translation of the Scriptures in an unimproved condition, and setting it up as an immoveable standard. The standard may be kept immoveable; but the language will be sure to run away from it. 'And,' says Bishop Horsley,† if the phraseology of the Bible were not changed from time to time, to keep pace in some degree with the gradual changes in common speech, it would become unintelligible to common people.' We admire, as cordially as Swift did, or as any man can, the *'strength*, the *beauty*, and the *simplicity*,' of our authorised translation of the Sacred Scriptures. We are the last who would wish to part with or to injure it. We do not desire to have it superseded, but revised. And we cannot perceive any reason whatever why, because its faults are corrected, its deficiencies supplied, and its obscurities rendered clear, either its *strength*, its *beauty*, or its *simplicity* should suffer scathe or diminution. On the contrary, we conceive that, if the required alterations were made in accordance with the spirit of the old translation, those qualities would become more prominent as the book was rendered more easily intelligible.

(To be continued.)

"TIME WORKS WONDERS."

From a stray leaf which came from a store as wrapping paper, and which had evidently belonged to a work upon legislation, we abstracted the following interesting and suggestive fact:

"In the reign of Henry V. a law was passed against the perusal of the Scriptures in English.

"It is enacted that whatsoever they were that should read the Scriptures in the mother tongue, they should forfeit land, catel, life, and godes, from theyre heyres for ever, and to be condemnd for heretykes to God, enemies to the crown, and most errant traitors to the land."

On contrasting the above statute with the indefatigable exertions now made to print and circulate the Bible in the English language, what an extraordinary revolution in public sentiment has taken place within a few centuries!

MARTHA AND MARY.

These were two amiable disciples of our Lord. They often entertained him, and were profited by his precious instructions. Each was an object of his love. He enjoyed their hospitality, and they partook of the benefit of his teachings. He showed them the way of life, and they walked therein. He visited them in their affliction, sympathized in their sorrows, and administered to their joy.

But, while each of these sisters was a beloved disciple, they were vastly different, in one aspect. The elder was enterprising, and disposed to administer to others' wants; the younger was retiring, and inclined to be a recipient. Martha showed her love, in her readiness to supply the needs of the hungry body; Mary testified her affection by gratifying her own appetite with the words of knowledge. The one appeared benevolent, doing good; the other herself seeking a benefit.

These valued sisters may be considered as representatives of *classes* in the Church, each really Christians, but one class far more wise and more happy, than the other. Martha is the representative of men, as well as of women. There are many *men*, as well as women, who are busy and bustling; they have scarcely any time to read, hear, or pray. If even the Saviour would call, and entertain the household with the most heavenly instruction, they would not have leisure, unless it were just at the hour of prayer, to attend to him. They would even reproach those members of the family who lent to him a listening ear, or drank in knowledge; reproach them, not for hearing, nor for learning, but for neglecting a service then pressing. Every thing in its season, they would say.

Now, we are friendly to labor; to diligence in labor. Industry is a virtue. But man was not made entirely for bodily toil; neither is the body and its needs to be the sole object of carefulness. It is important, as the tenement of the soul; and of still more value as the soul's instrument, and as the medium of the soul's sensations. Let it then not be despised, nor its wants neglected, neither in our own case nor in that of our friends and guests. But, at the best, it is of short endurance. One thing is needful, and that one thing is not a good for the perishing, but for the immortal part of man; and it is to be secured when the opportunity occurs; secured it at the accepted time; secured first.

* Dr. Blaney, when he revised the printed University copies of the Bible, in 1769, made a few alterations, and on his own authority substituted the modern for the obsolete word. This was a bold and hardly warrantable measure, though it extended no farther than printing *more* for *moe*; *midst* for *mids*; *owneth* for *oweth*; *jaws* for *chaws*; *alien* for *alient*: &c. And this is the only attempt to adapt the language of our Scriptures to the common speech of the people that has been made since the year 1603.

† Preface to his Translation of Hosea.

Mary is a sample of those, both male and female, who *will* attend to the wants of the immortal part. They *will* embrace the the first, the present, and every opportunity. Devotion *will*, with them, have a place. They *will* find time for religion; and when providential circumstances afford a peculiar favorable occasion, nothing, not even the claims of hospitality in their own mansion, will keep them from its cultivation. They know what is the *one thing* needful, and they so resolutely choose the good part, that the securing of it is, with them, the first of all duties, and its enjoyment the first of all pleasures.—*P. Banner and Advocate.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 12, 1856.

Arbitration before Law.—It is known to many that the Society of Friends have a clause of discipline that prohibits members engaging in suits at law, except under certain circumstances. It is a wise provision, and is generally carried out in the letter; but if all our members abstain from engaging in suits with others until every pacific means has been exhausted, and if they use all their influence to prevent suits between others having no connection with society, that is carrying out the discipline in its spirit. It is believed, that when Friends are settled in any considerable number in cities or neighborhoods, if they were faithful in holding up to view our more pacific and just, as well as for less expensive mode of settling differences, that suits would be of rare occurrence.

What is the tendency of lawsuits, and to what results do they lead? Two persons engage in a suit; they employ what they call able counsel. The suit progresses, but, perhaps slowly, for it is often the interest of counsel and officers of the Court to protract and delay, but the costs are accumulating, until, in many instances, they far exceed the amount originally claimed; and as the amount involved increases, the anxiety of the parties is also increased, and the utmost stretch of ingenuity of counsel is taxed and brought into requisition to pervert the testimony, to make right appear wrong, and wrong right; and the same spirit that prompts the warrior to enter the field of battle, to do his fellow man all the harm he can, instead of being influenced by that noble principle, which would induce him to do all the good he can, enters in some degree into the feeling of the litigants; and the judgment of honest men set apart to decide the case, is often warped and led astray by the false reasoning of counsel, and the result frequently is an unrighteous decision. While the contest is progressing, the feelings of the relatives and friends of the parties become enlisted; they take sides, much angry discussion ensues, and the harmony and friendly feeling, formerly existing, is swept away, and much hostile feeling occupies its place. The effect of suits when viewed in a pecuniary aspect, are no less certain. If we look into the different counties in the great State of Pennsylvania, we see judges, lawyers, clerks, sheriffs, and a swarm of deputies and subordinates, of various grades, all supported by the hard earnings of an industrious community, and many of them, too, in luxury and affluence. If Friends feel bound to bear a testimony against war, they cannot overlook this painful source and nursery of hostile feeling.

Died, on Sixth day, the 28th of last month, at his residence in Byberry, Josiah Walton, in the 74th year of his age, a member of Byberry Monthly Meeting.

——, on First day, the 21st of Tenth month last, in the 52d year of his age, William E. Baily, an Elder of London Grove Monthly Meeting, whose loss will be felt, both in the church and the community in which he moved. The exemplary Christian patience with which he bore his many afflictions was encouraging to those who performed the various duties his sufferings required. His remains were interred on the Fourth day following, after which a meeting, remarkable for its solemnity, was held.

For Friends' Intelligencer.

I propose to give some facts and observations, relating to that branch of botany, alluded to in our conversation, on the formation of fruit, or flower and leaf buds. Though to the student of botany, spring and summer may present the best opportunity for examining and classing the various plants and flowers, yet even in the depth of winter, he may find much to interest and instruct him in his favorite study. The position, the form and situation of the *flower* and *fruit*, and *leaf buds*, those germs of future growth and productiveness, are well worthy of attention to the young student, as well as to the horticulturist. The latter being my business, my observations have been rather practical than theoretical.

Buds, being the germs of future growth, they are either leaf buds, those producing new branches and shoots, or flower and fruit buds, those from which flowers and fruits are produced. These two classes of buds, sometimes grow side by side,

but oftener separate, having different functions to perform. They are all covered with scales, or firm leaf-like coverings, that appear designed for protection, during winter, to the young and tender embryo leaf or flower. In some varieties of trees, the scales are covered with a firm resinous substance, that seems well calculated to protect from wet. The Horse Chestnut is a good example. Those scales fall off, after the buds open and expand into growth in the spring. Apparently as a further protection against cold, the miniature leaves of many kinds of plants are enveloped in a cottony substance or down, immediately within the scales.

Buds are inserted, immediately above the base of the leaf, on the last year's growth of wood, along its whole length, as well as at its termination ; this last is called a terminal bud.

As many more buds are produced than can be sustained by future growth, many of the weaker ones never open at all, unless the stronger ones are destroyed ; in this case they take their place, and bear flowers or leaves as the case may be. A leaf bud is never converted into a flower bud, nor is a flower bud, strictly, ever converted into a leaf bud. Sometimes after the flower bud has expanded and no fruit is produced, a leaf bud may start from near the same point.

On some kinds of fruit trees, as the cherry, plum, and some varieties of the apple, the blossom buds, are situated mostly on short branches or spurs, and are terminal buds. On other varieties of apples, these buds are at the extremities of longer branches, and the fruit hangs pendulously. On the peach, nectarine and apricot, the fruit buds are almost entirely situated along the branches of last year's growth, and are seldom terminal. Of these last, the embryo fruit and flowers, lie immediately beneath the scales of the buds, without any other covering, and can be very easily dissected. While in the apple and pear, there is an envelope of young leaves between the scales and flowers, and as there is often as many as 8 or 10 blooms arising from one bud, these embryo blooms are very small during winter. In the peach, nectarine and apricot, there is never but one bloom arising from from one bud, but there are often several buds arising from the same place, and sometimes a leaf bud and fruit bud side by side.

On many varieties of trees, as most of our forest trees, the young shoot, after bursting the bud, grows very rapidly, and soon attains the utmost length it reaches that season ; during the remainder of the summer it grows firmer and hardens. Many of our fruit trees, particularly when young, continue to grow till fall, and then form a terminal bud, ready for next year's growth. Young apple trees will often form a terminal bud, during the dry weather of summer, and then, should rains occur, they will start growing again until fall, when they will form another terminal bud, and cease growing.

By dissecting a bud with the aid of a good microscope, we can discover the young leaves, and the various parts of the flower nicely folded up beneath the scaly covering. The several parts are arranged according to the form of the growth of that particular species. In leaf buds, if the leaves appear opposite in the growth of the plant, the young leaves are folded opposite, with their edges overlapping each other in a determinate mode. The flower buds of the peach tree, can be examined more readily than most other kinds of buds. The different parts of the flower lie just beneath the scales, and with the aid of a good glass, we may easily perceive early in the fall the young embryo fruit, surmounted with its pistil, and this surrounded with the stamens. The rudimentary petals, and calyxe may be perceived, though small. The pistil is the most prominent part in proportion to size, as it is the most important in regard to the fruit, for without it there could be no fertilization of the young fruit, and no future growth. Were the stamens of the flowers injured, so as not to produce pollen to fertilize the pistil, it still might be fertilized by pollen from other flowers. Many kinds of forest trees, as well as other plants, produce staminate flowers, (that is flowers containing no pistils) from one bud, and pistilate flowers (or flowers containing no stamens) from another bud. In some varieties of trees, the different flowers are on different trees, and the pollen is conveyed from the one to the other by the wind, or by insects. The pollen is a yellow dust, and when in a proper state for fertilization, is easily detached from the stamens, on the extremities of which it is produced. In some varieties of the pine family, the pollen is very abundant, and in forests of that timber, the wind often raises clouds of yellow dust, that may be seen to a considerable distance. These clouds have been carried high into the atmosphere, and then returned to the earth mingled with rain, to the terror of the superstitious, who supposed it to be shower of sulphur.

Amateur cultivators of fruit take advantage of this circumstance of the pollen, to produce new varieties of fruit. As most fruit trees produce perfect flowers, that is flowers containing both stamens and pistils, amateurs have carefully removed the stamens before the pollen was ripe, and then carefully fertilized the pistil with pollen from another variety, from which they wished to obtain a cross. Then by carefully shielding that flower from the pollen of other flowers, and then by planting the seed produced from that flower, new varieties of fruit have been raised, partaking of the qualities of both parents. Thus from a very early peach for instance that lacks flavor or some other desirable quality, by fertilizing its flower with the pollen

from another variety having that quality, we may reasonably hope to obtain a variety more desirable than either. This result is not to be expected in every instance, yet by repeated attempts many new varieties have been obtained, thereby aiding in the improvement of fruit culture.

In severe winters, when the temperature of the air falls to 15 degrees below zero, the fruit buds of peach trees are often deprived of their vitality, and never expand into flower. This effect may readily be perceived soon after it has taken place, by cutting across the bud, a little distance from the stem of the bud, with a sharp knife, when if a dark or brown speck is perceived in its centre, it is injured, but if throughout the bud it remains of a light greenish color, the fruit is safe. In some instances peach trees have not been as much injured by a temperature of 20 deg. below zero, as by only 15 deg. below in other instances. This discrepancy can only be accounted for by supposing a different previous state of growth. We know that trees and shrubs, that are thrown into a late vigorous growth, as is sometimes the case when wet and warm weather occur late in the fall, are much more easily injured by frost, than when the fall has been dry and the late growth but small. Florists know that when they have to expose half hardy plants to the frosts of winter, they should be kept dry and be suffered to make but little late growth.

YARDLEY TAYLOR.

Louden Co. Va., 12*mo.* 1855.

For Friends' Intelligencer.

DEAR FRIENDS:—I send for you perusal, a few anecdotes of a man, whose memory is much beloved, on account of his simple and unpretending goodness. He was a Presbyterian minister, and lived not far from this place. I have frequently heard of him, and when one of our neighbors (of his persuasion) lent me a book containing his biography, I copied these few incidents as characteristic of the man. If thought suitable for the Intelligencer, they are at your disposal.

M. K. J.

Newtown, 12*th Month*, 23*d*, 1855.

ANECDOTES OF WILLIAM TENNENT.

"This excellent man was remarkably skilful, discriminating and faithful in dealing with those who came to him, professing to be in a state of anxiety or inquiry respecting their salvation. He was once visited by a female, advanced in life, one of his stated hearers, who had not borne a very good character, but who now professed to be deeply anxious concerning her eternal welfare. She wept, acknowledged herself a great sinner, and abounded in language of severe self-crimination, and professions of deep penitence. W. Tennent thought he saw in her whole air and manner something like over-acting, which, taken in connection with her former life, led him to suspect, that her professions were not very sincere. He, therefore, determined at once to put them to the test, and said: 'Mrs. B. you speak of yourself as a great sinner: that is just what we have always thought of you. I have no doubt, it is very much *as you say.*' The woman, who was indeed a hypocrite, fully expecting to be hailed with pleasure and confidence as a genuine convert by her minister, was thrown off her guard by this rebuff, and replied with strong resentment: 'It's no such thing. I'm not chargeable with these sins. I'm as good as you any day;' and immediately left the house; and with this interview, dismissed her serious impressions.

"At another time, W. Tennent, in riding out, stopped opposite the door of a small tavern in his neighborhood, to make some inquiry. While waiting a moment to obtain the desired information, a man, evidently intoxicated, came out of the house and accosted him by name. Finding that W. Tennent did not return his salutation with the readiness and familarity of an acquaintance, he said: 'Mr. Tennent, I believe you do not *know* me; *why, you converted me* a few months ago.' 'Ah! my friend,' said he, 'its like some of *my bungling* work. If the Spirit of God had converted you, we should not have seen you in this situation!'

"During the great revival of religion, which took place under the ministry of Whitefield and others, distinguished for their piety and zeal, William Tennent was laboriously active, and much engaged to help forward the work.

"On the evening preceding public worship, he selected a subject for the discourse which he was expected to deliver the next day, and made some progress therein. He resumed his studies in the morning, with the intention of extending his thoughts further on it, but was presently assaulted with a temptation that the Bible, which he then held in his hand, was not of Divine authority, but the invention of man. He instantly endeavored to repel the temptation by prayer; but his endeavors proved unavailing. The temptation continued, and fastened upon him with greater strength, as the time advanced for public service! He lost all the thoughts which he had on his subject the preceding evening. He tried *other* subjects, but could get nothing for the people: and to add to his affliction, he was, to use his own words, '*shut up in prayer.*' A cloud, dark as that of Egypt, oppressed his mind!

"Thus agonized in spirit, he proceeded to the church, where he found a large congregation assembled, and waiting to hear the word, and then it was, he observed, that he was more deeply distressed than ever, and especially for the dishonor which he feared would fall upon religion through him that day. He resolved,

however, to attempt the service. He introduced it in the usual manner, by the singing of a psalm; during which time, his agitations were increased to the *highest* degree. When the moment for prayer commenced, he arose, as one in the most perilous and painful situation, and with arms extended to the heavens, began with this outcry, 'Lord, have mercy upon me!' Upon the utterance of this petition, *he was heard;* the thick cloud was dispelled, and an unspeakably joyful light shone in upon his soul: so that his spirit seemed to be caught up to the heavens, and he felt as though he saw God, as Moses did, on the Mount, face to face, and was carried forth to Him, with an enlargement greater than he had ever before experienced! He was favored with the expression of an abundance of weighty and solemn matter. The Lord blessed the discourse, and he ever afterwards spoke of this day, as his harvest-day!

"Geo. Whitefield and Wm. Tennent, with a number of other clergymen, were invited by a gentleman, residing in New Jersey, to dinner. In the course of an easy and pleasant conversation, Whitefield adverted to the difficulties attending the Gospel ministry, arising from the small success with which their labors were crowned,—and lamented, that all their zeal, activity and fervor availed but little, saying he was weary with the burdens and fatigues of the day: and declared that his great consolation was, that in a short time his work would be done, when he should depart and be with Christ: that the prospect of a speedy deliverance had supported his spirits, or that he should, before now, have sunk under his labor. He then appealed to the ministers around him, if it were not their great comfort, that they should soon go to rest. They generally assented, excepting Wm. Tennent, who sat next to Whitefield, *in silence;* when Whitefield turning to him and tapping him on the knee, said, 'well, brother Tennent, you are the oldest man amongst us; do you not rejoice to think that your time is so near at hand, when you will be called home, and freed from all the difficulties attending this chequered scene?' T. bluntly answered, 'I have no wish about it.' Whitefield pressed him again, and Tennent again said, 'no sir, it is no pleasure to me at all, and if you knew your duty, it would be none to you. I have nothing to do with death; my business is, to *live* as long as I can—as *well* as I can—and to serve my Lord and Master as faithfully as I can, until He shall think proper to call me home. But now, brother, let me ask you a question. What do you think I would say, if I was to send my man Tom into the field to plough, and if at noon I should go to the field, and find him lounging under a tree and complaining, "Master, the sun is very hot, and the ploughing hard and difficult; I am *tired* and weary of the work you have appointed me, and I am overdone with the heat and burden of the day—do master, let me return home and be released from this hard service!" What would I say? Why, that he was an *idle, lazy fellow;* that it was his business to do the work I had appointed him, until I, the proper judge, should think fit to call him home!' The mild and christian-like manner in which this reproof was administered, increased the social harmony of the company; who became satisfied, that it was possible to err, even in desiring with undue eagerness to depart and be with Christ, and that it is the duty of the Christian in this respect, to say, 'All the days of my appointed time, will I wait, till my change come.'"

For Friends' Intelligencer.

ON THE HABITS AND INSTINCTS OF BIRDS.

(Continued from page 668.)

Although the history of birds, comprising their manners, habits, instincts, &c., has, within the last century, claimed the attention of many learned and eminent men in various parts of Europe, it is proposed in this brief essay to speak only of a few who have distinguished themselves in this branch in our own country.

The first person who recommends himself particularly to our notice, is the brilliant, indefatigable and lamented Alexander Wilson. Wilson was a native of the town of Paisley, in Scotland, and emigrated to this country in mature life, to seek an asylum from persecution in his own. It is said of him, in his biography, that he was first induced to take up the study of Ornithology, by seeing a redheaded woodpecker running on the trunk of a tree near the banks of the Schuylkill, a few days after his arrival on our shores. He very soon commenced describing the birds of the United States, and under discouragements which would have daunted and appalled any less determined and indomitable man, produced, before his sudden and premature death, eight large volumes on his favorite subject, in which each bird was beautifully and accurately figured, and its habits and manners delineated with an eloquence and poetic beauty, which is wholly without a parallel amongst ornithological writers.

His description of the bald eagle robbing the fish hawk of his prey, and his equally graphic account of the mocking bird, would alone place him in the highest rank as a poet and a painter.

The name of Audubon is familiar to all. His great work on the "Birds of America," is certainly a monument of diligence rarely equalled. The subject of Ornithology is so vast and is crowded with so much matter of interest, that it is difficult to know where, or how to begin. There is scarcely a bird which skims the air or floats over the bosoms of our streams, or roams the plains of our widely extended country, whose history does not possess great interest, and of

which entertaining and instructive anecdotes might not be related. We will, therefore, have to enter the subject in "*mediasres*" without consulting order or arrangement, and give some brief account of the peculiarities of a few of our common and well known birds. And first, of the nidification, or nesting of birds generally. It is interesting to observe the admirable instincts which teaches birds, not only to build strong and comfortable nests, placing them in the most secure and suitable situations, but to remark the operation of the still more wonderful faculty, by which the same bird regulates the density of texture and warmth of lining to the particular climate in which it resides—thus, for example, the common Baltimore oriole, or hanging bird, which constructs a long, pensile nest suspended from the extremity of the branch of a tree, in this comparatively cold climate builds a strong and very firm fabric, generally formed of threads, grasses and hair, so closely woven and interlaced as to be nearly air tight, and lines it with soft down and feathers. The same bird in South Carolina and Georgia, where the climate is much milder, constructs a nest so different that it would scarcely be recognized, except by its peculiar form, as belonging to the same species. There it is so loosely built as scarcely to hold together, and being entirely without the warm lining universally seen in the nests in this section of country, a person passing under the branch can, in some instances, actually see the eggs or young birds lying within the cavity. This peculiarity is not by any means confined to this species, but is common to many others. In early spring, when the orioles are arriving, and when their sweet notes may be heard from the summits of many of the trees around the houses in the country, it is quite unsafe for the thrifty housewives to hang their thread and yarn on the fences and bushes to dry. If left exposed a single day in building time, it is sure to be appropriated by the orioles for constructing their long nests. Wilson states that an old lady, to whom he exhibited a nest of an oriole, made chiefly of yarn, after admiring the admirable manner in which the bird had woven the threads, remarked, with the utmost seriousness, "why, Mr. Wilson, that bird could easily be taught to darn stockings." There is now in the possession of Dr. Cook, of West Chester, a nest of a Baltimore oriole measuring about nine inches in length, composed entirely of *silver wire*. The wire had been woven by the bird with as much regularity as if a loom had been employed in its construction. This nest was found by Dr. Cook, suspended from the branch of a willow, a few miles from West Chester. It was supposed, in order to account for this singular material, that the bird had visited the Brandywine battle ground, near West Chester, and had succeeded in disinterring an old silver epaulette. The history of the common cow bunting, or "cow-pen bird," is interesting and very curious—it has a remarkable habit of depositing its eggs in the nests of other birds, and thus placing its offspring under the charge of a foster parent. *Why* its instinct induces it to adopt this course, instead of building its own nest, it is impossible to conjecture. The manner in which the egg is deposited, and every circumstance connected with it, is very curious, and exhibits natural sagacity in a degree almost unequalled amongst the feathered tribe. When the female cow bunting wishes to deposit an egg, it flies about, first to the tops of the trees, then into the branches, next descending to the bushes near the ground, peering anxiously in every direction, and exhibits, by its manner, great solicitude. Presently, it finds the nest of a bird about one-fourth its own size, (for it always selects such for a reason which shall be hereafter mentioned,) but no egg has yet been deposited. The bunting therefore flies noiselessly to an adjacent branch, and there she sits, sometimes for hours, patiently awaiting the coming of the owner of the nest. At length the little bird arrives, and after sitting an hour or two, flies away leaving an egg in the cavity. The bunting, with a little croak of joy, hovers over and finally alights upon the edge of the nest; for its cavity is too small to receive her body,—and in a few minutes, deposits an egg four times as large as the other. Away goes mistress bunting to cheat another little songster, and in a short time the first bird returns —but what does it find?! a strange and huge monster has nearly filled its cherished little dwelling, and its grief and alarm are expressed by gyratory flights and twitterings, until its mate joins it, and sympathizes in its inquietude. Both birds then attempt to throw out the horrid, foreign body, but soon finding all their efforts fruitless, they at last quietly submit to what is unavoidable, and the female immediately commences sitting, there being no room in the nest for her full compliment of eggs. The egg of the bunting being large, receives more warmth from the bird's body than does the smaller one, and is consequently first hatched. Very soon after the young intruder appears, he scratches out the smaller egg to make room for his callow body, and opens his mouth most dutifully to his little foster mother. She flies off to procure for him worms and spiders, and thus feeds and takes care of him until he arrives at weeks of maturity. It is a most ludicrous sight, and one which may be witnessed by any of you in the month of June, to observe a little yellow bird, or sparrow, feeding, and taking care of a great, dark bird, of four times its own size.

The instinct which the bunting exhibits is wonderful; she knows she must select the nest of a very small bird, or her own young will not be hatched and attended to. She is also aware that

the one she has chosen must have deposited *one* egg, otherwise, finding her tenement occupied, she will desert it. She is careful, also, to deposit *only* one egg in each nest, knowing that the little parent cannot feed *two* such monsters.

What is also very remarkable in the history of the cow-buntings, is the fact, that, as the autumn approaches, any one may see in the orchards large flocks of a dark parti-colored bird feeding upon the larvæ of insects, found on the branches of the fruit trees. These are the young buntings, all collected from the highways and hedges, and joined in one band, previous to their autumnal migration. The Compte de Buffon, who has given to the world many voluminous works on the subject of Ornithology, and who stands deservedly high as an eloquent writer and describer, is yet open to strong censure for his general skepticism, in regard to the omniscience of nature. He presumes, in many instances, boldly to doubt the propriety and usefulness of certain forms appertaining to birds, to assert that nature has made *mistakes* in constructing them, &c. If Buffon believed that matter sprang out of chaos, without any regulating or controlling power, influenced solely by blind chance, he might, with some reason, insist upon the world giving credence to his opinions. But we who believe that all things upon the face of the earth were created and called into being by an all wise and beneficent Providence, are compelled to entertain very different views of his marvellous works. It is, therefore, better and wiser for us, when studying natural history, if we meet with forms the utility of which we cannot comprehend, to doubt *our* fallible judgment, and reverently to acknowledge the illimitable skill of the great Artificer.

Buffon, for example, pronounced the bill of the flamingo a distortion; a mistake of nature; asserting that if it had been *straight*, the animal could have obtained its food more readily. Now, if the learned Compte had been furnished with an opportunity of observing the habits and manner of feeding of this curious bird, he would have been convinced of the admirable adaptation of its singular bill to its peculiar mode of life.

The flamingo inhabits in great numbers, the low muddy keys of Florida, and its principal food consists of a flat, gelatinous mass, which is thrown up by the sea, commonly called a *sea-nettle*. In order to take this substance into its beak, the bird throws its body forward, curves its long neck in front, and brings the flattened anterior portion of its bill upon the ground; then, by a motion of its neck, the bill is made to pass under the sea-nettle, the mandibles being open; the whole mass is thus taken up without difficulty. If the bird had a sharp beak, it could not possibly eat the food which nature has made necessary for its subsistence.

Another singular characteristic in the bill of this bird, is its extreme nervous susceptibility. Upon examining it you will perceive a reticulated structure occupying the parietes of both mandibles. A multitude of bony cells are thus formed, and these cells are occupied by extremely delicate and sensitive nerves. By means of this apparatus, the bird, even when its beak is entirely burried beneath the mud, can *feel* the gelatinous mass for which it is searching, and distinguish it from the mud or clay in which it is imbedded. If Buffon had seen specimens of our little cross-bill bird, he would no doubt have pronounced its beak a mistake of nature, and yet, naturalists tell us, that no other form of bill would subserve the purpose of the bird, unless its food should be totally changed. Its favorite aliment is the seeds contained in the cones of the pine. The seeds lie between the scales forming the cone. As the mandibles of the bird cross, it can, with one effort separate the scales, and the seed falls into the cavity within the point of the lower beak.

The common woodpecker, so well known to us all, possesses some characteristics which are worthy of notice. Like all climbing birds, it has four toes, arranged two before and two behind. Its beak is very strong and cuneiform, for tearing off and penetrating the bark of trees, in search of its favorite food, insects and their larvæ. Its tongue is remarkably long, horny, and usually spear-shaped at the end. The flicker, or golden winged woodpecker, has the power of protruding this organ to the distance of three inches beyond the point of its beak, and, as the mouth and throat would not be capable of containing it, nature has furnished a means by which the difficulty is effectually obviated. The tongue bifurcates at the fauces, and the long roots pass around the back of the skull, on each side of the occipital foramen, cross over the summit of the head and meet at the base of the bill. These roots are covered with a strong retractile muscle, which enables the bird to throw its tongue out (as has been said,) to the distance of three inches, and to transfix, with its spear point, a beetle, or other insect crawling under the bark of the tree. This bird has also a large ovoidal gland, at the base of each lower mandible, within the skin, which secretes a viscous or glutinous fluid; by pressing upon this with certain muscles in its vicinity, the fluid exudes, and coats the long and round tongue completely. The object of this is to cause ants and other small insects, upon which the bird feeds, to adhere to the tongue, when it is passed into perforations made by the bill of the bird through the bark of dead trees.

Although in this essay, the subject, we are aware, has been treated in a very loose and probably unsatisfactory manner, we hope that it has not failed to excite some interest in the minds of our readers, relative to the most delightful of all the departments embraced under the title

of Zoology. If by it we shall have been the means of inducing some of our readers to enter the rich and beautiful temple of nature, we will not have spoken or written in vain; and be assured, especially those of you who are yet in life's spring time, that investigation in subjects connected with natural history, always brings its own rich and plenteous reward. The farther you progress, the more you will be excited to press on, and the gratification you will derive from the mere effort to form an acquaintance with the beautiful and marvellous creations of Almighty goodness, will be pure and unalloyed, and throughout your lives you will recur to the time thus spent, not only without compunction, but with sincere and heart-felt pleasure. E. T.

THIS WORLD IS FULL OF BEAUTY.

There is a voice within me,
And it is so sweet a voice,
That its soft lispings win me
Till tears start to mine eyes;
Deep from my soul it springeth
Like hidden melody,
And ever more it singeth,
This song of songs to me—
This world is full of beauty,
As other worlds above,
And if we did our duty
It might be full of Love.

If faith and loving kindness
Passed coin twixt heart and heart,
Bigotry's darkest blindness
And malice would depart;
If men were more forgiving,
Were kind words oftener spoken,
Instead of scorn so grieving,
There would be few heart-broken.
When plenty's round us smiling,
Why wakes this cry for bread?
Why are crushed millions toiling
Gaunt—clothed in rags—unfed?
The sunny hills and vallies
Blush ripe with fruit and grain,
But the lordling in his palace
Still robs his fellow men.
Oh! God, what hosts are trampled
Amid this press for Gold,
What noble hearts are sapp'd of life,
What spirits lose their hold.
And yet, upon this God bless'd earth
There is room for every one;
Ungarnered food still ripens
To waste, not in the sun;
For this world is full of beauty,
As other worlds above,
And if we did our duty
It might be full of Love.

Let the law of bloodshed perish.
Wars, gore and glory, splendor—
And then men will learn to cherish
Feelings more kind and tender.
Were we true unto each other,
We'd vanquish Hate and Crime,
And clasp the hand of a brother
In any land or clime.
If Gold were not an Idol,
Were mind and merit worth,
Oh! there would be a bridal
Betwixt high Heaven and earth,
Were truth our uttered language,
Angels might talk with men,
And God-illumined earth might see
The golden age again.
For the leaf-tongues of the forest—
The flower-lips of the sod—
The birds that hymn their raptures
Into the ear of God—
And the sweet wind that bringeth
The music off the sea,
Have each a voice that singeth
This song of songs to me—
This world is full of beauty
As other worlds above,
And if we did our duty
It might be full of Love.

GULF WEED.

BY C. G. FENNER.

A weary weed tossed to and fro,
Drearily drenched in the ocean brine,
Soaring high and sinking low,
Lashed along without will of mine;
Sport of the spume of the surging sea,
Flung on the foam afar and anear,
Mark my manifold mystery—
Growth and grace in their place appear.

I bear round berries grey and red,
Rootless and rover though I be;
My spangled leaves, when nicely spread,
Arboresce as a trunkless tree:
Corals curious coat me o'er,
White and hard, in apt array;
'Mid the wild waves wild uproar,
Gracefully grow I, night and day.

Hearts there are on the sounding shore,
Something whispers soft to me,
Restless and roaming forevermore,
Like that weary weed of the sea.
Bear they yet on each aching breast
The Eternal Type of the wondrous *whole:*
Growth unfolding amid unrest—
Grace informing with silent soul!

For Friends' Intelligencer.

I notice in the last Friends' Intelligencer a short article headed "Singular Arithmetical Fact," in which is given a property of the figure 5, which known, affords a very ready way of multiplying any whole number by it. The reason we multiply in that manner, that is, divide by 2, is not given, and before a full understanding can be had, it should be stated in connection with the process.

To multiply any whole number by 10, we simply affix a cypher; 5 is half of 10: therefore half of any whole number to which a 0 has been affixed is certainly 5 times the original number; thus, $464 \times 5 = 2320$, and $4640 \div 2 = 2320$: again, $357 \times 5 = 1785$, and $3570 \div 2 = 1785$.

The same principle can be carried farther to aid the performance of more difficult operations.

To multiply any whole number by 100 we affix two cyphers to it; 25 is the fourth part of 100: therefore, any whole number to which has been affixed 00 and divided by 4 is certainly 25 times the original number: thus, $942 \times 25 = 23550$, and $942 \div 4 = 23550$.

To multiply any whole number by 1000 we affix 3 cyphers to it; 125 is the eighth part of 1000 : therefore any whole number to which has been affixed 000 and divided by 8 is certainly 125 times the original number : thus $238 \times 125 = 29750$, and $238000 \div 8 = 29750$.

These rules I have used with great advantage in facilitating arithmetical computation. They certainly shorten the labor of multiplication.

In connection with the above, allow me to copy from the Scientific American of 12th mo. 23d, 1855, an improved method of multiplying mixed numbers, the discovery of E. Robbins, New Haven, Ct.

Let us take, for example, $868\frac{1}{8} \times 422\frac{3}{4}$.

	$866\frac{1}{8}$
	$422\frac{3}{4}$
$\frac{1}{4}$ of $866\frac{1}{8}$ =	$28\frac{1}{24}$
$\frac{3}{4}$ of " =	$577\frac{10}{24}$
866×422 {	1732
	1732
	3464
$\frac{1}{8}$ of 422 =	$52\frac{18}{24}$
Product,	$366082\frac{4}{24}$

"By the old method the two numbers would be reduced to improper fractions, multiplied, and the numerator divided by the denominator, producing the same result, but involving double the figures."

If these are worthy of attention, and can benefit the many intelligent readers of the Friends' Intelligencer, please give it an insertion, and oblige Thy friend and subscriber,

JOHN H. COOPER.

Philadelphia, 12th mo. 24th, 1855.

SOMEBODY TROD UPON IT.

"I guess somebody trod upon it when it was a little fellow."

So said a little child when asked if he could tell why a full grown vigorous tree grew crooked. How painfully suggestive the reply, "trodden upon when it was a little fellow." The dew and the sunshine lent their aid to beautify, the rain and the fruitful earth to strengthen, but it availed not; when it was a "little fellow" somebody trod upon it; its glossy, green stem grew curved, its juices turned into new channels, deformity claimed the young tree and bowed its princely head.

We thought of the tall old man, bent, shriveled, and hoarding a button that he might coin it to gold, locking his head in iron, putting his very smiles out at interest. Once he was a generous, trusting boy; once benevolence was his crowning virtue. What shrivelled its vitals into premature avarice? Alas! when it was a little fellow somebody trod upon it. The sweet little germ had hardly expanded its little leaves to the light of day before cold calculation lifted its leaden foot, and crushed it out of all beauty. The tree grew crooked until its deformity shamed the heavens—and the generous child became the man of adamant.

A little girl, with every winning grace of childhood, looked from her stately home upon groups of happy children, and begged to join them. She saw them stain their hands with berries, dance to the music of their own voices, hunt the sward for mosses, and she begged to put off her finery and go in a white frock that would leave her limbs free, that she might laugh and shout and dance with them. But false pride and stern prejudice said no. Years after, a woman trod the halls of fashson. Crowds followed her, for she was beautiful, but hollow-hearted, false and cruel as beautiful. It was she, who, in her childhood, longed to be a child. Pure as an angel, lovely in all her attributes, humility had then lifted its pale blossom in her little heart, when "somebody trod upon it," and it neither grew straight, nor fresh, nor tall, forever after.—*Rural New Yorker.*

THE GREAT SALT LAKE.

The Utica Herald gleans the following facts from Stanbury's Report, recently published :

Experiments upon the properties of the waters of the Lake for preserving meat, were made by Mr. Stansbury and his associates. A large piece of fresh beef was suspended from a cord, and immersed in the Lake for over twelve hours, when it was found to be tolerably well cured. After this, Mr. S. states that all the meat they wished to preserve was packed into barrels without any salt whatever, and the vessels were then filled with the Lake water. No further care or preparation was necessary, and the meat remained perfectly sweet, although constantly exposed to the atmosphere and sun. They were obliged to mix fresh water with the brine to prevent the meat becoming too salt for present use.

An analysis of the water of the Lake shows that it contains rather more than 20 per cent. of the pure chloride of sodium, and not more than 2 per cent of other salts, forming one of the purest and most concentrated brines in the world. Its specific gravity is about 1.17, but this slightly varies with the seasons, being probably affected by the immense floods of fresh water which come rushing down into it from the mountains in the spring, caused by the melting of the snow in the gorges.

The western shore of the Lake, for a considerable distance, is lined with a substance somewhat resembling in appearance the brown dried seaweed of the ocean. Under the magnifying glass, however, it was found to consist of the larvæ or dried skins of a dipterous insect. They comprised a stratum some six inches in thickness, and had evidently been driven on the shore at different periods; some appearing fresher and of a different texture from others, the insects be-

ing of a larger size. Where these larvæ originated may furnish a theme for curious speculation. Nothing living has ever been detected in the Lake, and only a few large insects in the brackish springs, which do not at all resemble these remains, either in shape or size. That they have existed in almost incredible numbers is evident, as the shores are lined with their skins, and the bottom, in many instances, for a long distance from the shore, is covered with them. In some places they lie on the bottom of the Lake a foot thick, mixed up with the oozy mud.

On the flats near the west shore of the Lake, Mr. Stansbury and his party discovered a large field of solid salt, which was beautifully crystallized upon the sand about half an inch thick. The crystals were from one to two inches in diameter, and "glittered in the bright sunshine like a bed of diamonds." The evaporation of the shoal water between the island and the main shore has left this beautiful deposit of salt.

There are some large islands in the Lake, the principal ones being Gunnison, Antelope, and Stansbury Island. The latter is twenty miles in length, and fifty in circumference. It is a high rocky ridge, attaining a maximum elevation of nearly three thousand feet.

The buoyant properties of the waters of the Lake are very remarkable. Mr. S. says that a man may float stretched at full length upon his back, having his neck, both his legs to the knee, and both arms to the elbow, out of the water. If a sitting position be assumed, with the arms extended to preserve the equilibrium, the shoulders will remain above the surface. The brine is so strong that the least particle getting into the eyes causes the most acute pain. Upon one occasion, one of the party fell overboard, and although a good swimmer, the sudden immersion caused him to swallow some mouthfuls of water before rising to the surface. The effects were a most violent paroxysm of strangling and vomiting, and the man was unfit for duty for some time afterwards.

It is almost impossible to find water fit for the ordinary purposes of life along the western shore of the Lake, and yet such is the delightfulness of the climate, that one may sleep in the open air with perfect impunity.

On or near the eastern shores of the Lake are a number of hot and cold springs. They issue at the foot of a flanking tower of hills, and have excavated for themselves a circular hole fifteen feet deep, with sloping sides, and a deep channel leading into the meadow. There are currents issuing between different strata of conglomerate and limestone, within a few feet of each other, of which one is a hot sulphur, a second warm and salt, and the third cool drinkable water.

At numerous places fine salt is brought up, and jets of gas emitted; the salt forms an incrustation around the hole, and is fine enough for table use. Three miles from Salt Lake City is a hot spring. From the hot spring to the city are numerous warm fountains, that deposit gypsum and other sulphates. These waters give delightful baths, and destroy the fertility of the soil.

The soil on the banks of the several rivers on the eastern shore of the Lake is very productive. Lieutenant Gunnison states that a continuous field can be made from the Tempenagos bottoms to the Wa-ke-te-ke Creek, and the Utah Valley made to sustain a population of more than a hundred thousand inhabitants. At different points along the rivers are magnificent water powers.

The shore-line of the Lake, exclusive of offsetts, extends 291 miles.

We have no statements as to the depths of the Great Salt Lake.

PHILADELPHIA MARKETS

FLOUR AND MEAL.—The Flour market is steady; $8 50 is the asking price for shipping brands, with few if any sales. Sales of family flour at $8 62 a 9 50 per bbl. The inquiry from retailers and bakers is freely met at $9 to $10 for extra and fancy brands. Rye Flour—Last sale at $6 12. Corn Meal is in better demand. Pennsylvania is offered at $3 75.

GRAIN.—There is a short supply of Wheat, and the market is inactive. Last sales of small lots of Southern and Penna. red at $1 95 a $1 98, and $2 00 a 2 02 per bu. for white. Rye is steady; sales of Penna. at $1 20. Corn is in demand. Sales of new yellow at 78 a 80c. Oats are in demand at 42c per bushel.

WANTED, A Female Teacher to take charge of Friends' School at Plymouth, Montgomery Co. Pa. To a person well qualified, this offers a desirable situation. Boarding at a reasonable rate can be had near the school. Address Thomas Livezey, Plymouth Meeting, P. O., Montgomery Co., Pa.

1st mo. 5th, 1856.—4t.

WANTED, By a widow with a little girl of eight years old, a situation in a Literary Institution, where she can be employed in some domestic department, and the child enjoy the privilege of the school. She is a Friend, and can give the best of references. Address C. W., Care of S. RAYNOR, 76 Bowery, New York.

1st mo. 5th, 1656—5t.

CHESTERFIELD BOARDING SCHOOL FOR BOYS.—The Winter term of this Institution will commence on the 19th of Eleventh month, 1855, and continue Twenty weeks.

Terms, Seventy Dollars per session, one-half payable in advance, the other in the middle of the term. No extra charges. For further particulars, address

HENRY W. RIDGWAY,
Crosswicks P. O., Burlington Co., N. J.

10th mo. 13th, 1855—3m. pd.

IT is intended to commence the Winter Session of LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars, enquire of BENJ. SWAYNE, *Principal*,

9th mo. 22. London Grove P. O., Chester Co., Pa.

Mer hw [illegible] rs, Merchant ab. 4th.

FRIENDS' INTELLIGENCER.

VOL. XII. PHILADELPHIA, FIRST MONTH 19, 1856. No. 44.

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MEMOIR OF HARRIET J. MOORE.

Continued from page 675.

After attending the monthly and other meetings at Gravelly Run, they met a very large assemblage by appointment at Petersburg. Fifteen miles further brought them to Vicksville, where, "though there were only five persons convened beside themselves, yet it was a comfortable, refreshing season, and they could make the acknowledgment it was good for them to be there."

"5th mo. 27th." She writes, "We left our friends at an early hour in order to meet an appointment at Murfreesboro, a village in North Carolina, fifteen miles distant. My mind was under a state of deep feeling at the prospect of entering these borders, but I was mercifully supported and enabled in a measure to cast my care upon Him who alone can sustain in the hour of trial. We met an interesting company at the Inn where we stopped, many of whom were apparently eager to receive the truth in its simplicity; the meeting ended to mutual satisfaction. A kind-hearted Methodist insisted upon taking us to his house, where we received much hospitality."

"After fulfilling appointments at Rich Square and Halifax, set out very early First day 30th, and rode twenty-one miles to breakfast. We called at a house about nine miles from Enfield to procure food for our horses; while they were being refreshed, we had quite an amusing chat with the landlady. She accosted us pleasantly and inquired if we were not of the 'Friendly profession?' We replied in the affirmative, and gave her a summary view of our mission, upon which the poor woman seemed in an ecstasy, and could scarcely refrain from embracing us. She then made many inquiries on religious subjects, and we had really an interesting and instructive conversation; though my gravity was somewhat disturbed, and notwithstanding the solemnity the subjects, discussed were calculated to excite, I could not forbear smiling occasionally as the old woman advanced her interrogatories in her peculiar and earnest manner. At length she summoned her servant Mill, 'the only one of her niggers that had a conscience,' as she expressed herself, to 'hear the lady talk.' Milly was feelingly addressed, when the old woman exclaimed, 'but you know, Mill, the Lord has made a difference between us, for he has given me a white skin and you a black one; but we will both endeavor to get to Heaven, and then it will not be Mill and Mistress any more.' We parted in love, and she shed many tears as she looked upon us for the last time, and I have no doubt she will long remember the visit. We met the inhabitants of this borough at five o'clock in the evening in the Methodist house, and had a favored opportunity. The kindness of these strangers is grateful beyond expression; indeed it is out of the power of language to convey an adequate idea of the hospitality we have met with in this land. May our grateful acknowledgments ascend to Him who is the Giver of all good, that he has been pleased to make a way for us in the hearts of the people.

"31st. Left these kind friends, and, riding a few miles, stopped at a house of private entertainment, where we encountered a most inquisitive landlady, who seemed determined to be informed of all our movements. I endeavored to gratify her curiosity by giving her a slight view of the nature of our journey. She manifested great surprise on learning I had left my husband to come so far with others, and she could not be convinced it was a right requirement. Upon settling our bill, she refused any compensation except from me, who, she said 'ought to pay dearly for leaving my companion,' and she desired me to tell him her motive for the charge, which I promising to do, we parted in friendship. About seven o'clock we reached Greenville, and in the course of an hour a large meeting was collected."

At Washington and Newbern they met many exercised minds, and had large and interesting meetings. At the latter place, a young woman followed them to their lodgings, desiring to have some conversation on religious subjects. "She was a member of the Episcopal church, but she had become weary of its forms, and to continue in the practice of them appeared to her idolatry. She was directed to attend to the further mani-

festations of that spirit which had thus been operating upon her mind, which, as she was careful to follow its dictates would continue to enlighten her understanding in those things that belonged to her eternal peace."

They were now travelling entirely among strangers, and although they experienced every kindness that warm hearted hospitality could bestow, their appearance and their profession were constant subjects of curiosity and speculation. The portion of country through which they were passing was almost a wilderness, the weather extremely warm, and they and their horses frequently suffered for water; but through all these difficulties, they were favored to continue steadfast unto that faith which hath "respect unto the recompense of the reward."

"6th mo. 5th. Arrived last evening at Joseph Borden's, and it is very pleasant to our feelings to be again among those with whom we are united in the bonds of Christian fellowship. Rode to Beaufort, sixteen miles distant, where we had a meeting in the evening. A small number of Friends reside here, but as they are separated one hundred miles from the body of Society the visits of travelers are particularly grateful to them. This town stands at the junction of Newport and North Rivers, and has the Atlantic in full view, affording an enlivening ocean-prospect and a sweetly refreshing sea breeze.

"6th, 1st day. We met Friends and a large concourse of others at Cove Sound, where a season of favor was experienced.

"7th. Early this morning arrangements were made for the furtherance of our journey, and after an interesting opportunity in the family, took our leave with D. Borden for a guide. The road was very lonely, and the weather extremely oppressive. We sustained much inconvenience also for want of water, and were compelled to satiate the demands of thirst by a draught from the unpalatable and highly colored stream which ran across the road. I was reminded of the sufferings of the poor Arabs, and took comfort in contrasting our situation with theirs. Having driven nearly thirty miles, we came to a well of pure water, much to the delight of ourselves and comfort of our horses: some of our company proposed remaining here, but we concluded it would be best to obtain a shelter for the night.

"8th. Left our lodgings but little refreshed, and as it was necessary to have a pilot our hostess's son accompanied us. The weather was so warm we stopped several hours to refresh our poor horses, who suffer very much with the heat and sand. We met to-day with an aged woman of uncommon piety, whose company and conversation were strengthening and encouraging: she was in her ninety-fourth year, an uncommon age in this country.

"9th. Our path to-day has been through a dismal country, where a human footstep is scarcely to be seen, but which we are informed is the abode of panthers, bears, alligators, &c. The place, or wilderness is called Potosin, and appears to be a favorite range of these lords of the forest. On arriving at the North East branch of Cape Fear River, we were ferried into an entirely different region. It was a delightful transit from a sandy barren land to a fine fertile country, where the corn was in full luxuriance, and by its towering height gave ample testimony to the superiority of the soil. We reached a hospitable private mansion in time to escape a storm which visited us with great violence, though poor self too feeble and exhausted to partake of much that was so bountifully provided.

"10th. On our arrival at Wilmington, nineteen miles from the habitation of the kind friends with whom we parted this morning under feelings of interest and gratitude, my heart was made to rejoice in receiving letters from my dear husband, which were 'as a brook by the way,' tending to strengthen and encourage my drooping mind. Thanks to the Preserver of my life, that in the midst of temptation and discouragement, the star of hope has been permitted to arise and dispel the gloom which threatened to overwhelm.

"11th. Remained in town all day, no opportunity occurring for a meeting till the evening, when a large and respectable company assembled in the Presbyterian house, which was brilliantly lighted. The audients were quiet and attentive, yet it was by no means as satisfactory an occasion as we have generally had.

"12th. Crossing the Cape Fear River, we took the road to Brighton, where there was formerly a settlement of Friends; but they becoming extinct, and the house gone to decay, the Methodists obtained liberty to build on the lot, with the provision that the building should at all times be open to Friends. We were the first who had occupied it.

"13th. This being first day we had a meeting in the aforesaid house. The people appeared much gratified, and observed if we would stay with them we could soon form a society; many proffered to join at once on these conditions, but we were glad to retire from them quietly."

An appointment in the town hall of Fayetteville, though largely attended, "was a peculiarly trying period, feeling the dearth of religious sensibility in a distressing degree." This seems to be the most southern point of their travel, and we now find them looking to a remote return.

"16th. Bidding adieu to Fayetteville, we took the most direct route to Raleigh. I felt a little animated at the prospect of setting our faces homeward, but a fear attended lest I had shrunk in a weak moment from pursuing our journey further South, but it seemed to settle with us all that at present it was not required.

"17th. A great change in the weather this morning. The hearth of our landlady, too, gave

Christendom, invading the empire of paganism with the peaceful inroads of light and love; while with the other, it has been raising to a purer consistency the temper of Christendom itself. So it is at this moment. Abroad among the nations, Christianity is levelling; but it creates a level by lifting all up to a higher point than is yet attained by any,—levels by an instrument that sets its standard above any occupied station, yet not by striking an average. It aims at a perfection, which, at any given moment, seems ideal, but which is constantly being proved, as time runs on, to be practical. The dream of one century it makes the fact of the next; the hope of yesterday, the realization of to-morrow; the longing of this generation, the fruition of the succeeding. Watch its whole uplifting action on the nations, from the first moment that John the Baptist preached repentance, and the new kingdom, in the wilderness. See it giving a spring to progress, order to government, authority to law, sacredness to marriage, a blessing to labor, innocence to amusement, clearness to hope, and certainty to faith, and answer, if it does not stand *over* men, bidding them "Come up hither."

The same we find to be its audible message, if we look out across the turbulent surface of the social life to-day. The injured and oppressed classes, especially in the old world monarchies,—the Russian serf, the Austrian victim of privilege, the Italian peasant, the French operative, the English chartist, the Irish poor,—are all restless, because in their ignorant and passionate nature God has indirectly and dimly planted the germs of those principles of equality and independence, which restricted immunities, hereditary titles and royal monopolies have striven to trample out. The citizen resists the king; the populace reckon with the nobility; mobs clamor for constitutions; those that do the work ask a share in its fruits; those that raise the corn ask to eat of the bread. . . . .

The voice that cries to all those corrupt institutions, those abusive dynasties, those iniquitous taxations, and those wronged and starving citizens, alike, is, "Come up hither," through change, through penitence, through reorganised rights and better laws; come up out of tyranny to justice; out of standing armies to industry and to peace; out of despotic inequalities to republican liberty; out of luxury and starvation—side by side, in mournful contrast and reciprocal ruin—to simplicity, temperance and righteousness. So also it speaks to whatever frauds pollute, or oppressions deform, *our* better system; more heedful, in some things, of its command, but sadly imperfect yet. It speaks to the despot here, to come up out of his selfishness to the rectitude of nature and the mercy of humanity, dropping his scourge; it calls the degraded tribes of intemperance and lust to come up out of their degradation to the glory of the divine image; it calls all who are crushed by the hard heartedness of their fellows, to come up out of bondage to self-ownership, to the dignity of the Lord's freemen,—to be kings and priests unto God. Thus to every object, class or individual in the world's society—to the millions that sigh, all over the earth, under evils they were not meant to bear,—Christ says, "Come up hither."

Again; Christ makes the same invitation to the moral as well as the social and civil condition of the world; and, to begin at the lowest grade of that condition; he makes it to those in whose besotted hearts hardly the faintest traces of their primitive innocence are left. To these, staggering under their awful load,—the dissolute, the cruel, the criminal, the brutish, he speaks; for he was the friend even of publicans and sinners, and came to call them, not the righteous to repentance. He speaks to them; and, far down in their misery, they can have some faint whisper of his gracious words, "Come up hither;" come out of your dens of dissipation; out of your wretched orgies of sensual indulgence; out of your cellars of filth and your garrets of infamy; and, not less, out of your gilded chambers, decorated and garnished outwardly, but gloomier than dead men's sepulchres to the light of the soul; out of all these, up into the infinitely nobler and happier realm of a virtuous self control, a spiritual peace, the strength of principle, a fellowship with the good and a sonship to God. He calls the captive out of the dungeon of his appetites—a dungeon where souls are suffocated and perish as truly as those bodies that we have read of, huddled together and smothered in the horrible holds of the slave-ships; out of the serpent-coil of the passions, till every link of bad habit has been broken and dropped off, because the regenerate one feels that he also is a man, and *can* "come up" to the dignity of his immortality.

Pass one step from this darkest state of the soul, and see the same message delivered to a class only a little way removed from that. There is a state, where existence is valued only for the temporary pleasures that can be got out of its successive hours, and is surveyed only with the superficial eye of worldly speculation, a state of thoughtless gayety and unsanctified merriment, where the deep significance of probation is never understood; the holiest lessons of life are never studied; the profoundest secrets never fathomed; spiritual truth is never comprehended, nor even cared for; where wedlock is considered only as an alliance of convenience, lightly entered and then trifled with and wasted, or turned into a weapon of torment; where *home* is regarded as a decent retreat when fashion or dissipation has gorged the spirits to satiety, or else as a becoming avenue into respectable circles; where the being a parent is held only as an endowment with transient playthings, instead of a solemn

commission to an immortal trust; . . . such a state there is: who has not beheld it? Christ, through his ennobling religion, calls you out of it; says, "Come up hither," into a truer, more vital, serener life; into reflective wisdom; into a cheerful piety; into a consistent holiness, up into rational enjoyments and disinterested duties; into a sure heritage and everlasting satisfactions, up into that joyous household of faith, of which Jesus is the corner stone, and virtue the atmosphere, and love the light, and penitence the gate of entrance, and principle the binding arch, up into "the city that hath foundations, whose builder and maker is God."

A step further, and we hear the same divine Master still proclaiming his entreaty upward. To the simply selfish (are there not some of us who serve under that command?)—to those of us who are careful only for our comforts, and ready to sell our truth and singleness and honor, (though perhaps we dare not advertise them openly,) for the dross of wealth and care, the call is "Come up hither," up, where you could cut off a right hand for conscience sake, or pluck out a right eye, rather than be led by it into shame. Out of selfish ease, "come up;" out of slothful comfort; out of luxurious indolence. Come, children of affluence and favorites of fortue! come: climb, by the rough, steep cross, to the heights of heavenly glory. Lay aside the vesture of purple and fine linen; divide the mantle of your abundance with the unclad sons of penury; welcome the stirring aspirations for disinterested usefulness. By the cross, by self denial, for He who first mounted by the path has told you there is no other way, "Come up hither," up, and reign, in a royalty that has a divine right over your own self, till your whole mind is your kingdom, and every desire the willing vassal of your dominion. . . . . .

This is no abstract, unreal, imaginary message or influence; it is among the most solid, practical realities of our life. Be sure, if you doubt these loftier visitings of the spirit, these upward tendencies of the soul when Christ is allowed to be formed within it, then you are beginning to sink under the false and perilous grasp of the world. It is a certain indication that the senses, your business, society, or some inferior agency, has begun to tamper with your innocence and unspiritualise your character. Nothing in life, nothing in human experience, nothing in earth or in heaven, is more actual than the constant invitation of the Son of God, "Come up hither," unto salvation, unto holiness, unto life eternal.

Nor is that call confined to any one form of expression, or any one organ of utterance. The message comes to us through things animate and inanimate; through events; through the lives of some men and the words of others. God has made every sound in nature his language, put his revelations into every object, as men put light into a dwelling. He can make the dullest and meanest clod radiant with a heavenly lesson and choose any creature for his messenger. Now by some living voice, and then by the silent example of the greatly good; to one by a thoughtful train of quiet meditations—the musings of some quiet hour, when the world and its noise have removed themselves afar, and left the spirit alone with its God; to another by a striking providence in the midst of the throng and action of the multitude: to you by a friend's whisper; to your neighbor by warnings loud as thunder; to some by their afflictions and losses; to others by their favors and successes; to all does the solemn entreaty urge its persuasions on the heart—"Come up hither," into more righteous habits; into an expanded and holier enterprise; into larger views of duty; into the works of piety; into regeneration, improvement, and hope.

Sooner or later, it sounds in the ears of every business and every class. It says to them that dig for gold, "Come up," and see that wisdom is better than rubies, come, and gather the true riches, and lay up the treasures that never perish nor wax old; to the ambitious devotees of learning and fame, "Come up" out of your strifes and jealousies into the honor that proceeds from God only: to men of traffic, "Come up" out of the dishonest customs and disgraceful maxims and deceptive transactions, into integrity, into honorable dealing, into fair and open avenues to prosperity, the region of the golden rule, up where the scales of justice hang even, and lawful gains leave an unsullied conscience; up on to the platform of absolute, uncompromising godlike right; to the young, "Come up" into the homes of noble companionships, the circles of innocence, the pure and mighty principles of truth and faith, which shall be a breast-plate and a joy to you as long as you live; to the sick, "Come up" into patient submission: to the bereaved, "Come up" into a living belief in immortality: to them that are careful and troubled about many things, full of anxieties, distressed with perplexities and overwhelmed with doubts, "Come up hither," into the sphere of unclouded trust, up where all solicitudes are merged in full reliance on the infinite rectitude and mercy.

Did we hear this call of our Master; did we listen eagerly, habitually and reverently for all these animating exhortations, our lives would be more satisfiying, our dwelling place here would have fewer sorrows, and those be sooner healed; our pilgrimage would be through a less barren country, over a less tiresome road; trouble would have fewer stings, obstacles less terror to our courage; our spirits would feel less lonely, less despondent, less weary with toil; the earth would feel less like a wilderness, less distant from heaven, its pleasures less transitory, its glory less vain, and the passage out of it less dark.

Do we sufficiently consider what a privilege it

is to be thus spoken to by such a Master with such a message? What an inheritance we are permitted to enter, where such voices are all around us! We need not long and sigh before our time, for the world to come, however, hard our lot. Even here there is room for the air of heaven and a foretaste of its rest. The tabernacle of God is with men. Even here the blessed fellowship of saints and prophets, of martyrs and apostles, of Christ and the Father, is thrown open to us: the feast is spread, and the invitation is sent out to us. We are all bidden guests, if we will but put on the wedding garment of goodness. Even here wisdom has hewn her pillars, and builded her temple. "Peace on earth" is the angel's anthem—all of life is the sermon—all of faith is the praise; and the sentence, "come ye blessed of my father inherit the kingdom prepared for you," is its benediction. The Mediator's spirit, the Comforter, spreads his healing wings. He invites all his erring and tempted and striving followers to gather under its shelter; to cast down their burden; to offer the sacrifices of righteousness; to confess, and be forgiven.

Our finite days, weeks, years, come and go. A new year has taken us already into its train and is sweeping us on. There is no more appropriate sentiment to take with us, and march with into the work yet before us, the tasks that wait our labor, and the harvest that is white for our reaping, than this inspiring one, "Come up hither," to all that is noble and pure: "come up" into that spiritual eternity, where years of conflict have no beginning, and days of glory no end; where all divisions of time are lost in the fulness of His presence, who is "the same yesterday, to-day and for ever."—*Monthly Religious Magazine.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 19, 1856.

The following article from the Public Ledger, on "the Power of the Will to Control Insanity," contains some valuable hints on the proper subordination of the will, thoughts and affections to the controlling influence of that Divine Power, which can alone preserve the mind in a healthful condition.

We have sometimes heard it questioned, whether any person is perfectly sane at all times and on all subjects. Certain it is, that many are literally "mad" when they become angry, and more when they are in love. Much learning maddens the few, and the want of regular mental employment deranges multitudes. Strong drink destroys the balance of the victims, of some for a time, of others permanently. Riches and poverty, joy and sorrow, politics and pleasure, religion and profanity, have all their victims. Every *extreme* of life has produced its candidates for the insane hospital, while a far greater portion run at large, pass through the world as sane, which they are on most subjects and at ordinary times, though really insane on one or two topics, and under certain circumstances. One hardly can tell where to draw the line, or if indeed it can be drawn; that is, if any one may be pronounced always perfectly reasonable.

In crowded cities and amid the nervous bustle of clashing interests, passions and intellectual excitements, all men are more or less diverted from the equilibrum of a clear, correct judgment; and at certain times it becomes a part of the daily struggle and duty of life in each man, to wrestle against incipient or temporary disorder of mental action in some form or other. Many do this unconsciously, others consciously, but secretly. It would be well for mankind if it were more openly recognized as a part of the wisdom and duty of all men to be on their guard against the beginnings of many peculiarities, the neglect of which may plunge them into unsoundness of mind, more or less extensive and permanent.

A few years ago, an admirable little treatise was published in London, on the power of men to control insanity by an effort of the will. It suggested the idea, that the essence of virtue is to have all the powers of thought and affection under the control of a strong and vigorous will, and that will subjected supremely to a sense of duty. This alone is true sanity.

The habitual indulgence of any train of thought—*i. e.*, the concentration of the mind upon it—invariably produces a certain increased circulation of blood in some portion of the brain, if not in the whole. Sir Astley Cooper was once trepanning the skull of a man who had met with an accident. A letter was suddenly brought in from his wife, and as he read it the increased pulsation was so perceptible that the excitement had to be stopped. Such excitement, often renewed, must and does produce a habit of increased action and flow of blood to those parts, in other words, more or less inflammation of the brain, sometimes temporary, sometimes chronic. Let this only go on for years, a little stronger each time, and, finally, there must be a settled disordered action of some portion of that great nervous centre—the medium through which the mind acts. And thus, at length, wherever certain associations are called up, they instantly excite into activity that chronic and deranged action to which there is a tendency.

Persons who on ordinary subjects are remarkably accurate in their observations, and sound in judgment, will, on some point and at certain times, manifest a strange and subtle erroneousness of perception or of judgment, a fatuity of purpose perfectly unaccountable.

The chief remedy lies within a man's own self. He must, at the outset, be made aware of the danger of inflammation of the brain, or any portion of it, through excessive mental action, or concentration of the mind on some one subject. Let every man look this danger fully in the face, for it is one to which all are liable, and then consider how he can best and most assuredly guard against and overcome it in his own case. A little watchfulness and experience will show any resolute man, who feels himself even on the verge of insanity, various methods of lessening cerebral excitement occasioned by the recurrence of any subject or class of subjects; methods that cannot be applied by anything but his own firm will.

Besides, the consciousness of danger from over excitement of the brain, let there be also a remembrance that nearly all are more or less injured by it at some period of their lives, and on some subjects to which their thoughts are most addicted. Let each then struggle against it, conscious that where understood by the individual himself, in its early stages, there will be hardly a single failure of success.

The chief difficulty, however, is to set before the mind itself, a motive sufficiently strong to induce this constant self-control, since the disease consists chiefly in a fascination of the imagination by the objects to be guarded against. For this purpose, a supreme sense of *duty* to a man's own self, to his family, to his Maker, can alone suffice. Indeed, the lack of this supreme sense of responsibility controlling all the powers, must be regarded as always an incipient derangement, *i. e.*, an abnormal condition of mind leading to all other follies, and itself the chief insanity of all.—*Public Ledger.*

Report of the Northern Female Association for the relief of the Sick and Infirm Poor.

The season of want having again returned, when the suffering poor need the superfluities of the rich; when the aged, and sick, and helpless infancy, must needs be clothed from the inclement blasts of winter. We feel it to be our duty again to enter upon our annual labor of love and in proportion to our limited means relieve the most urgent wants, and thus alleviate the sufferings of such as are brought under our immediate notice and care.

To our Subscribers we offer the following report of receipts and disbursements for last year.

Received from Subscribers and donors,	$221 75
From the City collection for the Poor,	50 00
Twelfth Ward collection,	50 00
A Benevolent Institution,	30 00
Lot of Trimmings,	4 50
	$356 25

Also 60 pairs Shoes, 110 yards Chintz, several pairs Stockings and Scarfs.

Twenty-five dollars of the money received fro the Twelfth Ward was expended in the same.

Nine hundred and fifty Garments were di tributed, many of them made up by the membe of the Association and the assistance of the friends; some Groceries were furnished the sic

MARY BEANS, *Secretary.*

12*th mo.* 2*d*, 1855.

From the Westminster and Foreign Quarterly Review.

SELF-EDUCATION.

Every age has its watchward and panacea f the evils of life, but seldom is its full import due application known to the men of the ag who use it. "Education" has been the cry this century; but who shall we find to tell u what education really means? It would b wearisome to go over the various notions whic that word conveys to men of different sects an opinions, and might haply awaken laughter ove a fact far too melancholy to admit of mirth; fo if education really be the panacea for all huma ills, and no two individuals have yet agreed as t what education is, we are still struggling on i darkness, and the activity of the last fifty yea may have led us astray instead of advancing u on our way. Perhaps we shall find the best clu to the definition by attending to the derivatio of the word. Education is assuredly a drawin out of what is already in the being subjected t it, not the impressing a fresh character; it fo lows, therefore, that education consists in perfec ing the natural faculties. The only legitimat inquiry, therefore, is, what is the process b which these faculties may be best drawn out and this short preliminary inquiry, we think, re moves a good deal of the difficulty in judgin between the various theories on the subject, an may help to clear away some of the mists of pre judice which obscure it. We have believed to long that a certain amount of information in serted into a passive recipient was education, an have crammed our intellectual prize oxen int obesity rather than strength. It is a mistake o the most mischievous kind, and we are beginnin to feel its effects in the dead level to which i has reduced the higher orders, and in the hebetize intellects of the lower. Take a boy, for instance of the higher class from a public school, stuffe most creditably with Latin, Greek, and mathe maties, in a fair way to take honors at the uni versity, and set down by his teachers as a ver promising youth. What is his education? I it not rather gained among his companions tha from his tutors? From his companions he wil take up his opinions and his manners; amon them, and from the circumstances in which he i placed at that early age, his character will b formed; for among them he will have learned t wish for; and to become something, either goo or evil; while his school studies will at best hav

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given him the key of knowledge, but seldom the wish to use it.

No doubt exceptions will occur, but of the number so carefully, nay, painfully, instructed in the language of Greece and Rome, how many are there who have learned to put in practice any of the precepts of the philosophers, a portion of whose writings they have "done," not comprehended? or who have gained from the historians whose works they have been called upon to construe, any lessons in politics which may enable them to correct the crude notions of the present by the experience of former ages? The truth is, that the real education of the child begins long before he takes his place on the forms of the school: it is commenced in the nursery, carried on, perhaps, in the stable, but certainly not much forwarded by the drudgery of lessons which he hates, and never thinks about after they are over. It is the *wish* of the young mind which first trains the faculties: the wish to speak comes when it is perceived that by speaking some advantage will be gained; and the child soon learns to fashion the tender organs to articulate sounds however, difficult the first attempt: the wish to know, in like manner, would be followed by knowledge, for the wish is the condition on which all good is accorded to us, and if we do not seek we do not have. The fault, then, rests with the parents in the first instance, who have not cultivated in the child's mind the wish to know the things which they send him to school to learn. The influence of home has been paramount for several years, and those years, too, in which the future character is formed; and according to what these influences have been, will be the use made of the tools, put into his hands by the schoolmaster and the tutor. Yet the mere putting these tools into his hands without an endeavor to teach him the use of them, is, by the great mass of parents, held to be education; and the youth who has never had one principle instilled into his mind, who has been taught to consider his learning merely as the means of "getting on," and who consequently runs wild at college, disgraces his family, and ruins himself, is quoted as an instance of the inmate depravity of human nature; for "he had had such an excellent education," and notwithstanding all the pains taken by his careful father, turned out a scamp. His real education was probably what was given him in the stable and the servants' hall at home, the wine party and the boating-match at school and college. We do not put tools into the hands of an artisan without long instruction and practice in the arts of using them; but we seem to fancy that a legislator wants less training than a joiner, and that the brain, that finest of all organs, needs less practice than the hand to enable it to do its work. The youth, even if he do not run the wild career we have supposed, comes forth after his so called "education," stuffed to repletion with undigested knowledge, which fares as other undigested matters are apt to do, and is rejected because it has been thrust into the stomach in too hard a lump to be healthily assimilated. The dearth of great minds and able men among us is the stern comment of God and nature on the unwholesome system.

In our schools for the poor, on the contrary, there is no reason to complain of undue repletion; but the boy is usually left no less ignorant than his young master of the object and end of what little knowledge he does acquire. He is marched into the school in a military step, made to repeat catechisms which he cannot understand, ... to spend long hours in acquiring the mysteries of letters and figures printed and written, for which he can see no use, since the sounds produced by their combination are for the most part unintelligible to him, not being those of his *patois;* and having been drilled in the goose-step and the catechisms, with perhaps the addition of the multiplication-table, for five or six years, he also is turned out of the hands of the school master "well educated," according to the views of the clergyman of the parish and the committee of gentlemen subscribers. The result of this kind of training is, that when released from the wearisome drudgery of the school, the boy escapes to pursue and finish his education in the cow-yard and the wood, or, may be, the work-shop or the barrack; and having been thoroughly wearied and disgusted with all that was taught him so unpleasantly, he uses no more of it than affords him pleasure or profit, and that is seldom much; for though he was made to learn words, he knows not how to *use* them; and though he may have passed through two or three rules of arithmetic, he has no notion of their application; and even if he have learned a few facts of history or science, nothing has been done to enable these facts to ripen into practical knowledge; while as for the religious and moral training which is so much insisted on, he has never been invited to exercise his mind for one moment on the subject of any of the great questions which so deeply interest mankind. Every thing has been settled for him dogmatically. What his parents believe, he is required to believe, or rather to repeat, on pain of a flogging; and great truths which have afforded life long thought to sages, are repeated trippingly and thoughtlessly by children who have never thought about them at all; have never felt a wish to be informed, and never will, until something occurs to awaken thought, and if that something do not come early enough in life to form the character, most probably when difficulties arise, the gin-shop rather than the Bible will be the resort of the well trained *alumnus* of the national school. That this is no exaggerated picture of the evils attending our present system of so called education for the lower classes is sufficiently proved by the facts of the last census, as

published by authority; and no one who had closely observed what was passing around him was at all surprised at that statement. All thinkers have seen the evil: many have set their shoulders stoutly to the wheel to remedy it, and so much has been done, that it has left no question as to what is possible in the way of real and fructifying education. The difficulty is to persuade the *un*-thinking part of the public, which unluckily forms the majority, to see it.

There is in human nature during early childhood so much aptitude for receiving impressions, so much of inquisitive curiosity, so much activity of mind, in short, that whenever the slightest encouragement is given, knowledge is sought as an amusement and a delight; and if a child has been allowed to be the companion of well informed persons, who have duly answered all his questions for the first seven years, there is scarcely one of the great principles of physics, morals, or religion which will not have been established in his mind without fatigue or any consciousness of a strain upon the faculties; for a child will no more ask for information when he is weary, than he will ask for food when he has had a sufficient meal. Whenever we can trace back the career of great men to their early years, we generally find that they have had a well-judging and clever mother or teacher, by whose lively and affectionate discourse they have early had their faculties pleasurably excited, and the wish for intellectual progress awakened; and as during these first years the brain is in a state of growth, the impressions then made on the child become the tastes of the man, like letters cut on the bark of trees, which widen but are not obliterated by the lapse of years; our tastes are in fact our character. But what is the fate of the great majority of children who are born into the world? The poor man's child, we can easily perceive, must be deprived of all chance of gaining intellectual activity from intercourse with his parents or neighbors, for both parents and neighbors in most localities are coarse and ignorant, and thus the first years are almost wholly thrown away; questions are not asked because the objects which might awaken curiosity are few, and the gossip of the village is all that they hear. The school, therefore, ought to remedy this by exhibiting all kinds of new objects, and surrounding the first steps in the path of knowledge with flowers. But we have seen how the generality of schools are constituted: bare walls, thumbed lesson books, a slate hung round the neck covered with wretched scrawls, the cane and the strap; such are the usual constituents of a county school; and how these are to awaken a love of learning, or satisfy it if any accidental circumstances have awakened it, our readers can judge from what they daily see.

But this, it will be said, is inseperable from the station in life in which these children are born. The distinctions of rank in the social fabric make knowledge of a higher kind unnec sary to the poor man. It is not in a count where a Faraday lectures to applauding prince where a Dalton by his commanding intellect co quered for himself a prouder place than he ditary nobles could command; where, in sho talent has grown up from every rank and eve locality; it is not in such a country that th argument should be used: but for the mome it shall be granted. What is the effect on t class for whom the good things of knowledge a to be reserved? Domestic servants are tak from this helot race; they have been drilled du into civility and obedience at the national scho can write, and keep an account; and if femal have added thereto the use of the needle; th are of course accomplished for their station, a accordingly one of these "very excellent s vants" is placed at the head of the nursey. T precious years where the character is taking bent and the constitution its tendencies, are most families spent in the society and under t care of persons ignorant of every principle science, whose conversation is at best idle goss and often something much worse; whose notic on every subject are narrow; whose attention confined to their own small concerns; who incapable of answering a question if asked, a avoid the confession of ignorance by a testy ply. Thus the child leaves the nursery v little wiser in the last year than the first, kn ing nothing of pleasure in intellectual exerci and connecting in his own secret soul, instr tion with weariness, and knowledge with d dry lessons.

In strong contrast to this will be seen so times a child left wholly to the education of cumstances, and whose mind has been awake to observe, because there was amusement in employment. Without going all the length Rousseau's theory it may be safely asserted t the child to whom every thing has been tau before he sought to know it, is likely to rem an ignoramus, and that the wise teacher rather strive to excite curiosity than demand le ing from the very young. If a child be se do a day's work like a laborer, his health suffer from the long continued exertion; for instinct of childhood dictates a fitful activity ternating with sleep and rest. The brain is s ject to the same law as the other natural org and, if nature be consulted, will do its work the same irregular movements; now eager novelty and striving to open fresh adits to kn ledge, now weary and unwilling to apply. this law of nature were attended to in early yo by the parent or home teachers of the child, would have laid the foundation of knowl without fatigue or inconvenience, and will ra seek than shrink from the lessons of the sch if they were, as they ought to be, rational, consequently, interesting. It is with the r

with the body; food may be supplied, but if re be no appetite it will be useless; for if it be ced down the throat when the stomach is not ed to receive it, the substances thus thrust in l not be assimilated, and the body, consequently, will not be nourished. The art of the or, then, consists, not in driving into his pupil certain amount of acquirement, as a carpenter uld drive a nail, but in awakening the faculs so far as to induce the child to seek information, and thus, in a great measure, to educate nself. But the tutor, or the school-master, der whom many boys are placed, finds such an ention to character troublesome: his task is ndered more difficult by previous neglect; and is too apt to enforce the completion of the son by severity, without considering whether is duly digested so as to afford wholesome nutrient to the mind. He succeeds, at last, in carrying his point; the lesson is done, but the book is ted, and the first step in *such* education is thus complished—that of giving a complete distaste everything that the pupil is thus compelled to arn.

(To be continued.)

THE ANNOTATED PARAGRAPH BIBLE.

Concluded from page 679.

But there is another, a more general and ausible, objection to the alteration of our Common Version:—it ought not to be touched, because it has, for centuries, been held in reverence by the people. We admit the fact. It has btained, and most deservedly so, the deep and ffectionate reverence of our Protestant population; but how is that any reason against its being ndered more worthy of the deep and affectionate reverence with which they regard it? If hat is due to the most accurate and complete anslation of the inspired writings, which, on ie whole, has ever been submitted to the conmplation of the unlearned disciples of the Gospel; if their reverence attaches to its admitted rors and deficiencies,—such a feeling is not ous, but superstitious; and it ought not for a oment to be deferred to as an impediment in ie way of so great a blessing as an improved lition of the sacred volume. It classes, as an stance of ignorance and folly, with the popish riest's obstinate adherence to his old *mumpsimus*, which has been a jest among Protestants ver since the first dawn of the Reformation. hey who would resist the elimination of the alpable mistakes, and the acknowlged imperfecons of our English Bible from an apprehension f offending the religious prejudices of the people, re guilty of a pious fraud, which, though of a ghter shade of guilt, ranks in the same vicious ategory with the practice of the Romanist, who nds his support to the perpetuation of a belief fictitious relics, or endeavors to sustain ie faith of his flock by the contrivance of a fraudulent miracle. In dealing with a book, of which Divine truth is the argument, nothing ought to be regarded but the means of rendering it the most distinct and perfect reflection of that truth; and if our present translation do not afford such a distinct and perfect reflection, it ought to be subjected to a course of continuous and careful revision, till it shall. But even supposing that this confidence of the people in the immaculate excellence of the English Bible were as deeply impressed and generally diffused as some of us imagine: and that, hitherto, we have evinced a salutary caution in respecting it, the time for such forbearance has now ceased. The popular belief in its perfection must gradually fade away before the cheap dissemination of such works as that of which the title stands at the head of the present article, and in every page of which some error of the translation is exposed and an amendment suggested. For instance, in the 819th page, which contains no more than seventeen verses of the 8th chapter of Jeremiah, we meet with the following corrections:—

Text.—'Shall they fall and not arise?
Shall he turn away and not return?"

Note.—'These are proverbial questions,' "Will not those who fall try to rise? Will not one who has taken a wrong course turn back?"

Text.—'The crane and the swallow.'
(*Jeremiah*, viii. 7.)

Note.—'Rather "the swallow and the crane."'

Text.—'Lo, certainly in vain made he *it* (*i. e.* the Law);
The pen of the scribes is in vain.'
(*Jeremiah*, viii. 8.)

Note.—'Rather, "But behold the false pen of the scribes hath turned it into falsehood."

Text.—'When I would comfort myself against sorrow,
My heart is faint in me.'
(*Jeremiah*, viii. 18.)

Note.—'Rather, "My joy within me is sorrow, my heart within me is faint."'

Text.—'Behold the voice of the cry of the daughter of my people,
Because of them that dwell in a far country.
(*Jeremiah*, viii. 19.)

Note.—'Rather, "Of the daughter of my people from a far country."'

These alterations are not, perhaps, of any very material consequence, but they are all found in the same page, to which we casually turned, and which affords no more than a fair sample of the rest. The corrections proposed in this book are multitudinous. They are also, for the most part, very judicious; and their appearance in a work of this description not only proves that our Common Version requires a diligent revision, but that the great body of the people are aware of it, and that their trust in its perfection, which has been so long opposed against every suggestion of improvement, can no longer be alleged as a pretext for delaying the attempt. No over-weening confidence in the English Bible, even if it now existed, could be long preserved in face of the exhibition, which 'the Annotated Paragraph Bible'

sets in a popular form before us, of the wrong version in the text and the right version in the note. But whatever course our ecclesiastical authorities may pursue, they may depend upon it, that the Bible will not long be allowed to remain in its present mutilated and unsatisfactory condition. Whatever the public may demand, will, in some shape, be supplied. The move, now taken by the Religious Tract Society, will not end in the present publication. The more the Committee of Management dare, the more adventurous will they grow in daring. After no very long interval from the completion of the Bible, we may expect to see the reading of the text and of the notes change places, and a revised edition of the Sacred Scriptures appearing under the auspices and from the press of the Tract Society.

Yet, this is an evil which we most earnestly deprecate. With all our anxiety to witness the issue of a corrected translation of the Sacred Scriptures, which, we believe, would most powerfully serve to direct attention to them, and produce among us the most wholesome kind of religious revival; we should deeply regret to find it attempted without authority, at the expense of an unlearned society, and under the direction of an anonymous editor. . . . . What we should desire would be to see such a company of erudited persons appointed by the Royal Head of the Anglican Church for the execution of the task required, as were selected by James the First, for the last revision of the Sacred Volume —but with this addition, that they should constitute a permanent commission; that when any vacancy occurred in their body, a successor should be chosen in his place, from among the most eminent Hebrew and Greek and English scholars of the Kingdom; and, that the important office of guarding, superintending, and perfecting the text of the Inspired Writings, both in the original languages and in the translation, should be committed to their charge. In the performance of these sacred duties, they would be expected to avail themselves of every discovery for the purification of the original; to suggest such improvements in the translation, as might best serve to disseminate among the ignorant the benefit of their researches; and, above all, to publish from time to time, and at no long intervals, under the sanction of their joint authority, improved editions of the Hebrew, Greek, and English Scriptures. By the help of Divine Providence to the laborers of so competent a body, we might reasonably hope to find ourselves eventually in possession of such a version of the Bible as should correctly represent the sense of its inspired authors; and we do most seriously believe, that the piety of the people would increase, and their unchristian differences diminish, as the sense of the authorities to which they all appeal was set more fully and distinctly and accurately before them.—*Edinburgh Review.*

FRIENDLY WORDS.

Reader, thou and I are gleaners,
In the harvest-field of Time;
Day by day the grain is ripening
For a sunnier clime.

Whether, in the early morning,
Going forth with busy feet,
Or, as weary laborers, resting
'Mid the noon-day heat,
Let us strive with cheerful spirit
Each our duty to fulfil,
Till the time of harvest, subject
To the Master's will.

Let us garner up sweet memories,
Bound around with ties of love,
Pleasant thoughts, to cheer the pathway
To our home above;
Trusting that these precious gleanings,
Bound thus well, with loving hand,
May in golden sheaves be gathered
To the spirit-land.

Arthur's Home Magazine for 1852.

I'M OLD TO-DAY.

An aged man, on reaching his seventieth birth-day, like one surprised, paced his house, exclaiming—*I am an old man!*

I wake at last; I've dreamed too long.
Where are my three score years and ten!
My eye is keen, my limbs are strong;
I well might vie with younger men.
The world, its passions and its strife,
Is passing from my grasp away,
And though the pulse seems full of life,
"I'm old to-day—I'm old to-day."

Strange that I never felt, before,
That I had almost reached my goal.
My bark is nearing death's dark shore;
Life's waters far behind me roll;
And yet I love their murmuring swell,—
Their distant breakers' proud array,—
And *must* I,—*can* I say "Farewell?"
"I'm old to-day—I'm old to-day."

This house is mine, and these broad lands
That slumber 'neath yon fervid sky;
Yon brooklet, leaping o'er the sands,
Hath often met my boyish eye.
I loved those mountains when a child;
They still look young in green array;—
Ye rocky cliffs, ye summits wild,
"I'm old to-day—I'm old to-day!"

'Twixt yesterday's short hours and me,
A mighty gulf hath intervened.
A man with men I seemed to be—
But now, 'tis meet I should be weaned
From all my kind; from kindred dear;
From those deep skies,—that landscape gay;
From hopes and joys I've cherished here;—
"I'm old to-day—I'm old to-day!"

O man of years, while earth recedes,
Look *forward, upward*, not behind!
Why dost thou lean on broken reeds?
Why still with earthly fetters bind

Thine ardent soul? God give it wings,
'Mid higher, purer joys to stray!
In heaven no happy spirit sings
"I'm old to-day—I'm old to-day."

Christian Register.

THE FATE OF SIR JOHN FRANKLIN AND HIS PARTY.

The report of Dr. Rae, as to the perishing of the last of Sir John Franklin's party near Back River, is fully confirmed by the arrival at St. Paul, Minnesota, of Mr. J. G. Stewart and Mr. Anderson, two traders of the Hudson's Bay Company, who were sent out to ascertain what they could in regard to the matter. The St. Paul's *Pioneer*, of Dec. 12th, says:

Mr. Stewart, with a party of fourteen men, therefore, started from his post, the Carlton House, in 54° North latitude, on the 7th day of February, 1855, and proceeded to Fort Chipewyan, at the head of Lake Athabasca, in latitude 58° North, at which point they arrived on the 5th day of March. It had been determined to make the trip to the Arctic Sea by water, so far as was practicable, and the party, therefore remained at this post until the 26th May, busily engaged in constructing boats, and making other preparations for their dreary journey. At that date the party left Fort Chipewyan, and journeyed by canoe on the Peace river, which connects Lake Athabasca with Slave Lake, some three hundred and fifty miles in a northwesterly direction, till, on the 30th day of May, they arrived at Fort Resolution which is situated on an island in Slave Lake, about latitude 61° North.

At Fort Resolution the party was joined by Mr. Anderson, who, with Mr. Stewart, had been appointed to the command of the expedition. Here another delay was made, for the purpose of re-organization, and making the last preparations, before attempting to penetrate the interminable frozen North. These arrangements completed, the party started out on the 22nd day of June, for the head of Great Fish river, or as it is known on the map, Back river, in latitude about 64° North. Thence they followed the course of the stream to the Arctic ocean. Mr. Stewart represents the navigation of this river as exceedingly dangerous—being obstructed by over one hundred difficult rapids. Over all these, however, with nothing more substantial than birch bark canoes, they passed in safety, and arrived at its mouth on the 30th of July.

Here they met with Esquimaux, who corroborated the Reports of Dr. Rae, and directed them to Montreal Island, a short distance from the mouth of Back river, as the spot where, according to their instructions, they were to commence minute exploration. From this time until the 9th of August, the party were industriously engaged in searches on the Island, and on the main land, between 67° and 69° North latitude. We cannot recapit[illegible]e the perils escaped, and privations endured, [illegible]y the brave band, while seeking to find traces of their countrymen who had perished on these desolate shores. Three times they providentially escaped being "nipped," as Mr. Stewart expressed it, or crushed between moving mountains of ice. At last on Montreal Island, where their explorations commenced, they found snow-shoes, known to be of English make, with the name of Dr. Stanley, who was surgeon of Sir John Franklin's ship, the Erebus, cut in them by a knife. Afterwards they found on the same Island a boat belonging to the Franklin expedition, with the name "Terror" still distinctly visible. A piece of this boat containing this name was brought along with him by Mr. Stewart. Among the Esquimaux were found iron kettles corresponding in shape and size with those furnished the Franklin expedition, and bearing the mark of the British Government. Other articles known to have belonged to the expedition, were obtained from the Esquimaux, and brought by the party for deposit with the British government. No bodies, however, were found, or traces of any. The report of the Esquimaux was, that one man died on Montreal Island, and that the balance of the party wandered on the beach of the main land opposite, until, worn out by fatigue and starvation, they, one by one, laid themselves down and died too.

The Esquimaux reported further that Indians far to the North of them, who had seen the ships of Franklin's party, and visited them, stated that they had both been crushed between the icebergs. Mr. Stewart took especial pains to ascertain whether the party had come to their death by fair means or foul. But to every inquiry, the Esquimaux protested that they had died of starvation. Gathering together the relics found, the party set out on their return on the 9th day of August last. The return route did not vary very materially from that taken on their way north. Mr. Stewart has occupied the whole time since in reaching our city—having come by the way of the Red River country, and having been absent in all about ten months. Mr. Stewart left St. Paul yesterday *en route* to the Hudson's Bay head-quarters, at Lachine, Canada, to submit an account of his adventures.

The *Minnesotian*, of Dec. 12th, says:

Mr. Stewart started with forty voyageurs and arrived at Slave Lake during the early part of the season, and proceeded up one of the streams that flow into that body of water from a northeast direction till he came to latitude 68°; he was completely successful in his efforts. He here learned more fully and particularly of the fate of the lamented explorer than any account yet published gives. The fact that a party, some forty in number, of whites, who came into that region

in ships but which were dest[illegible]d, and that they endeavored to proceed on [illegible]r way in the ship's boats, and that the boats were also afterwards destroyed on the rapids of a strait which they were endeavoring to navigate, Mr. Stewart will undertake to demonstrate to any person's satisfaction. It was Mr. S.'s opinion that the party was making an effort to reach one of the posts of Hudson's Bay Company at the time of the destruction of their boats. Their remains were found in the sand along the coast for several miles in length, and the drifting sands of each successive season were burying them still deeper. It had been five years since they had perished, and it was impossible to distinguish as to the persons of one of the crew.

This is described as a dreary region, not a sign of vegetation being anywhere visible, and that the party of Sir John Franklin met their death by starvation is not to be questioned. The Esquimaux, from whom much information was gained, when questioned on this point, significantly placed their hands upon their stomachs, endeavoring thereby to indicate their horrible fate. This point is on the coast opposite Montreal Island. Mr. S. brought with him many relics taken from the Esquimaux which they had obtained from the ill-fated exploring party among other things a piece of one of the b[illegible] belonging to that expedition.

The St. Paul *Daily Times*, of the same date, says:—Mr. Stewart, three Indians, and fourteen Red river men of the North, left Selkirk early in the spring, with three canoes. Passed through a running stream into a lake—from thence into White Fish river. Was one month on this river, sleeping on the shore. Entered the sea, on which they were compelled to remain nine days. Reached what is called Montreal Island, where they fell in with some Esquimaux, who informed them where the crew of the Terror (one of Franklin's ships,) met their untimely fate. Gathered up the remains of a boat having the name of Sir John Franklin on it, a hammer, kettles, part of a blue flag, and other articles belonging to the unfortunate vessel. Was informed by the Esquimaux, that they (the Esquimaux,) reached the spot just in time to see the last man die of hunger, who was leaning against some object when discovered. He was too far gone to be saved. The wolves were very thick there, and no traces of the bones of the men could be seen—supposed to have been eaten by the wolves. The Esquimaux state that it is four years ago since the crew perished. The party left the sea on the 9th of August, at which time the ice was accumulating very fast. Among the party was a half-breed, a celebrated runner, who run the race with Jackson, the American Deer, and other American runners.

To be continued.

EXTRACT.

The natural homage which such a creature as man bears to an infinitely wise and good God, is a firm reliance on him for the blessings and convenience of life, and an habitual trust in him for deliverance out of all such dangers and difficulties as may befall us. The man who always lives in this disposition of mind, when he reflects upon his own weakness and imperfection, comforts himself with the contemplation of those divine attributes which are employed for his safety and welfare. He finds his want of foresight made up by the omniscience of Him who is his support. He is not sensible of his own want of strength when he knows his Helper is Almighty. In short, the person who has a firm trust in the Supreme Being, is powerful in his power, wise by his wisdom, happy by his happiness.—*Addison.*

PHILADELPHIA MARKETS

Flour and Meal.—The Flour market is very dull; shipping brands are freely offered at $8 25 per barrel. Family flour sells at from $8 25 to 9 50 per bbl. The inquiry from retailers and bakers is freely met at $9 a $9 50 for extra and fancy brands. Rye Flour—Small sales at $6 12. Corn Meal is without demand. Pennsylvania is offered at $3 75, without sales.

Grain.—There is a short supply of Wheat, and the market is inactive. Sales of small lots of Southern and Penna. red at $2 00, and a small lot of poor white at the same price. Rye is steady; free sales of Penna. at $1 20. Corn is in demand. Sales of new yellow at 78 a 80c. per bu. Oats are inactive; last sales at 43c a 44c per bushel for Southern and Pennsylvania.

WANTED—A suitable Friend to take charge of the Meeting House at the corner of Ninth and Spruce streets.

Apply to Richard K. Betts,
297 Filbert Street,
or to Jos. C. Turnpenny,
N. E. cor. Spruce and Tenth Sts.

1st. mo. 19, 1855.

WANTED, A Female Teacher to take charge of Friends' School at Plymouth, Montgomery Co. Pa. To a person well qualified, this offers a desirable situation. Boarding at a reasonable rate can be had near the school. Address Thomas Livezey, Plymouth Meeting, P. O., Montgomery Co., Pa.

1st mo. 5th, 1856.—4t.

WANTED, By a widow with a little girl of eight years old, a situation in a Literary Institution, where she can be employed in some domestic department, and the child enjoy the privilege of the school. She is a Friend, and can give the best of references. Address C. W., Care of S. Raynor, 76 Bowery, New York.

1st mo. 5th, 1656—5t.

IT is intended to commence the Winter Session of LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars, enquire of BENJ. SWAYNE, *Principal*,

9th mo. 22. London Grove P. O., Chester Co., Pa.

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FRIENDS' INTELLIGENCER.

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MEMOIR OF HARRIET J. MOORE.

Continued from page 691.

In company with Stephen Grellet and his companion they left Raleigh, hoping they might for a while take shelter under their wing, and united with them in an appointment at Hillsborough: but here, they found, however pleasant it was to the natural inclination to be outwardly associated with congenial burden-bearers, it was necessary for them to keep their eye single to their individual concern, that they might discern clearly the portion of labor assigned unto them. Under this feeling it seemed right for them to return to Raleigh. Parting with their friends they were ferried over the Haw River by a female. Though the stream is inconsiderable, the current was very strong, and the water tumbling and rushing over the rocks gave a sublime effect to the scenery. At first they were unwilling to trust themselves and their cargo to such a pilot, but she conveyed them safely to the opposite shore, and at the village of Pittsborough, a few miles further on they had a religious opportunity with the inhabitants.

6th, mo. 22d. Raleigh is prettily situated on an eminence commanding a view of the adjacent country, which is in a good state of cultivation. In our interview with the people here dear Margaret, was engaged to speak on the subjects presented with much pertinency and apparently to the satisfaction of all present. Since I have, as it were, turned my face homeward, it requires a constant watchfulness to keep out a spirit of impatience, but such is the goodness of our Heavenly Father he gives us ability to perform all his requirements, and if we continue faithful unto the end, at the close of the labor the penny will be dispensed."

Having visited all the meetings on the route, and for three successive days attending two a day, each from 6 to 16 miles apart, which was close and trying work, as the weather was excessively warm, they reached the peaceful residence of Nathan Hunt, which they found a sweet retreat for the body and the mind.

"7th, mo. 3rd. The dwelling of this venerable patriarch is simple and plain, yet it furnishes every comfort which the way worn traveller could desire. The dear old man appears gratified at having our company, and observed that when we came into view his heart leaped for joy. In his domestic circle he shines conspicuously, uniting to the meek, humble Christian, the manners of the polished gentleman. He has shown us every kindness and attention which his benevolent heart could suggest. We have met with some trying cases of rusticity in Friends' families here, and the contrast is so great, we may compare this household to a bright constellation surrounded by opaque bodies, that emit neither light nor beauty. A few days since we visited a minister of our Society, and had to feel much for his straightened condition; he is very poor, indeed destitute of many of the comforts of life, but may be truly said to be 'rich in faith and good fruits,' and appears as happy as a king. He was with us very acceptably at several meetings, and on parting enjoined it upon us, 'not to return while there was any money in the treasury or any that belonged to the Carolinians.'

"4th. Attended Springfield Monthly Meeting. Here we had again to rejoice in the condescending goodness of our Divine Master, in that he graciously manifested himself to be near, overshadowing the assembly with the ancient wing of his goodness. To many it was a solemnizing season."

They journeyed forward continuing to appoint meetings from day to day, till they had attended fifteen, including Springfield Quarter, all of which were seasons of favor and interest. Their friend Stephen Grellet being again united with them in travel, the addition of his company was a mutual satisfaction. Frequently before leaving their lodgings in the morning, a portion of the Scriptures was read, and the family gathered into stillness, when the word of exhortation and encouragement was extended to "comfort the feeble minded, and support the weak."

Of the meeting at Union she says: "The house was crowded, and we had abundant cause to commemorate the goodness of our Holy Helper, for

his condescending love, and may the praise and honor be ascribed to His ever blessed name forever." This appears to have been a season of great spiritual abounding, and the language of her heart often was, "what shall I render unto thee, O Lord, for all thy mercies?" A little rural incident completed their sojourn in Carolina. "Between 3 and 4 o'clock found, ourselves at a spring of excellent water. where we stopped to partake of some refreshment put up by our friends. We sought a pleasant shade, and spreading our repast under it, had quite a rural 'love feast.'"

"20th. Lynchburg. We arrived here after an interesting and pleasant journey through a highly animating section of country, presenting to the view an extensive prospect, bounded on each side by the Alleghany and Surryton mountains; and not only was the eye gratified and the mind expanded by the beauty of the outward world, but our hearts were cheered and instructed by the companionship of kindred spirits, who like ourselves are laboring in the Master's service.

"21st. Entered to-day upon the important duty of visiting families, and saw three in the country.

"22nd. Attended meeting at South River at the usual hour, in which many important subjects, including those of War and Slavery, were forcibly elucidated. I think I never before heard the slaveholding system so completely battered to pieces. So powerful were the arguments that slaveholders present could not resist them. It was an interesting opportunity, and eminently owned by the Master of all rightly gathered assemblies.

"23d. Yesterday afternoon and to-day we have been closely engaged in visiting the families in the country. In returning to our lodgings we encountered a heavy rain, accompanied by thunder and lightning, but were favored to arrive safely, though very wet, and met a welcome reception at the hospitable dwelling of our kind friend Wm. Davis.

"24th. Visited eight families. This has been a very instructive day to me. May impressions received be indelibly sealed up on my heart.

"25th. First day after breakfast the family collected, and a portion of Scripture was read to general edification. Met friends at South River in the morning, where much counsel was handed forth to a large audience. By appointment at Lynchburg in the afternoon we had a crowded house. It was a season of favor to be remembered.

"26th. To-day we completed the important service of visiting families, the last of which lived 25 miles from here. M. is a true heroine, not intimidated at trifles, and we have scoured the country out fairly where we have been, not leaving a stone unturned. The result must be left in His hands who alone can prosper the feeble efforts of of his servants to advance his glorious cause.

"27th. Felt drooping this morning at the prospect of retracing our steps to visit a friend some distance off; not being easy to leave these borders without seeing his family. I can now acknowledge it was good for me to be thus disciplined."

Having attended the meeting of Genito, Cedar Creek, Caroline, &c., in many of which they were induced to believe the gospel message proclaimed found a place in the hearts of the people, on the 7th of the ensuing month they reached Fredericksburg.

"1st day 8th. Remained quietly at the Inn while arrangements were made to see the inhabitants of the town at 4 in the afternoon. They assembled in crowds, the novelty of seeing and hearing a Friend, and a female too, no doubt was the exciting cause. I trust all will not forget the truths communicated on this occasion. We crossed the Rappahannock to Falmouth, one mile distant, where we had an appointment at 7 in the evening, which proved a solemn and instructing season. The power of Truth reigned over all opposition, and some of us were ready to say 'the last time was the best.' This was the close of my dear M.'s labors in this mission, and we could thankfully acknowledge that He who had sent us forth, had graciously continued with us unto the end. May our grateful thanks ascend to Him who has been pleased 'through heights and through depths' to be a strong habitation, whereunto we could continually resort; and that his preserving arm may be ever near, during the remaining period of our lives, and at the close of all terrestrial things, is the fervent desire of my heart.

"10th. Got to Alexandria to our friend E. Stabler's to dinner, and after spending a few hours very pleasantly with them, went on to Washington and attended the Preparative meeting there the ensuing day.

"12th. Parted from my beloved sister this morning, and felt it a close trial, having been most affectionately associated with her in travel and united in spirit, about four months.

"T. Matthews, our kind and attentive companion through the whole journey, continued with me to Baltimore, where he left me to rejoin his family.

"13th. After a pleasant steamboat passage, reached my home, and here my pen falters in the attempt to delineate the feelings of my heart in being thus restored to my dear husband and family. Truly I can say, 'Blessed be the Lord, who daily loadeth us with benefits,' 'unto thee, O God, do I give thanks, unto thee do I give thanks:' for the unmerited favor of being permitted to return to my family and friends." Her beloved sister, to whom she was a companion in this journey, says, "In reference to our sojourn

in the South, it may truly be said it was a season of deep instruction to us. We felt ourselves to be but children in the work. They are not words of course when I say my precious Harriet was everything to me as a tender sympathising companion. She seemed at all times prepared to enter into my views and feelings, and what was of great value, her quick perception of any movement that would not bear the royal signet was such a strength and comfort. I am often led to admire, when memory recurs to that interesting period, how graciously we were dealt with. She was always ballast to me, and I ever considered it a mark of divine favor that we were thus brought together, for which blessing I feel at this moment renewed thankfulness. Few, I apprehend, were ever so entirely united, so sweetly banded. It was whilst we were thus together, she first gave evidence of her allegiance to her Divine Master, by the expression very sweetly of a few broken sentences; it was truly affecting to my mind; though I was fully prepared for such an event, striking evidence was furnished at the time of its being from the Royal Mint, by the solemnizing effect it had on the meeting: it was a pure offering without spot or blemish."

To be continued.

The following detached sentences, found among the papers of the late John Jackson, we deem worthy of publication.

A firm conviction of the existence of God, revealed to us through a knowledge of His Divine attributes, lies at the foundation of all true religion, and is the corner stone of the whole Christian superstructure. . . . . .

In proportion as our views of the perfections of Deity become limited and obscure, so in a similar proportion will be our conceptions of the relation in which we stand to him, of the worship which is his due, of the link in the chain of being we occupy, our enjoyment of the present and the hope of future glory. . .

From what we know of our own nature, we acknowledge it as a self-evident truth, that man is a progressive being, capable of continual acquisition of knowledge, while connected with this present world. As the attributes of God are all equal (because they are all infinite) a full display of his perfections will not be exhibited, until man shall have passed the bounds of mortality, because while clothed with mortality he cannot be in possession of infinite knowledge.

. . . . . .

The knowledge of the Divine attributes, or conviations of the existence of God, which we are permitted to possess in a limited and finite state of being, prove beyond all shadow of doubt the reality of His existence, and the progressive nature of man from the buddings of the first germ of immortality to a higher knowledge of life eternal. . . . . .

In our investigation of the works of nature we trace at every step proofs of infinite Wisdom, Power and Goodness. To these attributes we ascribe the name of Jehovah or God.

. . . . . .

In our ascent from the most minute and least animated part of existence up to man, we find in every department that nothing is left to chance or the law of consequences; but on the other hand everything is adapted by its structure and organization for the situation in which it is placed and the functions it has to discharge. We discover throughout the whole animated kingdom an adaptation of animal life to the sphere in which the various orders of living creatures have evidently been designed to move, and even in the forms and arrangements of inorganized matter we trace the hand of an Almighty artist, exhibiting an understnding that is infinite, and an intelligence so far superior to anything we know humanity to possess, as to leave no room to doubt the existence of superior power.

THE TRUE GROUNDS OF RELIGIOUS UNION.

By Samuel M. Janney.

(Continued from page 693.)

In accordance with these views of Geo. Fox and Wm. Penn, the Society of Friends, in following its code of discipline, did not think it necessary to insist upon many points of belief on doctrinal subjects, but confined its attention chiefly to the conduct of its members and their faithful adherence to the testimonies of Truth. There are, indeed, but three doctrinal points embraced in our Discipline, viz: "The Divinity of our Lord and Saviour Jesus Christ, the immediate revelation of the Holy Spirit, and the authenticity of the Scriptures." The book of Discipline of Baltimore Yearly Meeting, (printed in 1806 and in 1821,) contains the following clause: "If any in membership with us shall blastpheme, or speak profanely of Almighty God, Christ Jesus, or the Holy Spirit, they ought to be timely and earnestly treated with, for the convincement of their understandings, that they may experience repentance and forgiveness; but should any, notwithstanding such brotherly labor, persist in their error, or deny the divinity of our Lord and Saviour Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity of the Scriptures; as it will be thereby manifest that they are not one in faith with us, the monthly meeting where they belong, ought to declare the the same, and issue its testimony accordingly."

The same language is still retained in our book of Dicipline, printed in 1844, a clause of similar import is found in that of Philadelphia and Ohio, and the same doctrines are held by the other yearly meetings in communion with us.

By reference to the books of Discipline, printed previously to the Separation of 1827–8, it does not appear, so far as I am informed, that the doctrine of satisfaction or vicarious atonement was anywhere, throughout the Society of Friends in America, made a test of soundness in the Christian faith. Friends were content, on this subject, as well as on other controverted points, to adhere to the language of Holy writ, carefully avoiding those scholastic terms in which the wisdom of man has endeavored to define the doctrine of Christ.

In regard to the doctrine of atonement, it cannot be denied that there are in the writings of the early Friends, some passages which seem to conflict with each other. George Fox was, however, careful to adhere to Scripture language, and there are numerous passages in his works, which show that he looked upon the atonement as a work of divine power and love, by which *man is changed* and reconciled to God.* In opposition to nearly all the religious sects of his day, he rejected the doctrine of imputative righteousness, and "placed justification where the Apostle placed it, in connexion with being washed and sanctified, but not as preceding sanctification."†

The following passage from Wm. Penn's writings, selected by a prominent member of Arch Street Meeting, Philadelphia, and inserted, at his request, in the Second Edition of my Life of Wm. Penn, page 54, contains in my judgment, sound Christian doctrine, viz: "Mistake me not, we never have discovered a Father, Word and Spirit, which are One, but men's inventions: For 1. Their *Trinity* has not so much as a foundation in the Scriptures. 2. Its original was three hundred years after christianity was in the world. 3. It having cost much blood; in the council of Sirmium, anno 355, it was decreed, that *thenceforth the controversy should not be remembered, because the Scriptures of God make no mention thereof.* Why, then, should it be mentioned now, with a Maranatha on all that will not bow to this abstruse opinion? 4. And it doubtless hath occasioned idolatry, witness the popish images of Father, Son and Holy Ghost. 5. It scandalizeth Turks, Jews and Infidels, and palpably obstructs their reception of the Christian doctrine. Nor is there more to be said on behalf of the other two: for I can boldly challenge any person to give me one scripture phrase which does approach the *doctrine of Satisfaction*, (much less the name) considering to what degree it is stretched; not that we do deny, but really confess that Jesus Christ, in *life, doctrine and death*, fulfilled his Father's will, and offered up a most satisfactory sacrifice, but not to pay God, or help him, (as otherwise being unable) to save man; and for a justification by an *imputative righteousness*, whilst not real, it's merely an imagination, not a reality, and therefore rejected; otherwise confest and known to be justifying before God, because *there is no abiding in Christ's love without keeping his commandments.*"

In the Autumn of 1828, when the separation took place in Baltimore, the Yearly Meeting which held its sittings in Lombard Street, (after less than one-eighth of its members had withdrawn to set up another meeting,) issued an epistle addressed to its members, positively contradicting the charge, "that we contemn the authority of the Scriptures and deny the divinity of our Lord and Saviour Jesus Christ."

At the same time the following minute was placed on the record of its proceedings:

"This meeting has not considered itself called upon to advance any new principle of faith: nor in its communications with other Yearly Meetings with which it corresponds, to explain or expound those principles which have constituted the bond of union among its members since the first establishment of the Society, under a belief that these principles are well known, not only to our members, but to the well informed portion of all Christian denominations throughout the world: and we are persuaded that if Friends in all sections of the country, where discord and disunion have appeared, will settle down into that state of quietude, where only true wisdom is to be found, and ask counsel of Him who giveth liberally and upbraideth not, they may yet experience the assurance of that blessing which is reserved for the righteous from the foundation of the world."

In 1833, the same Yearly Meeting gave this testimony concerning the Scriptures: "The great importance of *frequently* and *carefully* perusing the holy Scriptures, was opened to the view of this meeting. We believe they were written by holy men of old, as they were moved by the Holy Ghost,—and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "The wise and pious in all ages of the Christian church, have delighted in the perusal of these records: and the young and rising generation should be encouraged to read them, and to wait in humble dependence upon Him who hath the key of David, and can unlock the sacred treasures which they contain."

The Yearly Meeting of Philadelphia, [which meets at Green and Cherry Streets,] in an epistle to the members of the Society of Friends, issued in 1829, says, "The Society of Friends has ever held the Scriptures in high estimation, enjoined the frequent perusal of them in their families, and appealed to them in confirmation

* See Dissertation on Doctrines in Life of Geo. Fox.
† Ancient Testimony, &c., issued in Philadelphia Arch St. Meeting, 1843.

of their doctrines.' The same Yearly Meeting, in an Epistle addressed to London Yearly Meeting in 1830, declared as follows: "In the fundamental principle of the Christian faith, *the light of Christ within, as God's gift for man's salvation*, and which, as Wm. Penn declares, 'is as the root of the goodly tree of doctrines which grew and branched out from it,' they [Primitive Friends,] *were all united.* And in that which united them we are united with them; believing in the same fundamental principle, and in all the blessed doctrines which grew from it as their root, both as they are laid down in the *Scriptures of Truth and in their writings;*—desiring above all things the growth and advancement of this principle in ourselves and in the world at large."

In an Epistle addressed to the Philadelphia Yearly Meeting above mentioned, from the Yearly Meeting held in New York in 1839, the following view is stated: "The subject of the frequent perusal of the Scriptures of Truth has claimed the serious consideration of this meeting; and Friends have been encouraged to increased attention to this salutary practice. If we are concerned to exalt our testimony to 'the Light and Life of Christ in man, as the primary rule of faith and practice,'—we shall also highly esteem the Scriptures as a precious gift of Divine goodness for our comfort and edification." Similar views are held by Indiana, Ohio and Genessee Yearly Meetings.

It is manifest from the foregoing testimony, that the Yearly Meetings in connection with us have established no new doctrines. On the contrary, they refer to the Scriptures of Truth, and the writings of the early Friends, for the confirmation of our views, declining to issue any new declaration or confession of faith.

In all religious societies, there are members who hold doctrinal views, in some points, different from those which are recognized by the body at large; and this cannot be prevented without an infringement of religious liberty. The extent to which such a diversity of sentiment should be tolerated, must be left to the judgment of the superior meetings to which they belong, and in most cases, there is full as much danger to be apprehended from a lack of charity, as from an excess of liberty. Where this diversity of sentiment is known to exist, it is manifestly unjust to attribute to the whole body the sentiments of a few, who may have gone to extremes on some points, and it is still more unwarrantable to construe the language of these few members in a manner which they themselves disavow. In such cases, not only Christian charity, but impartial justice, requires that we should look to the official records of the Society, its *acknowledged publications*, and its book of discipline, for evidence on which to form our judgment of its doctrines.

The Yearly Meeting [called Orthodox] which met at Arch Street, Philada., in 1847, issued a printed document, to prove that one or more of the ministers belonging to London Yearly Meeting had published unsound doctrines. By the same process of reasoning that it had applied to us, if one or two prominent ministers erred in doctrine, the whole body of English Friends were to be considered unsound in the faith; but this would surely be an unwarrantable conclusion.

It has been found by experience, that whenever those who profess the principles of Friends depart from their original ground of union, and place their reliance upon abstruse points of doctrine, disunion and separation have ensued. The same cause, if allowed to continue, must produce the same effects, until every meeting pursuing this suicidal course will be scattered and destroyed. I have read in the British Friend, and the Friend published in London, statements relating to the statistics of the Society of Friends in Great Britain, from which it appears that the diminution in members is still going on, notwithstanding the strenuous efforts of its most prominent members to put down heresy. A writer in the British Friend, of 4th mo., 1854, alluding to the frequent warnings they receive to beware of heresy, makes the following judicious remarks: "But, why these admonitions to beware of Unitarianism? We need rather to be reminded of the danger of falling into Evangelicalism; for, out of this our forefathers were gathered, but into this we are in danger of falling. Few leave us to join the Unitarians, whilst many go over to the Evangelicals. We need a recurrence to first principles, from whence we are retrograding; we should then see more clearly the broad line of demarcation between our own principles and those of most other religious professors; and although to some the disparity may not appear to be much, in reality it is great. It is all the difference between substance and form, the spirit and the letter; the faith that overcomes the world and the faith that is overcome by the world; the one is a religion reduced to practice; the other religion reduced to propositions." In a similar strain does that ancient worthy, Isaac Pennington, speak, when replying to an opponent who said the talk was only about words; "Nay, it is about things; for, although we own the same Lord Jesus Christ to be the foundation of life, yet, after a different manner. Ye, as ye notionally apprehend him; we, as we experience him to be the precious stone and foundation of life in us. And we testify of justification and sanctification, as we witness him bestowing it upon us and *working it in us.*"

In the London Friend, of the same date, we find a communication entitled, "Some considerations on the decline of the Society of Friends: its causes and remedies." This writer, after alluding to the decline of the Society, suggests several means that, he thinks, would promote a

restoration. He first admits the importance of the Gospel Ministry, and desires its increase; he then refers to the important aid derived from books and tracts, adapted in their style to the taste of modern readers; but his last proposition, which appears to be his chief reliance, is the employment of hired lecturers to discourse on the doctrines of Friends. He maintains that "teaching," as distinct from the Gospel Ministry, is mentioned by the Apostle as a spiritual gift [Rom. xii. 21,] that, "religious teaching has, of late years more especially, been encouraged by the Society as an important branch of education" in their schools; and then he brings forward his proposition as follows: "I would have the appointment of such a reader as I have pointed out, rest with a Committee of the Society, as well as the choice of subjects and the manner of treating them, without, however, confining him to the very letter of the several doctrinal readings. In conclusion, as the laborer is worthy of his hire, and as I see in this suggestion no infringement of our Christian testimony against a paid ministry, I would have such an one liberally compensated for his time, which should be wholly given up to the service, that of delivering a suitable course of lectures every week, throughout the year, at the principal towns in rotation, wherever a number of Friends reside."

This is certainly a most extraordinary proposition to be admitted, without comment or objection, into a periodical purporting to advocate the principles of Friends. After making due allowance for the latitude given in that paper, to a diversity of views among its correspondents, I cannot but fear that it indicates a departure from the original doctrines of Friends, greatly to be deplored.

Even in the United States, where the greater part of the Society of Friends is found, there seems to be a prevailing impression that it is on the decline. This alleged fact has already been announced, and evidently without regret, by a paper published in Philadelphia, under clerical influence. The Episcopal Recorder, of 4th mo. 1st, 1854, in reviewing an epistle of the Yearly Meeting, (generally called Orthodox,) which meets at Mulberry or Arch Street, addressed to its members, holds the following language:

"This tract marks and confesses an important era in the history of Quakerism. After having occupied a position of cardinal importance in the religious world—after having, in an age of apathy, developed to a pre-eminent degree the element of religious enthusiasm, and in an age of enthusiasm that of quietism—it is now sinking into a decline, whose termination, like that of all other declines, will be as sudden to the patient himself, as its marks have been unmistakable to others. Another generation in this the stronghold of Quakerism, will witness Quakerism, no longer. However the name of the thing may continue to be used by those who desire to be Christians in the most sublimated and essential manner possible, or by those who wish to give to projects of political fanaticism the sanction of a society which no longer possesses vigor enough to expel them, the course of Quakerism, as a religion, must soon be over. It has no young to hold its standard, when the aged hands now clasped around it are stiff in death. Little feet no longer leave their prints on its path. Grave and measured are the steps of its host as they march to their appointed end, for the occasional and double tread of children is not there, and soon the time will come in a train so sadly composed, when form after form dropping, the procession will finally close.

"It becomes us now to pause, as we gaze upon this solemn spectacle, and to inquire what are the causes of this close of a communion in which there was at one time a development of vital piety only commensurate with its limits, and an exhibition of social beneficence only limited by its means.

"Perhaps, if we do so candidly, other Protestants may profit by the lesson so developed, for they may learn thereby to cultivate more earnestly the temper by which this piety and this beneficence were for so long sustained, and avoid the errors by which, after all, they are now about to be left without a witness. The causes which strike us at the very outset, are the want of a creed, and of a separate and educated ministry."

I trust there is no reason to apprehend that the prediction of this reviewer will be verified, whatever causes for discouragement there may be in some meetings. It must be obvious to every Friend who examines impartially the history of the Society, that most of its difficulties, for thirty years past, have sprung from causes diametrically opposite to those assigned by this Episcopalian writer.

A disposition to insist upon uniformity of sentiment on certain abstruse points of doctrine, which is the very spirit of creed-making, was one of the causes which led to the separation of 1827–8. Another potent cause of disunion was a departure in some of the ministers and elders from the original ground of their calling, a simple reliance upon divine guidance.

The effects of the controversy which preceded and accompanied that event were most disastrous. Distrust and antipathy were engendered, confidence in our fundamental principle was shaken, the precious testimonies committed to the Society were imperfectly sustained, and it no longer presented that firm united front which had rendered it so remarkable an instrument in the Lord's hand, to wage a successful warfare against all evil.

In considering these disastrous results, the question presents itself, what can now be done to

remedy this evil? The obvious answer appears to be, cease from that which has produced it, cultivate feelings of charity and good will towards all, and let all past offences be forgotten.

More than a quarter of a century has elapsed since the separation, and most of the active members engaged in it have passed from works to rewards. May we not hope that they who could not see "eye to eye" in the clouded atmosphere of this world, will, in a higher state of being, come to know and understand one another in the endearing relations of an endless life.

How beautiful and appropriate is that maxim of William Penn: "The humble, meek, merciful, just, pious and devout souls, are every where of *one religion*, and when death has taken off the mask they will know one another, though the diverse liveries they wear here, make them strangers.'

"Forgetting, therefore, those things which are behind, and reaching forth unto those things which are before, let us press toward the mark, for the prize of the high calling of God in Christ Jesus." Phil. iii. 14.

Extract from a letter of AMOS LAWRENCE *to his sister-in-law, whose invalid son was about to leave for a long voyage.*

"I am sitting alone, my mind going back to the beginning of the yesr just ended and forward through that just commenced; and in view of both periods, I can see nothing but the unbounded goodness of our Heavenly Father and best friend, in all that has been taken from me, as well as in all that is left to me. I can say with sincerity, that I never had so much to call forth my warmest and deepest gratitude for favors bestowed as at the present time.* Among my sources of happiness is a settled conviction that, in chastening his children, God desires their good, and if his chastisements are thus viewed we cannot receive them in any other light than as manifestations of his fatherly care and kindness.

Although, at times, 'clouds and darkness are round about him,' we do certainly know by the words of inspiration, 'that justice and judgment are the habitation of his throne,' and goodness and mercy the attributes of his character; and of it should please him further to try me with disease during the period of my probation, my prayer to him is that my mind and heart may remain stayed on him, and that I may practically illustrate those words of our blessed Saviour, 'Not my will but thine be done.' It is quite possible that there may still be a few years probation for me, but it is more probable that I may not remain here to the close of the present; but whether I remain longer or shorter is of little consequence, compared with the preparation or the dress in which I may be found when called away. It has seemed to me that the habit of mind we cultivate here will be that which will abide with us hereafter; and that heaven is as truly begun here, as that the affections which make us love our friends grow stronger by use, and improve by cultivation. We are here in our infancy; the feelings cherished at this period, grow with our growth, and in the progress of time will fit us for the highest enjoyments of the most distant future. I say, then, what sources of happiness are open to us, not only for the present, but for all future time! These hasty remarks are elicited on occasion of the separation so soon to take place from your son. I know full well the anxieties of a parent on such an occasion.

"His health, of course, cannot be certainly predicted; but you will have the comfort of knowing that you have done everything that the fondest parents could do in this particular, whatever effect the absence may have upon him.

"——— should feel that his obligations are increased with his means and opportunities for improvement. If by travel he acquires a better education, and can make himself more useful on his return, he can no more divest himself of his increased duties, than he can divest himself of his duty to be honest. The account is to be rendered for the *use* of the talents, whether they be ten, or five, or one. If I have opportunity, I shall write a few lines to ———, before he leaves. If I should not, I desire him to feel that I have great affection for him, and deep interest in his progress, and an ardent hope that his health, improvement and knowledge, may be commensurate with the rare advantages he will enjoy for the acquisition of all.

"I know the tender feelings of your husband on all things touching his family or friends; and perhaps I may find opportunity to speak a word of comfort to him. But I know not what more to say than to reiterate the sentiments here expressed. Nature will have its way for a time, but I hope reason will be sufficient to make that time very short.

"May the best blessings of the Almighty rest on you and yours! From your ever affectionate. A. L.

*He was at this time confined to his room by illness.—ED.

EXTRACT.

10 *mo.* 24*th*, 1812. Having now, except about three weeks, completed my sixtieth year, I may say, that in turning over some of the leaves of my past life, I can record occasions of reverent and humble thankfulness, for having been permitted to escape with as little of wounds and bruises as I have; and for the extension of divine goodness and mercy toward me many ways. And I think my religious experience, if I may call any thing which I have known by that name,

has been much found in the path of faith, rather than of sight. Just enough vouchsafed to preserve me a believer in the path, and in *the power* which *sustains in it*. Perhaps this has been the manner in which I have been led along, because it was best for me, as most calculated to keep me humble; often having nothing good, nor knowing how to come at any good; but at times sweetly refreshed with calmness and serenity, rather than with the spirit of warm devotion or any thing like exstacy or rapture.

WILLIAM GROVER.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 26, 1856.

The fertile and beautiful lands of our Western States, requiring less labor in their cultivation, and offering more certain returns for industry expended, operate as strong inducements to many of our Friends, particularly of the younger class, to immigrate thither.

This, however, is not confined to the young; parents who have families of interesting children growing up around them, for whom they naturally feel much solicitude, find it difficult to provide as they would desire, in our Atlantic States, for their prospective benefit, and are induced to migrate where their opportunities for enterprise will be more extended. The relative value of Western soil enables them, at a comparatively small outlay, to secure to themselves and their posterity the great temporal advantage of a "local habitation and a name:" and while we would sanction every just effort to promote such laudable designs, we would encourage those who are making selections for future settlement for their families, to endeavor to surround them by proper influences. By all means, and almost as a *sine qua non*, seek a location in a neighborhood of Friends, that by the association of kindred spirits, congenial connections may be formed, and the comfort of social as well as religious fellowship promoted and enjoyed.

On this subject we have received a communication from a valued correspondent in Illinois, in which he says, "There are in this state two established meetings of our Friends. One a Monthly Meeting in Putnam County, the other a meeting for worship in Fulton County; there is a small settlement of Friends, in Mercer and Henry Counties, and a small settlement in this vicinity, Whiteside County, which has kept up a meeting in a Friend's house for several years past, and recently a number of families have removed to Winnebago County, near Rockford, who I am informed are keeping up a meeting among themselves. Some travelling Friends find us here in their travels, much to our comfort and strength."

DIED,—On the afternoon of 3d day, the 15th inst. William Wharton, in the 66th year of his age, a member and elder of the Monthly Meeting of Friends of Philadelphia, held at Spruce Street.

The removal of this beloved friend will be extensively felt, not only in the circle of his family and friends, but in Society at large. At the early age of seventeen years, he renounced the gaieties of the world by which he was surrounded, and became a meek and exemplary follower of Christ, continuing through a long life an example of simplicity and self-denial In his character were combined a sweetness of disposition, with a dignity of carriage and demeanor, which caused him to be greatly beloved and respected, while the treasures of a cultivated intellect rendered him an interesting and instructive companion. Having experienced the efficacy of Divine power in the soul, enabling him to overcome the world, and known it as an all-sufficient guide and preserver through the duties and trials of life, his desire was earnest that this simple faith might not be obscured by the mists of scholastic theology. Although extending the most enlarged charity towards those who differed from him in religious opinion, and seldom obtruding his own views, yet, when occasion called for the expression of them, they were given without ambiguity, and with a Christian boldness which proved them the result of deep conviction. In our religious assemblies, and particularly in the Yearly Meeting, his impressive remarks will long be remembered, and many will feel that the church has lost one of its brightest and most cherished spirits.

For many years, he suffered much from an hereditary disease, which had the effect of weaning him, in great measure, from the love of life, but notwithstanding this, he was generally cheerful and buoyant. In his last illness he was confined for several weeks to the house, during which period he suffered much, sometimes expressing his desire to be released, but his willingness to suffer still longer if it was the Divine Will. His conversation was instructive and edifying to those who were privileged to minster in his sick chamber; and on the morning of the day of his departure, he took an affecting leave of his large family, who were gathered around him, and then peacefully resigned his spirit to Him whom he had endeavored faithfully to serve—sealing upon the hearts of survivors the evidence that he had been translated from the church militant on earth, to the church triumphant in heaven.

——, On sixth day the 11th inst., at her residence, Milton, Wayne Co., Ind., DEBORAH H. FRAMPTON, daughter of the late Elisha Dawson, in the 67th year of her age. She was for many years an elder of Milford Monthly Meeting, which station she filled with much satisfaction to her friends, and in her death society has sustained a loss.

Died, On 7th day eve, 12th mo., 29th, 1855, Moses Robinson, in the 82d year of his age, a worthy member and elder in the Society of Friends. His lingering illness was borne with exemplary patience, great sweetness of spirit, and Christian resignation.

His remains were interred at Friends' burial-ground at Schuylkill, on 4th day the 2nd instant

In the removal of our beloved friend, society will feel a void that cannot soon be filled. He was widely known and respected, both in public and private life, for his intelligence, honesty of purpose, and integrity of character.

——, In Middletown, on the 9th inst., at the residence of her brother, Wm. Bunting, Hannah Hedley, widow of Joshua Hedley, aged about 83 years. A consistent member of Middletown Monthly Meeting

——, On 21st of 12th mo., in the city of Rochester, N. Y., Elizabeth Coleman, daughter of Sarah Hunt, aged thirty-three years.

That life is long that answers life's great end,
And such was hers,
She lived at peace with God and men.

The following paraphrase of the scriptural account of David's desire for a drink from the "well of Bethlehem," illustrates the "longings" of the human heart after the departed joys of youth, and also brings into view the danger of allowing this feeling an undue place in the mind. We think there is instruction in it.

THE WATER OF THE WELL BY THE GATE.

Busied with his efforts to consolidate the kingdom into which he had but lately come, David is startled in his capital city Jerusalem, to learn that the Philistines, fearful of the result of a new and chosen unity among the tribes, had surprised and taken Bethlehem. In no condition to make head against them, so urgent the extremity in which he is placed, that he is obliged to withdraw with some of his most trusty followers, an again seek the protection of that cave which had so many times befriended his need, and which lay a little to the south of his native city. While lying there, sore pressed by his enemies, probably waiting some favorable change in his affairs, all about him recalling events of the past,—for not far away lay the dear roofs and familiar fields of his native place,—a sudden and intense longing springs up for a taste of the water, which in boyhood he drew from the well by the gate in Bethlehem: "and he said, oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!" His three trusty friends heard him, and though men of war, sympathized probably in that irresistible yearning. But it was not an easy thing to gratify him. Along the valley of Rephaim, which stretched between them and the city, lay the encamped host, terrible in number and in might, the yet unsubdued foe of Israel. But these three loved their king; they had felt for and stood by him in all his vicissitudes, and now they agreed that this desire of his heart should be answered. Departing swiftly, they broke through the camp of the enemy, entered the city, drew the water from the well at the gate, and, returning, presented it to their astonished master. But David was a man quick to perceive which way true nobleness lay. Selfish, grossly so sometimes, he certainly was, yet quick to feel and to own it. This time, the whole circumstance appealed to the nobleness of his nature. The longing for the water gave way before admiration at the devotion of his friends, and a sense of the danger in which the hand of Jehovah had shielded them. He could not taste that which had been so obtained. He took it and poured it out reverently as an offering, saying, "Far be it from me, oh Lord, that I should do this! Is not this the blood of the men, who went in jeopardy of their lives? Soon after this, these enemies were vanquished and David returned to his capital city." The fact thus related is without its significance, as proving that David had not lost his early simplicity in this assumption of power. That well of water was linked in memory with his days of boyhood,—happy days, when care was not, nor any grief or disappointment had set itself between him and enjoyment; simple days, when he dreamed not of kingdoms; innocent days, when as yet he had not sinned. There he had slaked his thirst. The very taste of the water of the well by the gate, was in his mouth, as the thought of it came back and made the longing. Bright hours had passed beside it. When the day's task was done, there had clustered the dark-eyed maidens of Israel with their water-bags, there the weary laborer from the hill and field, there the gray-haired sage; while on the outer circle, patiently awaiting their evening draughts, stood the camel and the lamb. There, beneath the twilight of an Eastern sky, words of neighborly kindness or of wisdom had no doubt been often uttered; while he, leaning on his shepherd's crook, had mused perhaps of life's opening duties, and the possibilities of its strange warfare. Not many years had passed. The bright light of youth still lingered in his waving hair; his step was swift and light, and in his eye the undimmed blaze of hope. And yet his shepherd days were over; and he stood where youth's boldest fancy had not dared to place him,—Israel's anointed king; he who had only led Jesse's sheep, now a leader of mighty men. He had done brave deeds, was the centre of vast hopes; was mighty now, though for the moment under the shadow of the cloud. The wing of memory wafted him again from that lone cave to the fair side of the well by the gate. Again (in fancy) he heard the sweet music of maidenly voices, again he bent to the suggestions of experience; again the patient camel knelt, and

the tender lamb bleated; and he was a boy, leaning on that old familiar shepherd's crook, under the twilight sky. The thought was too much; and the longing burst into irrepressible language,—"Oh that one would bring me drink of the water of the well of Bethlehem, which is by the gate!"

Who is there of us, who has passed ever so little beyond the period of youth,—especially if, like David, our early experience has been that of discipline and change, who cannot enter fully, intensely, into this longing? Who has not had such longings as Memory swept the tender heart-strings and brought in low, sad, dreamy melody, the things of other days before him? Who has not bitterly, ay, in his manhood's sternness even,—bitterly wept at the memory of things which only come again thus,—those dear old things of the past, that lie far back along the way we have come? How strong the feeling that apparently insignificant things will awaken! The tree that hung its branches over the roof which was our early home,—how would we stretch our limbs, weary with our daily strife, once more beneath its refreshing! How do we ramble over the old fields, revisit familiar haunts, swing in the same barn, jump from the same mow, skate on the same pond, or eat our merry dinner from the same tin pail, with the same relish at the noon-time of the winter school, slaking our thirst from the same old bucket at the same old well! How do all these, and more than these, stretch in broad vistas along toward the horizon of the past! and how gladly would we sacrifice any thing of present success, could we once more be children, ourselves unchanged and all unchanged about us! So bright the mirage which rises behind us, as we pause in the stern work of life, and long for the rest, the freedom, the composure of those glad days ere care came to mar the long dream of pleasure!

It is a blessed privilege this which we enjoy, of living over again the by-gones of life; a delight as well as oftentimes a sadness. But, that it may be truly a privilege, we must watch ourselves narrowly. Indulged unwisely, allowed to degenerate into a false and sickly sentiment, to grow into an unreasonable and absorbing craving, it can only be fruitful of mischief; for what we crave is an impossibility. "The bolts of the irrevocable past," will not be withdrawn. There is now no fabled fount at which we may renew our youth. The by-gones cannot come again. If you would realize this impossibility, revisit, after a long absence, some well-remembered spot,—one which has haunted you in many wanderings, and has been the Mecca of your memory. Though you go back yourself fresh and unchanged in feeling,—your heart palpitating almost audibly in its eagerness to realize in vision once more what memory has kept so holy and secure,—you find that the hand of time has marked change on every thing; and the very sky above you seems not of the same remembered blue. Life has been in between you and the things of your remembrance—stern, rigid, exacting life,—altering every proportion of the past; and you are changed, and they are changed, and all is changed. I remember that one of the strongest desires of this sort that I have had, was to revisit the scenes of early school-boy days, where I had passed two years separated by the ocean from my parents. They were dreadful years in some respects, and yet they had always a peculiar hold upon my memory. In all the changes and vicissitudes of life, this one desire held its place, until, when more than twenty years had gone, I felt myself upon the spot. I learned a lesson I shall not soon forget. I could not find a familiar face. The old school-house was in decay; the broad fields had shrunk to common pastures; I entered the same house, and stood in the same room in which our four beds once were; and felt that it was desecrated by its single bed, and carpet, and papered wall and modern appliances of comfort. I drank of the same water from the same well, but it was all in vain. The boy had gone; the times were changed; there was no joy in the re-visiting; and I wished I had left undisturbed the memory of what once was. Perhaps David was wise, upon merely selfish grounds, in refusing to drink the water. Would it have had the old flavor that it had when he raised the vessel dripping from the well, and drank,—the flavor that youth, toil, innocence give? or, as it touched his lips, would not the clustering memories have stayed his hand, and left the draught untouched?

Nor is it only the impossibility that should make us beware how we give way too much to such emotions. As distance lends enchantment, so memory is apt to flatter, leaving out the darker tints, and giving only those which glow with brightness; so that, under any circumstances, this picture of memory is not a sure view of childhood. As one sometimes, of a summer's afternoon, wonders that the cloud, lying so soft and fleecy far down the eastern sky, can be that which, not long ago, hung its black wrath overhead; so the ills of childhood, black and fearful then, under the light of our now westering sun have lost all that made them dreadful, and wear only the mellowed aspect of the distance. Were the longing to be granted and our prayer answered, we would find ourselves bitterly paid for our folly. Long forgotten pangs would start into new being and vigor; unhappiness, grave and deep, again possess us; trials small, but real and vast to childhood, again last us; and that which had seemed so fair, would be found filled with dust and ashes.

Besides this disappointment, another more pernicious and inevitable evil is, that the craving for the past engenders or increases discontent

with the present. The past of childhood presents itself with a halo about it. The present puts its stark and stern realities by its side. Its iron look of command, its hints of responsibility, its restless appeals, its inflexible law, have a repulsive aspect, as they come up in contact with this fair phantom; and we turn longingly to it, dissatisfied that our way of life has fallen into a path so little genial with our desires. There is discontent enough starting out upon us in our pilgrimage, from other causes, which we do not easily master; and it were wise to abridge by one, the causes so fatal to our peace of mind, so injurious to our integrity.

And there is a yet deeper element of mischief in this discontent. It is a covert dissatisfaction with the position in which God has placed us, and the kind of work he has seen fit to put upon the mature years of life. In looking at earlier days, I find a great charm was their entire freedom from care. We were clothed and fed by others; and they stood between us and the severe requisitions of existence. Coming into actual life, we encounter, at once, *care*. We find on the threshold, that things are vastly changed. The protecting shield is withdrawn. Responsibilities introduce themselves. We are on the world's arena; and on the world's arena there is no child's play. It is the shrinking from this reality of life, it is the fear of its demands, that makes us flee to childhood again; longing not only for its trees and friends, the water of its well, but for that spirit in us, which knew nothing of life's bitterness. And is this any thing less than recreance to God's demand? Is it any thing else than fleeing from that front rank in the battle, in which he has placed us? Is it not *fainting* when we should be *pursuing*,—deserting our calling and our manhood? This struggle of life, would we but see it rightly, is a privilege. . . . We cannot be spared from the post at which a divine will has placed us. Life, capacity, time, are not ours. Therefore, when we turn our backs upon these obligations, and if we could, would go back to the thoughtless and *careless* days of youth, we are false to our position and our privilege, and deniers of our birth-right. We make our love of life to consist only in that which is easy and selfish.

There are other mistakes with regard to the past,—as when we pass out of the limits of our own experience, and speak of the days of our fathers as better than these, calling these "degenerate days," and wishing for the "good old times." This is merely a sentimental falsehood, into which unchastened longings betray us, or a present peevishness impels us. The days that are gone had their virtues; the days that are, have theirs. Neither are perfect; and to change places would be to put us on the back track of progress. It is well to be reverently affected toward that which made the lives of our fathers, and has entered into the character of ourselves, and has now passed beyond the bourne of a return; but it is the waste of breath and folly to wish for days that have done their work, and made their mark, and passed to their account.

I detect in myself,—and suppose, as we advance, it is very natural,—a tendency to throw myself back into the past, and to live there. As years go by, things about us become more and more associated with what has gone; and we cannot well check the crowding multitude of memories that force themselves upon us at every turn. We have no trusty friends, standing near to take up the burden of our longings, and break through the encamped host of days and years and changes, and lay at our feet again that which we crave; but Memory, with silent step, swiftly glides along the deserted avenues of life, and brings back, at our wish, the host that had vanished, repeoples the void, rewarms the heart, and, even in our sadness, cheers us. Let us take her gifts, not for selfish using or vain repining, but that we may pour them out as David did as oblations to the Lord; grateful to Him, that they have been, and have passed into our lives. In them, let us have a new call to present duty, and from them receive new power for the strife of the future.

The memories that cluster about "the waters at the gate," inevitably and largely affect our lives and mould our characters. *In every day* the growing man detects their presence and feels their influence. No man can wholly outgrow them. They are the infinite and invisible tendrils which bind us to life's beginning; the dawn and prophesy of what we are. Parents ought to realise this, and so fill the years of childhood with that which is pleasant and profitable, that in the tug or disappointment of life, the memory of home shall be dear and sacred as Bethlehem's water to the sore-pressed king; while those who are still young, should be careful to lay by a stock of pleasant memories for their retrospect. And, when those memories come warm and gushing with their joys, or bending wearily beneath their sorrows, let us have no murmurs or repinings, but put ourselves to the *present duty*; remembering that life is present, not past; action and not memory. Then shall we only have such memories as clustered about "the water of the well of Bethlehem, which is by the gate." J. F. W. W.

From the Westminster and Foreign Quarterly Review.

SELF-EDUCATION.

[Continued from page 701.]

When we see the progress in intellectual greatness occasionally made by persons who have had scarcely any of the "advantages of education," as the phrase is, we must believe that the human mind is capable of higher flights than these

cramped, drilled faculties ever reach: and if our present system were always to be pursued, we should rather say of any one who has risen above the general level, "he has done it in spite of the disadvantages of education." Let us take an example or two to make the matter clearer: the tale will not be without interest.

"It was rather more than eighty years ago that a stout little boy, in his sixth or seventh year, was despatched from an old fashioned farm house, in the upper part of the parish of Cromarty, to drown a litter of puppies in an adjacent pond. The commission seemed to be not in the least congenial. He sat down beside the pond, and began to cry over his charge; and finally, after wasting some time in a paroxysm of indecision and sorrow, instead of committing the puppies to the water, he tucked them up in his little kilt, and set out by a blind pathway, which went winding through the stunted heath of the dreary Maolbuoy Common, in a direction opposite to the farm-house—his home for the two previous twelve months. After some doubtful wandering on the waste, he succeeded in reaching before night-fall the neighboring sea-port town, and presented himself laden with his charge at his mother's door. The poor woman, a sailor's widow in very humble circumstances, raised her hands in astonishment. 'Oh! my unlucky boy!' she exclaimed, 'what's this? what brings you here?' 'the little doggies, mither,' said the boy; 'I could not drown the little doggies; and I took them to you."

The consequence of this adventure was, that the child returned no more to the farm-house; he followed subsequently the profession of his father, and in process of time became the possessor of a trading vessel; an honest, kind-hearted man, of sober habits, fond of reading, and what is more to our purpose, possessed of a few useful books. It was in the home of the worthy master of the sloop Friendship that the hero of our tale first saw the light, and a pleasant home it was to the boy, who at his father's return from his voyages always found his lap filled with toys, and was fondled by all who respected the well-to-do proprietor of the sloop he sailed in. The child learned his letters, not by tedious tuition, but from having his attention caught by those on the sign-posts of the place, where the pictures of jugs, and glasses, and ships had delighted his eyes. His next step was to a dame's school, where, by the time he had reached his sixth year, he had learned enough to form one of the Bible class; and here stumbling on the history of Joseph, his heart was interested in that most delightful of all narrations, and he became a reader from choice: 'he had discovered that the art of reading was that of finding amusing stories in books!' Fortune had hitherto smiled on him, but the bright gleam was now shrouded. One stormy night made his mother a widow and himself a penniless orphan, at age when he could hardly guess how much had lost.

"I remember I used to go wandering disco solately about the harbor at this season," o serves the boy, when describing in after life position at this time, "to examine the vesse which had come in during the night, and that oftener than once set my mother a crying, asking her why the ship-masters, who, when n father was alive, used to stroke my head and sl half pence into my pocket, never now took a notice of me, or gave me anything? She w knew that the ship-masters—not an ungenero race of men—had simply failed to recognise the old comrade's child; but the question was on too suggestive, notwithstanding, of both her ov loss and mine. I used, too, to climb, day aft day, a grassy protuberance of the old coast li immediately beyond my mother's house, th commands a wide reach of the Moray Firth, a to look wistfully out—long after every one el had ceased to hope—for the sloop with two strip of white, and the two square topsails. B months and years passed by, and the white strip and square topsails I never saw."

Fortunately for the orphan, when means improvement were so entirely cut off, accordi to ordinary opinion, by his mother's destitutio he had two maternal uncles, hardworking, b intelligent and conscientious men, such as Sc land has been wont to produce. They pitied t child thus early deprived of his natural p tector, and set themselves to supply the lo James, the elder of the two—we again quo the boy's own narrative—

"Added to a clear head and much nati sagacity, a singularly retentive memory, and great thirst for information. He was a harnes maker, and wrought for the farmers of an exte sive district of country, and as he never engag either journeymen or apprentice, but execut all his work with his own hands, his hours labor, save that he indulged in a brief pause twilight come on, and took a miles' walk or s were usually protracted from six o'clock in t morning till ten at night. Such incessant cupation of course left him but little time f reading; but he often found some one to re beside him during the day; and in the wint evenings his portable bench used to be broug from the shop into the family sitting room, a placed beside the circle round the hearth, whe his brother Alexander, whose occupation le his evenings free, would read aloud from son interesting volume for the general benefit. O casionally the family circle would be widened the accession of from two to three of the intel gent neighbors, who would drop in to liste and then the book after a time would be la aside in order that its contents might be di cussed in conversation. I soon learned to brir

story-books to his work shop, and became, small way, one of his readers. My books were yet of the kind which he would have chosen himself; but he took an interest in my in- st; and his explanations of all the hard words d me the trouble of turning over a dictionary. l when tired of reading, I never failed to rare delight in the anecdotes and old world ies, many of which were not to be found in ks, and all of which he could render singu- y amusing."

his was education of the highest order, for boy was won to love knowledge because it him no sorrow, and afforded him amuse- t, and learned to sift its worth from the con- ation of shrewd and experienced persons. ordingly, as we shall by and bye see, the e never left him, and bore a richer fruit than harness-maker, even in his brightest imagin- , had ever anticipated. Alexander, the nger brother, was no less remarkable in his . He was a grave, observant man; had sed some years in the Royal Navy; had sailed Nelson, and aided in the landing of the glish troops in Egypt, till at the short peace 802, he left that stirring life for one more genial to his taste in his native place. From the young orphan gained a quick eye for the ders of creation. Alexander was a natural- —had many a tale to tell of the creatures he seen in distant seas, and of their curious its; and when, between his hours of labor, would wander along the shore on the crags, child loved to join him, and hear his talk of os and lobsters, which he was skilful in catch- , or trace the haunts of marine animals, and ire their curious forms: and thus, while es was cultivating in the boy's mind a love olid knowledge, by showing him its bright , Alexander was equally laying the founda- of scientific greatness, by cherishing in him habit of close observation, without which hing important is ever discovered.

"I owed more," said his pupil, when writing fter years of his early tutors, "I owed more he habit of observation which he assisted me orming, than even to his facts themselves; yet some of these were of high value. He shown me, for instance, that an immense nite boulder in the immediate neighborhood he town, known for ages as the Clach Malloch, ursed stone, stands so exactly on the line of water, that the larger stream tides of March September, lay dry its inner side, but never outer one: round the outer side there are ays from two to four inches of water: and h had been the case for at least an hundred rs before, in his father's and grand-father's s: evidence enough of itself, I have heard say, that the relative levels of sea and land e not altering, though during the lapsed cen- y the waves had so largely encroached on the low flat shores, that elderly men of his acquaintance, long since passed away, had actually held the plough when young, where they had held the rudder when old."

Where is the gentleman's son whose walks are productive of a tithe even of the wisdom which the destitute orphan was imbibing from the observant Scottish mariner? And yet the mode of instruction is both easy and pleasant; for the dull routine of our so-called education is no less wearisome to the tutor than the pupil, and ends by leaving the teacher as high and dry on the shore of knowledge, as the unfortunate youths whom he has been called upon to cram with a certain amount of scholastic information. But the hero of our tale had other sources of information and amusement also; he was nature's own scholar. The woods on the lower slopes of the hill, when there was no access to the stones uncovered by the ebb, furnished him with employment of another kind. He learned to look with interest on the workings of certain insects, and to understand some at least of their simple instincts.

"The large diadem spider," continues he, "which spins so strong a web, that on pressing my way through the furze thickets, I could hear its white silken cords crack as they yielded before me, and which I found skilled like an ancient magician in the strange art of rendering itself invisible in the clearest light, was an especial favorite. Often have I stood beside its large web, when the creature occupied a place in the centre, and touching it with a withered grass stock, I have seen it suddenly swing on the line with its hands, and then shake them with a motion so rapid, that the eye failed to see either insect or web for minutes together. I learned, too, to take especial interest in what, though they belonged to a different family, are known as the water spider, and have watched them speeding by fits and starts, like skaters on ice, across the surface of some woodland spring or streamlet, fearless walkers on the water."

In fact, nothing came amiss to our young observer, and, at an age when very few boys, of what are called the educated classes, have an idea beyond a bat or a ball, or girls have any exercise for their minds but the dull walk with the nursery maid, carrying a doll for a companion, this pupil of the dame's school gained a stock of facts on which to build after reasonings; and better than all, a habit of using his senses as a spur to his intelligence. He did not merely *see*, he *looked*; he did not merely *hear*, he *listened*; and the information thus gained was not forgotten.

Cromarty, like most old Scotch localities, boasted a grammar school; and the boy's uncles finding him ready at learning what they taught, were anxious that he should have the *education* which they, in common with the rest of the

world, fancied might be there obtained. He was placed in the Latin class, and with four other boys fairly entered on the "Rudiments."

"I labored with tolerable diligence for a day or two," says he; "but there was no one to tell me what the rules meant, or whether they really meant anything; and when I got as far as *penna*, a pen, and saw how the changes were rung on one poor word, that did not seem to be of more importance in the old language than in the modern one, I began miserably to flag, and to long for my English reading, with its nice amusing stories, and its picture like descriptions. The Rudiments was by far the dullest book I had ever seen. It embodied no thought that I could perceive. It certainly contained no narrative: it was a perfect contrast to not only 'The life and adventures of Sir William Wallace,' but to even the voyages of Cook and Anson."

But even the dullness of the Rudiments could not now deaden the boy's thirst for books, or his enjoyment in his communings with nature: for his childish tastes had been formed too effectually to be altered by any subsequent circumstances. His school learning, indeed, availed him but little, but his real education went on.

"My native town," says he, "had possessed, for at least an age or two previous to that of my boyhood, its moiety of intelligent book-consulting mechanics and trades-folks; and as my acquaintance gradually extended among their representatives and descendants, I was permitted to rummage, in the pursuit of knowledge, delightful old chests and cupboards filled with tattered and dusty volumes. The moiety of my father's library which remained to me, consisted of about sixty several works; my uncle possessed about one hundred and fifty more, and there was a literary cabinet maker in the neighborhood who had once actually composed a poem of thirty lines on the Hill of Cromarty, whose collection of books, chiefly poetical, amounted to from eighty to one hundred. There was another mechanic in the neighborhood,—a house carpenter, who though not a poet was deeply read in books of all kinds, from the plays of Farquhar to the sermons of Flavel; and as both his father and grandfather had been readers and collectors of books, he possessed a whole press full of tattered hard-working volumes, some of them very curious ones, and to me he liberally extended what literary men always value, the full freedom of the press. But of all my occasional benefactors in this way, the greatest was poor Francis, the retired clerk and supercargo.

An eccentric being full of book knowledge, which he turned to small account himself, but which helped to forward the education of his young companion.

[To be continued.]

IN CŒLO QUIES.

BY BERNARD BARTON.

Not in this weary world of ours
Can perfect rest be found;
Thorns mingle with its fairest flowers,
Even on cultured ground;
A brook—to drink of by the way,
A rock—its shade to cast,
May cheer our path from day to day,
But such not long can last;
Earth's pilgrim, still, his loins must gird
To seek a lot more blest;
And this must be his onward word,
"In heaven, alone, is rest."

This cannot be our resting place!
Though now and then a gleam
Of lovely nature, heavenly grace,
May on it brightly beam:
Grief's pelting shower, Care's darkening clou
Still falls, or hovers near;
And sin's pollutions often shroud
The light of life while here.
Not till it "shuffle off the coil"
In which it lies deprest,
Can the pure spirit cease from toil;—
"In heaven, alone, is rest."

Rest to the weary, anxious soul,
That, on life's toilsome road,
Bears onward to the destined goal
Its heavy galling load;
Rest unto eyes that often weep
Beneath the day's broad light,
Or oftener painful vigils keep
Through the dark hours of night!
But let us bear with pain and care,
As ills to be redrest,
Relying on the promise fair,—
"In heaven there will be rest."

GENUINE PHILOSOPHY.

Joy and pain are given,—
In the cup of human life,
Even as in the April heaven,
Smiles and tears are still in strife.
Think not that alone thou weepest,
By some present grief opprest:
When in happy days thou sleepest,
Other sad hearts long for rest.

If to thee thy brother seemeth
Naught to know of pain or care—
If the sunlight ever streameth
O'er his pathway bright and fair?
Envy not his joy and gladness,
He hath his own sorrows, too;
Oft he weepeth tears of sadness,
As the summer skies the dew.

Happiness is all round thee,
If thou seek for it aright:
Darkness doth not so confound thee,
That thou canst not find the light.
If the humblest flowret springeth
In the pathway thou dost tread,
Unto thee some joy it bringeth—
Catch its fragrance ere 'tis fled.

Sadly when thy Spirit sigheth,
'Neath its weight of anguish bowed,
And upon thy heart there lieth
The dark shadow of a cloud,
Look thou up in faith to heaven,
God will give the strength to bear
All that unto thee is given,
Of distress, and grief, and care.

When thy cup o'erflowers with gladness,
Lift thy thankful heart above;
If oppressed with fear and sadness,
Trust thy heavenly Father's love.
Thou shalt know each hidden reason
When thine earthly work is done,
Praise Him, then, in every season,
For the shadow and the sun!

Home Journal.

THE FATE OF SIR JOHN FRANKLIN AND HIS PARTY.

(Concluded from page 704.)

Further Particulars.

The Montreal *Herald*, of Dec. 24th, contains the following highly interesting additional particulars of the journey and discoveries of this company:—

The party reached the outlet or estuary of the river on the 30th of July, and skirted along its eastern shore as far as Point Beaufort, but found no traces to reward their search. From thence they crossed over to Montreal Island, 12 miles distant, lying near the western shore of the estuary; probably, in that crossing, incurring as great peril as any in the gloomy record of Arctic travels, pushing their bark canoes boldly out into the Arctic Ocean, and forcing their way through drifting masses of Arctic ice seven and eight feet thick. But they were prepared to make any effort to reach the Island, which, as well as Point Aigle, near it, had been the places Dr. Rae understood the Esquimaux to mean when describing where the white party perished in 1850; and they had the melancholy satisfaction of procuring, on that very spot, the fullest possible confirmation of Dr. Rae's report. They also met Esquimaux in that vicinity who had seen the whites, and gave much valuable information. Suffice it to say, that on the island were discovered the remains of a boat, which had been partially destroyed by the natives for the sake of the wood and the metal fastenings, although there was sufficient left to identify it as belonging to the Franklin Expedition, one fragment of wood (now, as well as some other small relics, in possession of the Hudson's Bay Company at Lachine,) having the name "Terror" branded on it, while another has the name of Mr. Stanley (surgeon of the Erebus) cut upon it, this latter being part of a snow shoe, evidently of English manufacture, being made of oak, a species of wood no man accustomed to use snow shoes would ever select for the purpose.

No papers or books, and no human remains, were found; nor was it likely, as four years had elapsed since this tragedy was enacted upon a low sandy beach, exposed to the storms of four Arctic winters; and there is little doubt that either the sea has washed off, or the sand has buried deep the unfortunates who perished on this spot. The Esquimaux were very friendly, and freely displayed all their treasures obtained from the boat, or found near it, and these consisted principally of the oars, used by them as tent poles, the boat kettles, the empty preserved meat cases, &c., &c., but no papers, and the natives stated, with every evidence of sincerity, that none had ever been seen or found.

Everything portable was secured by Messrs. Anderson and Steward, and brought back, and are now on the way to Canada; it would be useless to recount them all, but we may mention bar iron, rope with the government mark on it, cars branded with the broad arrow, pieces of bunting, remains of a flag, a letter holder, a step of a mast, &c., all clearly European and all government supplies. Is anything more wanted?

The weather is described as having been "execrable," constant storms, with ice, snow, rain, sleet, hail, thunder, and whatever else can be conceived that is disagreeable. It is a part of the coast the natives, even, consider uninhabitable, merely visiting it for a short time in summer, when the deer pass that way. On the 14th of August, when the expedition commenced its retreat from the coast, the ground was covered with fresh fallen snow, and the ice was forming; in fact winter had set in.

Few further details of the last moments of the lost party have been collected; we may mention one mournful incident reported by an Esquimaux woman, who saw the last man die; he was large and strong, she said, and sat on the sandy beach, his head resting on his hands, and thus the last survivor of Franklin's Expedition yielded up his brave spirit. Messrs. Anderson and Stewart retraced their steps to the Great Slave Lake, from whence the latter continued his journey onwards to Red River settlement, and thence via the Minnesota Territory, to Montreal, where he arrived on Friday evening last, direct from the Arctic Sea, after upwards of 5000 miles travel in an open craft, and through uninhabited regions, without a halt. A few facts, taken at random, may serve to bring home to our appreciation what this Northwest expedition accomplished and went through. In thirteen months to a day the Iriquois who were sent from Lachine to form part of the expedition, returned thither, thus performing in one year the same service that Sir George Back got through in three.

For sixty days and nights the party saw no fire, there being no timber on the Great Fish River or Arctic coasts; and during those 60 days they travelled incessantly in open craft in a wretched climate, never had dry clothes or slept on dry blankets, and never eat cooked victuals except on rare occasions, when they made a little tea by means of a lamp. This party, of 16 in all, travelled in bark canoes down one of the most turbulent rivers known even to North-west voyagers; ventured among the ice on the Arctic sea, and returned to their starting point without meeting with a single accident to person or property—

and, withal, performed all that was required of them; and had they gone out four or five years earlier, would, no doubt, have been instrumental in saving the lives of a portion of Franklin's party.

One word in conclusion as to the Franklin expedition. Two vessels,—Erebus and Terror,—left England in 1843, and were last heard of in 1845. They probably tried several passages, but were baffled by the ice; and finally in 1848, were crushed, probably in Victoria Straits. Many of the crews perished, but one or more boats got off with the survivors, who took all the stores they could collect and travelled southwards towards the Arctic coast, in the hope of reaching some of the Hudson Bay Company's ports. The season of 1849 was probably spent on this dreary journey, and renewed in 1850, when they reached the coast at the mouth of Fish river, but in so exhausted a state that they could merely run their boat on the beach and crawl ashore to die. This seems all that is certain, and all that we can ever know, of the fate of the Franklin expedition.—*Evening Bulletin.*

RELATIVE VALUE OF LEAD AND IRON PIPE.

In all exposed situations, where pipe is liable to bruising, iron is preferable, if there be no serious objection to its use Iron rusts more readily than lead. This property does not injure it for conveying dry gases or *pure* water, but spring water generally contains acids of some kind, which will more rapidly corrode or rust iron than lead. Most of the compounds formed in the corrosion of lead are washed away, while iron-rust is generally insoluble, and there is danger of its filling or clogging iron pipes. The thick reddish "scum" observed upon the surface of many sluggish springs, is the rust of iron washed out from the soil. A soluble sub-oxide is first formed in the soil, which is changed to the insoluble red oxide when it comes to the air. The water conveyed in pipes is generally charged with air, so that this red oxide would be formed within them, especially if there is not a sufficient current of water to keep them clear.

One advantage possessed by iron over lead pipes is, that while the salts formed by the corrosion of lead are poisonous, the salts of iron are comparatively harmless especially if the water has been for some time exposed to air.

When carefully laid under the ground, lead pipes are far more durable than iron; the former often lasting fifty or a hundred years, while the latter sometimes rust through in five or six years, or less.

Old iron pipes are of little value, while old lead pipe will sell for one half or two thirds its first cost. Lead pipe is more conveniently laid down, as it is easily bent around large stones, and to fit any irregularities in the soil.

Everything considered, lead pipe is to be preferred to iron for conveying water or gases under ground, even when it is required to be of such size and thickness that the first cost will be considerably higher.

SWEET POTATOES.

We learn that a gentleman of Ipswich, Massachusetts, has recently made application to the Commissioner of Patents for seeds of the common sweet potato, with the view of cultivating them in his greenhouse for the production of new varieties; but this plant, as far as can be ascertained, does not flower in this country, and consequently its seed cannot be obtained. There are other species, however, such as the red or pink colored potato, from the East Indies and the islands of the Pacific, the seeds of which have been brought to perfect maturity in France, and new varieties produced therefrom. Potatoes of this kind also flower in the Island of Cuba and some of the Southern States. The benefits proceeding from such experiments are obvious to every one.

PHILADELPHIA MARKETS

Flour and Meal.—The market for flour is very dull; shipping brands are freely offered at $8 25 per bbl. Family flour sells at from $8 25 to 8 50 per bbl. The inquiry from retailers and bakers is freely met at $8 50 a $9 00 for extra and fancy brands. Rye Flour—small sales at $6. Corn Meal is without demand. Pennsylvania is offered at $3 62.

Grain.—Wheat, is inactive and lower; sales of Southern and Pennsylvania red at $1 85 a 1 95. Last sales of white at $2 12 a $2 15. Rye—sales of Penn., 120c. Corn—new yellow at 79 a 80c per bu. Oats—sales of prime Pennsylvania at 44c per bushel.

WANTED—A suitable Friend to take charge of the Meeting House at the corner of Ninth and Spruce streets.

Apply to Richard K. Betts,
297 Filbert Street,
or to Jos. C. Turnpenny,
N. E. cor. Spruce and Tenth Sts.

1st. mo. 19, 1855.

WANTED, A Female Teacher to take charge of Friends' School at Plymouth, Montgomery Co. Pa. To a person well qualified, this offers a desirable situation. Boarding at a reasonable rate can be had near the school. Address Thomas Livezey, Plymouth Meeting, P. O., Montgomery Co., Pa.

1st mo. 5th, 1856.—4t.

WANTED, By a widow with a little girl of eight years old, a situation in a Literary Institution, where she can be employed in some domestic department, and the child enjoy the privilege of the school. She is a Friend, and can give the best of references. Address C. W., Care of S. Raynor, 76 Bowery, New York.

1st mo. 5th, 1656—5t.

IT is intended to commence the Winter Session of LONDON GROVE BOARDING SCHOOL FOR YOUNG MEN AND BOYS on the 5th of Eleventh month next. Terms $65 for Twenty weeks. For Circulars, including References and further particulars, enquire of BENJ. SWAYNE, *Principal*,

9th mo. 22. London Grove P. O., Chester Co., Pa.

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FRIENDS' INTELLIGENCER.

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MEMOIR OF HARRIET J. MOORE.

Continued from page 707.

In the Spring of 1829, Harriet J. Moore removed with her family to Baltimore, and became a member of the Baltimore Monthly Meeting for the Western District. Here amid kind relatives and friends, some of the happiest years of her life were passed, and she always recurred with pleasure to the associations and friendships contracted during this period. Change of scene and more frequent exercise in the open air stimulated her capacity for enjoyment, and invigorated her naturally delicate constitution, yet, amid the exciting influences of a new residence, opportunities were found for retirement and silent waiting upon the great and bounteous "Giver of all good," whereby her spiritual strength was renewed, and she was enabled "to run and not be weary, to walk and not faint." From childhood it was her custom to note passing events, and delineate the varied feelings of her mind, and though it is not our design to transcribe very copiously from these writings, yet, as the exercises of her spirit will be best portrayed in her own language, we shall give occasional extracts from her Diary.

"1st mo. 8th, 1832. I trust it is from a desire to improve the fleeting moments that I am led to record the daily occurrences of life and the state of mind dwelt in, and I desire it may prove a faithful mirror, reflecting my errors in full deformity, and exhibiting the exceeding sinfulness of indulging feelings and habits contrary to the lovely spirit I profess to follow as a guide, and I would it may be made instrumental to my spiritual advancement and progress in the path of holiness. I hope this day has not passed wholly unimproved. Fervent desires have been raised for greater conformity to the Divine will; purity of heart, and greater assimilation to the Fountain of all goodness. The enemy, too, has been busy, presenting thoughts and feelings which lead from this divine source, and whose tendency is to spread desolation over the soul. May strength be afforded henceforth to maintain the warfare so as to repel the first approaches of that spirit that is seeking whom it may devour; having painfully experienced that a loss of true peace has been sustained by giving ear to its suggestions. Oh! that my mind may be turned from every external reliance, to a dependence upon the Lord alone, 'who is our strength to suffer, and a present helper in the needful time.'

"10th. I cannot record a sensible progress in that high and holy path in which the redeemed of the Lord should walk, but think I may say, 'though faint, yet pursuing.' Not so watchful as is needful to keep the heart pure and clean. I have committed an error in indulging resentment. How can a sinful worm, who so much needs forgiveness from Him the searcher of all hearts, refuse it to a fellow creature? O Father! be pleased to forgive! Enable me to overcome through thy power, and lead me into that charity which suffereth long, thinketh and cherisheth no evil.

"13th. Had a visit from my dear early friend L. U. G., whose company is always pleasant and instructive; her pious example and meek spirit are worthy of imitation. Unprofitable discouragement indulged. I have great need of more faith—more spirituality. My mind is too much engrossed with the things of time. Too much insensibility to those of infinitely greater value, the welfare of the immortal part.

'Oh! for a closer walk with God,
A calm and heavenly frame,—
A light to shine upon the road
That leads me to the Lamb!'

"15th. In our meeting this morning, our valued friend, J. Livingston, was much exercised in testimony, applying with authority the query of the prophet formerly, 'who hath required this at your hands,' showing the great importance of a close investigation of the state of our minds when thus assembled, that we may examine the purity of our motives, and be faithful in rendering unto the Lord that which he requires of us: these solemn assemblies and sabbath day offerings being an abomination unto Him, if our thoughts are far from him, and we are refusing his righteous government, which

alone refines from sin and enables us to offer acceptable sacrifice.

"17th. I trust I am not entirely forgetful of the responsibility daily resting upon me, faithfully to fill the station in which I have been placed by Infinite Wisdom; and I fervently desire that ability may be afforded to discharge the duties of wife, mother and friend, in a manner well pleasing to Him,

'Whose frown can disappoint the proudest aim,
Whose approbation prospers even mine.'

"18th. Attended our mid week meeting. Oh! that these precious seasons of assembling with our friends to wait on the Father of Mercies may be rightly prized and improved. May brotherly love and Christian fellowship cement our hearts in holy unity, so that when thus convened, with 'one mind and one mouth we may glorify God.' J. Livingston impressively exercised on that text of Scripture, 'Martha, Martha, thou art busy and troubled about many things, but 'one thing is needful;' wherein he illustrated in a clear and satisfactory manner the loss sustained by those who have their hearts so engrossed with the cares of this world, as to lead to a neglect of the 'one thing needful.' Presenting the view that the too eager pursuit of riches as the means of distinction amongst men, was the cause of the declension in our society.

"19th. On entering upon the duties of the day, I felt desirous to maintain a proper spirit, but I find, upon retrospection, that to have been more guarded and kept nearer to that preserving Power which ever proves a shield, would have afforded more peace. I have been too impatient under a small trial. How widely different is the feeling when we have the evidence of having done, said or felt nothing contrary to that spirit which breathes 'Glory to God in the highest, peace on earth and good will to man.' Desirable, happy state! With all my infirmities it is the jewel I pant to obtain, to witness a union and communion with Him, whom to know is wisdom —to love is happiness. In the evening I visited a colored school under the care of some of our young sisters who are concerned for the advancement of these oppressed daughters, and I was gratified to witness their orderly deportment and assiduity to improve. A portion of Scripture was read to them at the close, which appeared to solemnize their minds, and I trust this laudable effort will be blessed.

"20th. I have enjoyed reading the pious life and triumphant close of the late Henry Payson. It is an instructive and edifying memoir, and calculated to awaken the mind and excite fervent desires to follow him so far as he followed our blessed Redeemer, whose presence soothed and sweetened the bed of death, and whose smile was a lamp to the dark passage to the tomb. What is there too near or dear to part with for His sake, who thus supports and comforts his people? Oh! that I could be animated to follow him wheresoever he is pleased to lead! That shutting out every thing that defileth, my heart may become a fit temple for his Holy Spirit to dwell in. In the afternoon, my mind felt so clouded, I was ready to call in question all I had ever known of religion, but I was afterwards favored with a gleam of Heavenly light and comfort, more than I have experienced for days. Made a few visits of charity, which brought a peaceful feeling over the mind.

"24th. A quiet day at home—I feel that my cup runneth over both in temporal and spiritual blessings! How much I owe to my Heavenly Father for all his mercies! The renewed conviction of my responsibility, the recollection of time unprofitably consumed, and opportunities unimproved in the service of my gracious Benefactor, is oppressive to my spirit. I earnestly crave for the future to be more faithful—more dedicated. May He keep me steadfast, in whom alone is my strength."

In the early part of this year, she was made an Overseer of Baltimore Monthly Meeting for the Western District, in which capacity she continued to labor during the remainder of her residence in that city. About this time she was introduced into much suffering, on account of protracted indisposition in her family. Her husband had become subject to repeated and alarming attacks of gout, which, from their frequency and violence, occasioned her great uneasiness.

1st day, 29th, she says: "My dear husband still an invalid, perhaps this trial that bears so heavily upon my spirit, is just what my Heavenly Father sees is best for me, and let me submit wholly to his righteous will. In humility of heart, I can exclaim with Cowper, 'Trials bring me to his feet, lay me low and keep me there.' Nothing will do for me but to leave all in his hands, who will order all things aright. No other power can sustain. But, O Father! may I ask that thou wilt deal mercifully with me! I could not feel easy to attend meeting all day. I might have gone in the afternoon, but let weakness overcome. The enemy of all good was at hand to take his prey, and I am now truly sensible of the loss sustained, from not keeping close to my Preserver.

"3rd mo. 1st. Some degree of light afforded into that high and holy way, 'which the Vulture's eye hath not seen, neither hath the lion's whelps trodden in it.' How peaceful have the paths of duty felt to be. Under the canopy of that love which embraces all mankind, and desires all may be gathered to a state of rest and peace, I have been favored to abide.

"2d. Met a committee to confer on the appointment of a Preparative Meeting clerk. Though it is considered one of minor importance,

I feel the necessity of seeking for wisdom to direct. In the Lord's house, 'the vessels were all to be holy.' Oh! that we were more spiritual! Then, indeed, would our light shine and the glory of the Lord would be seen upon us.

"6th. Bodily strength enfeebled and mind sympathizing. My progress in best things seems retarded. When will the conviction be clear, that I am advancing 'from stature to stature?' I feel renewedly sensible nothing will afford the comfort I am seeking, but entire conformity to the Divine will. Lord, thou knowest it is my desire! Strengthen, I pray thee, my feeble aspiration, and enable me to yield unreserved obedience to thy righteous sceptre, that I may perform my solemn vows unto thee, and render unto thee that which is thy due. My lot outwardly, is indeed cast in pleasant places, and many opportunities of receiving and imparting good are afforded. May my gratitude more and more ascend unto the great Giver, and my zeal to improve his gifts increase.

"12th. I feel humbly to rejoice in the evidence that He, who is a hearer of prayer and a rich rewarder of all that sincerely seek him, has manifested his preserving power as a shield and a defence. We had the acceptable company of our friend Jesse Kersey, in our morning meeting. He was engaged in a lively testimony to the efficacy of that pure gospel spirit which preserves from excesses, leading into that plain and simple path, which is productive of peace and gives content with a little of this world's treasure. I desire that these illuminations from the fountain of light and wisdom, may be so improved that our habitations be no longer in darkness, and we become children of the day.

"23rd. Poor and barren in a religious sense, I have endeavored to preserve an humble, watchful frame, but self entwines around my heart and would despoil me of my peace. Gracious Father! be pleased to enable me to overcome this self-seeking disposition, and as a poor suppliant lean on thee. Engaged on business of the meeting most of the day. I felt utter inability of myself to do any good thing, without Divine aid; perhaps faithful obedience was wanting. Henceforth may I keep the eye single and the ear attentive to the voice of the Master.

"25th. Met the Overseers to consider and make out answers to the 1st, 2nd and 9th queries, which involve important testimonies and close searchings of heart, to see whether we are endeavoring to live conformably to the spirit thereof; by which alone the harmony and prosperity of individuals and society can be maintained.

"27th. This seems to have been a day of freedom to the mind, wherein it could enjoy all the pleasing things of sense, and there is great need of watching, that at such times we take take not our flight from the pure spring whence all our blessings flow.

"How much we lose for want of a deeper indwelling of spirit. We are resting too much on the surface of things. I have been instructed in recurring to the circumstance mentioned in holy writ, of the barren fig tree; when it seemed only to cumber the ground, it was spared yet longer, and the earth was loosened from the roots, that it might come forth bearing precious fruit. How applicable this simile to that dry, unprofitable condition of the mind when destitute of right feeling, and how necessary we should submit to the pruning operations of that Divine Spirit, which taketh away every branch that beareth not fruit, 'and every branch that beareth fruit, he purgeth it that it may bring forth more fruit.'

"4th mo. 8th. He who searches the secrets of all hearts, only has known the deep trial I am passing through in the continued indisposition of my dear husband. May he sanctify it to my soul, centering me more and more in himself, who is the spring of all our joys, and our strength and support under every affliction. This power can bring out of darkness and cause the heart to sing of mercy as well as judgment.

"29th. Oh! that a watching unto prayer may be experienced, whereby the soul will be preserved from all defilement, and witness from day to day the incomes of that peace which passeth all human comprehension. I would continually press forward to this attainment, keeping in view the crown which is worth all poor finite beings can endure. May this be the abiding sense of my spirit."

Enough, perhaps, has been given to convey an idea of the various exercises and trials allotted her during her sojourn in Baltimore. She experienced personal sickness and family affliction; seasons of rejoicing and times of mourning; mental depressions and spiritual aboundings, yet, under all circumstances, we find her seeking to be endued 'with power from on high,' and 'in heights and in depths,' returning 'thanks unto the Lord for his wonderful works unto the children of men.' We next follow her in her removal with her husband to Philadelphia, in the Summer of 1834, when, locating within the limits of Spruce Street, they became members of that Monthly Meeting.

(To be continued.)

The following is the substance of a relation given by J. K., to ——, some months after the circumstances therein related happened, viz:

That on the day of the decease of Abraham Gibbons, his (J. K.'s) mind had been much secluded from interruption, and seriously occupied in reflection; and being favored with a state of silent resignation, composure, and trust in the divine mercy under the providential disposal of events,

he became vested with a kind of indifference to every outward thing and circumstance. That in this state laying down, the disposition increased, till he became insensible of surrounding objects, in a state resembling slumber; when he thought he saw Abraham Gibbons come to him, and enter into a delightful conversation—of the kind they had often enjoyed together. That their minds seemed to mingle into one, in the sweetness of harmony; and in the course of their conversation, Abraham expressed as follows: "I have seen an end of all perfection. This world is a wilderness through which we are passing; but there is a road through it, and an end to it. I have found a ray of light, which I have experienced to be sufficient for my safe conduct through the dangers and difficulties of this wilderness. This light being pure and penetrating, cannot be prevented by the darkness of nature from imparting its influence to the willing mind; it therefore only requires our steadfast attention to insure our safety. I have seen in this light, that all shall be cleared up—I have seen an end of all perfection. This light is all sufficient to conduct thee through all to the harbor of eternal safety." The scene left a sweet impression on the mind of J. K., and seemed the more remarkable, in that he very rarely lay down in the day time, and still more rarely slept in the day. Their residence was about thirty miles apart.

The decease of Abraham Gibbons, taking place soon after his return from the Yearly Meeting in Philadelphia, 9th mo., 1798, at a friend's house on his way home, a number of friends being present, a conversation occurred on the subject of going into the city at a time of such apparent danger: different sentiments being expressed. Towards the close of the conversation, Abraham expressed in substance as follows: "In my prospects of the nature of the soul and the capacities of man, I have clearly seen a state attainable, wherein all the powers and faculties of the mind, would be so calm and composed under every circumstance—so completely subjected to, and harmonized under the government of the divine light—all its enjoyments so grounded in the power of love—and every dispensation so equally acceptable for the dispenser's sake, that the prospect of passing from time into eternity would occasion no more emotion than the thoughts of passing from one room of the house to another, or changing an old garment for a new one."

The every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion; and when they cease to hang upon the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.—*Longfellow.*

For Friends' Intelligencer.

On looking over the remaining narrative of the sufferings of Friends, by John Humphrey, there are several incidents that should not be lost, at least so it appears to me. They have never appeared in print, and the readers of the Intelligencer will no doubt value them when they compare the high privileges and immunities we now enjoy, with the sufferings of our venerable forefathers. Many of the members of our Meeting at Gwynedd are the descendants of the said John Humphrey, and I may here mention a well authenticated tradition of Thomas Lloyd, (whose memorial has been very acceptably published in a late number of the Intelligener,) that it was his practice, when Governor of Pennsylvania, to visit the ale houses, and similar places of resort in Philadelphia, from nine to ten o'clock at night, and admonish those who were in the habit of attending those places, to return home to their families, where their presence was needed, and as good citizens it was their duty to do so for the preservation of order and harmony in the community. Oh! what a bright example for a Governor, and what happy results would still continue to society were a similar example observed by an order loving and law abiding people. Our memorandums proceed as follows. J. F.

"When it was day light all was quiet in town. I took my pen and half a sheet of paper, and wrote what the Lord put in my mind; and I am satisfied He directed my pen, to give them a citation to appear before the tribunal of God, to answer not only for their injury done to us, but for their 'crucifying to themselves the Son of God afresh, and putting him to an open shame,' (Heb. vi. 6,) and I further stated that I wished that which they sent to us, which they called in a scoffing way aquæ vita (the water of life,) might not prove to be aqua mortis to them (the water of Death.) This paper was sent among them that day, and we were sent to the county jail.

It may be observed that some of them were never seen on the bench again, and it was not two years and a half before the six were in their graves, viz., five Justices and the high Sheriff.

"When we came to the jail, the Jailer, after his usual manner, provided meat and drink, and laid it on the table, and told us he would use us like gentlemen if we would pay; but if not, he would use us otherwise. We answered, that we could not live long at that rate. We declined making any bargain with him. He swearing as he used to do, endeavored to famish us. However, we strove for patience, and lay upon the floor until the assize, when the jail was removed to Balla. I being lame was obliged to walk on foot twelve miles. If I had brought a horse he would have arrested him for the fees. When the assize came, we presented our petition to the Judge

who read it, and delivering it back to the messenger, directed that it should be presented the next day as soon as he sat on the bench, which was done accordingly. The Judge read it very serious and solid to himself, and then handed it to the clerk to read in open Court. Twelve of the Sheriffs men came with their holberts to guard us, and way was made for us to stand at the bar.

"The Judge asked us why we did not go to church to worship God and to hear divine service. We replied that the time was come that they that worship God according to his will, must worship him in spirit and in truth. And wheresoever two or three are gathered together in his name, he hath promised to be in the midst of them.

"Several questions were asked by divers in Court, some in earnest and others in jest, but we answered them not. The Sheriffs men guarded us to the jail again, after they had tendered us the oath, which we refused. We had a little paper of George Fox's, which was sent to us by Friends of Shropshire, who had heard of our sufferings on account of the oath. The contents of the paper was, 'The cry of the world is swear and kiss the Book; the Book saith kiss the Son, and the Son saith swear not at all.' We did not know how to get it published, it being so pertinent to the times and purpose. We offered a man six pence to nail it on the Court house door, which he promised to do, but his heart failed him. He returned it to us again, saying he did not know but they would count it treason to publish any thing that was against the law.

"I put it in my pocket to wait another opportunity. The day following the Sheriff and his train came to the jail, and took from among us old John William, the father of Rees John, a short man with grey hairs and long beard, who was about seventy years of age. He alone was taken to Court. The Judge asked him if he would pay the fines? He answered in his own language, that he wronged no man, that he was a poor husbandman, endeavoring to keep a conscience void of offence towards God and man; earning his bread by the sweat of his brow, and paying duties and customs to whom they were due. It was then commanded that he should be put in a loft at the other end of the Hall, where he was an object before the Judge's face, which (as was supposed) affected his heart with pity towards the poor innocent old man. His position was such that the Judge could not avoid seeing him. They then brought up his son Rees John, and while leading him along, they told him that *his father had taken the oath* and promised to *pay the fine*. How be it he was so steadfast in his mind that they could not move him, although he knew not what had become of his father. The Court demanded the fine from him, and tendered him the oath, which he refused; he was then turned to his father.

The next was Hugh Price, whom they endeavored to persuade to do as they said the others had done, but to no effect. When they saw nothing would prevail, they came in a great rage and fury for us all, and brought us to the bar. The son of the deputy Sheriff had a quarrel against my brother and me, which had been of some time standing. He was pricking us with pins in the Court. We made our complaint thereof to the bench. Then one of the lawyers said, whosoever abuseth a prisoner at the bar, the law was to cut off his right arm. He then, to excuse himself, said that he was searching for treacherous papers; with that he thrust his hand into my pocket, and found that little paper, which we could not find a way to divulge. When he had gotten it he proclaimed it to the Court, thinking that he had something that would take me by the throat. One of the lawyers read it to himself, and in a heedless manner with a forced smile on his countenance handed it to his companion saying 'let it go to my lord, it will harm nobody.' It went to the Judge, who read it, but said nothing to it.

"I perceived this to be the Lord's doings to cause this angry man to do that service for us which we could not have any to do for us for money. We were then released from our fines and imprisonments. The Jailer cried out, "can I keep men in my custody, and have nothing for their meat, drink and lodging?" The crier cried out "*Free men.*" One of the Justices said before the Judge, that he would have us again before long; but the Judge said, "let them go now." The Judge sent to us to know how it was between us and the Jailer, and we made it appear, that we did not partake of any thing that might be called his, except his cruelty, and that we did pay for to the utmost only the floor which we lay and trod upon. JOHN HUMPHREY."

The memorandums proceed with "A short relation omitted in its proper place."

"About the year 1663 the magistrates of Montgomery recommended to the magistrates of Merionethshire to employ a worthless man who had lost his estate, to 'suppress the fanatics.' They issued their warrants to bring in all that did not go to the steeple house, and many were taken in this net. But other dissenting professors who had but little possession in the truth, could not stand the shock. They agreed with the man to give him money, and they were dismissed; none remained faithful to their testimony but Friends. On them they resolved to vent their rage and cruelty We were locked up in a room on the top of the shire hall. They would not allow us even a little straw to lie upon. A bundle of straw was stopped in a window which was taken away, and we all resolved to take turns. One would lie on the floor for a bolster, and three would lay their heads on him to sleep,

thus we spent several weeks, and the Jailer, like a severe master, came to see us every day.

After he had spent all he had from the dissenting professors, and could get nothing of us, he became weary, and we were all released.

JOHN HUMPHREY."

The following is headed with "Some account of the sufferings of our ancient friend John Humphrey, taken from an old manuscript."

"After I was married I went to Lanwyddun in Montgomeryshire. There were no Friends Meetings there before I came; only two cousins of mine frequented meetings abroad. But we set up a meeting, and in a little time a great concourse of people from the parishes about began to come, and our meetings were pretty large. The priests then began to rail and rage against us in their pulpits, declaring us to be the seducers that should come in the latter days, creeping into houses, &c. Some who were under convincement could not be satisfied until they might hear the priest and me together arguing the case. I soon resolved to go at any time. They wished me to come at the time called Easter, when much people would be together. I went at the time appointed, and walked about until he had done administering the bread and wine. Then he came out and went into his own house, which was in the wall of the Church yard. A messenger went in and told him that there was one who was concerned to speak with him; he came out and invited me in.

I said I had no private business with him. If he chose to come out it was all one with me; but he was earnest with me to come in. I went in and he invited me to sit down, and he called for beer. I told him I was a stranger to him as he was to me, yet I was given to understand that he was concerned in his pulpit about my coming to the neighborhood. He answered, that by the reports he had of me, I was a broken merchant that came from Chester. I told him there was no such thing. He said, howsoever I do not like your principles. I then answered, 'thou art as ignorant of my principles as thou art of my person, and I have come to give thee better information of both.'

He then said, 'I have a book that doth discover your principles?' I answered that is not to the matter. Thou hast a book, and I have a book; it may be I cannot own thy book, nor thee mine, but I hope we both own the Scriptures; we shall refer our case to them. This pleased the people, who desired it might be so. He then took his Bible, and said he had a Scripture if he could hit on it that fitted. It was Paul's rebuke to me, as much as to Elimas the sorcerer, who endeavored to turn people from the faith. I commended him and his subject to treat upon, and said, let us know whether we or you have the faith that was once delivered to the saints by Paul, and let them that have not that faith take Paul's rebuke. Then I queried, did Paul or Peter or any of the Apostles ordain tithes and offerings for the dead as you do? you say, that the bread and wine is the body and blood of Christ, and sell it to the people for three pence. You put a less value on him than Judas did, when you sell him at such a rate. Or had you the authority from Paul or the Apostles to sprinkle water upon infants, and by so doing to make them members of Christ and children of God, and inheritors of the kingdom of Heaven? the black and the white robes thou hadst a while, were not delivered unto the saints. I will allow thee three hundred years after Christ to prove it. Many people being about the door, and he unwilling to continue the dispute long, said he would rather *write*, on account of his age and declining memory, so we parted at that time. I have mentioned but a little of the discourse between us, as it may be unnecessary and tedious.

After a while he wrote a paper containing some queries, and on a first day read them from his pulpit, and told his parishioners that he had a mind to send it to us, and so he did; and by the next first day I returned him an answer in writing, which was delivered to him by a friend before he went out of the pulpit, and the friend desired him to read it as he had his own a week before, but he did not do it. The friend staid until the service was over, and then asked him why he did not read our paper as he had his own? He said it was not fit to be read. Then the friend turned to the people and said, mark what unjust dealing we receive from your leader. He read his own to you in public, but will not read the answer.

Then one of the chiefest women among his parishioners said, if I was a man as I am a woman, if he would not allow both to be read in public, I would not sit under his ministering.

There was a man who lived near the place where we kept our meeting; he was building a great house, and had many workmen from many parts. Upon our meeting day they agreed to come and disturb our meeting."

It appears that they came accordingly, and made great disturbance which resulted in much personal injury to John Humphrey and others, John was stunned by a severe blow on his head with a cleft of wood, but he recovered from his wounds, and the perpetrator fled the parts and was never heard of again. The account further states, "that there was another priest at Pennant, and one of his parishioners came sometimes to our meetings, and took books home with him to read. He lived with his sister-in-law, who was a rich widow, and here the priest daily resorted, and finding the books in the window it vexed him. He took one of George Fox's books and wrote on a blank leaf, 'How many are the signs and tokens of the false prophets that should

come in the latter days? are not these the Quakers, who like foxes and wolves in sheep's clothing creep into holes, and into houses, leading captive silly women, and who wholly devour widows' houses, and on pretence make long prayers. He that readeth let him understand.' I cut off that leaf, and annexed half a sheet of white paper, on which I wrote more of the signs and tokens of the false prophets, inserting the Scriptures proper on the occasion, saying also, He that readeth let him understand, whether the Quakers or the priests are most like unto foxes and wolves, who go about, and take the lambs, and the fat geese, and fat pigs, and devour them in their dens; who go into widows' houses, for wool and cheese, and to the fields for corn and hay; whether it be the Priests or the Quakers let him that readeth understand. This I sent to the priest. I was several times apprehended by warrant and brought to the assizes in Montgomery, but never put to prison but during the session.

In the year 1679 the new act was in force, and many turned to be informers. Justice Morris came to be an informer himself, and writs were issued and given to the Sheriff, who distrained upon Charles Lloyd, Thomas Lloyd, Thomas Mansel and others, and took what they could find of their cattle. The said Friends sought a replevin, intending to traverse the case, to get home the cattle until the assize. Charles and Thomas Lloyd sent two men on two good horses, to replevin. They went to this Morris and showed their authority, and he took them to the cattle which was on the other side of the river; when there, he took both horses from them, he being Justice of the Peace in both counties; the other side of the river was in Denburgshire.

The two horses were well worth twenty pounds sterling. In a few days after, as the said Justice was going from one place to the other, on one of these horses, the horse stumbled in the river and he fell, and was drowned before his own door; his warrants were with the deputy Sheriff for the purpose of distraining upon us in Lanwyddun, and we did expect their coming every day. Some yet were faithless and fearful, contriving some shift to sell some, and put the rest under the mark of their landlord. The Sheriff's wife was very earnest with her husband to make hay while the sun shone, for it was thought that those writs which were issued, if not soon served, would be void, and their term would expire. It was this that made her so eager, together with the profits she made of so many cows that her husband brought her.

But on the day he intended to come to distrain our goods he was taken with a sore fit in the morning, and his man was sent with all speed to Thomas Lloyd (about three miles off) to get something for him, but Doctor Lloyd was not at home, to go with the man or to give him any thing. But in a little while after the man returned, the Sheriff died in his chair.

Had Thomas Lloyd been at home, and given or sent him medicine, it might have been thought by some ill-minded persons, that the Doctor had an evil design. However, the Sheriff had the warrants in his pocket when he died, intending that morning to execute them upon us. The night before, while my wife was milking, she said I do not know that I shall ever have these cows to milk again.

The first news I had was of the Sheriff's burial. I did suppose the hand of the Lord was in it, working our deliverance. Therefore I set it down amongst my memorials.

There was a young man in our neighborhood about twenty years of age, living with his parents; and as I was going before him one day in a lane, he came after me with another person with him, crying Quaker, Quaker, Quaker. I took little notice of him, but a few days after he was taken with a sore distemper in his limbs, so that he cried out for pain and grief. I never said a word to him, or any one else that I recollect, of his mocking me, until his mother came to my house with tears, desiring me to forgive him, and to pray to God on his behalf. I was seriously concerned on his account, and made many visits to him in his sickness; his lower parts were quite benumbed a long time before his death. He died sensible, and I believe in peace with God.

John Humphrey's letter to Charles Lloyd, concerning his deceased brother Thomas Lloyd.

If these lines should come to thy hand, I assure thee they proceed from heart and bowels that wisheth thee and thine health and eternal happiness. I may say I am deeply affected with sorrow and grief with the removal of thy dear choice related brother, yet we have good cause to believe that our sorrow is not without well grounded hope of his eternal well being; for his love, life, charity, patience, meekness, and moderation, were shown unto all men, who knew him, verifying the testimony that the fear of God was always before his eyes. He was a faithful, compassionate, tender hearted man, who followed after peace with all men. He never turned his back upon his friends in adversity, nor rejoiced at the calamity of his foes. In the time of government amongst us, his soul delighted in remitting rather than exacting; many times he would rather say to the offender, go and do so no more, than to the constable, stone him or whip him: so that many of our zealots judged him not fit to bear the sword, because it was terror enough to evil doers. But sure I am his way in remitting gained more than by punishing.

Well might he say with Samuel, "Whose ox or ass have I coveted, or at whose hands have I taken bribes to blind mine eyes." But (with several others) he served his country upon his

own proper charge; he never suffered the well-doer to go without reward, nor the evil-doer without seasonable admonition.

He was a man that divided the word aright, and who knew how to behave himself in the house of God. I believe his patience and moderation vexed his adversaries, who were apt to be soon angry because they could not with all their fierceness provoke him to the same. Great have been his exercises since the beginning of these jarrings amongst us, which he patiently bore, and with sound words, and wholesome doctrine, he many times stopped the mouths of gainsayers, and obtained witness that he was righteous.

God testified of his gift, and by that gift, he being dead yet speaketh among us. Let his adversaries write book or books, and keep to truth. I know his Friends need not be ashamed to carry them on their shoulders. I walked in society with him about thirty five years, and I never knew him to be the man that sought himself, but what honor, profit, praise, or favor, were due to him, on account of his practice, parts or education, he always sacrificed to truth's service, that the least member in the body might be an equal sharer with himself of the same.

I know that there are many in the land of his nativity (Wales) that can witness with me: that God made him many times instrumental in stopping the mouths of greedy lions, and quenching the violence of persecution, even "when the blast of the terrible one was as a storm against the wall." He has many times been the means of opening the prison doors to the needy, and to tell the captives to go free, and he has wrested the prey out of the paw of the greedy bear.

I know there are many monuments of his virtuous and pious life amongst you in the land of his nativity, so that I need not repeat them to thee nor to Friends generally in Wales. But finding myself obliged to give this brief account of his life and death amongst us, being well acquainted with him from the time he came to these American parts, to the last half hour of his life. He departed with these words, "Farewell John, farewell Friends all at once."

JOHN HUMPHREY.

AGRICULTURAL PRODUCTS OF THE UNITED STATES.

From data politely furnished us by D. J. Browne, the efficient Superintendent of the Agricultural Division of the Patent Office, we make up the following estimate of the Agricultural Products, &c. of the United States for the year 1855. We are inclined to believe that we have under, rather than over-estimated the yield, as well as the prices obtained:

VEGETABLE PRODUCTS.

	Valuation.		Total value.
Indian Corn	600,000,000	bush. at 60 c.	$360,300,000
Wheat	165,000,000	bush. at $1.50.	247,500,000
Rye	14.000 000,	bush. at $1	14,000,000
Barley	6,600,000	bush. at 90c	5,940,000
Oats	170,000,000	bush. at 40c	68,000,000
Buckwheat	10,000.000	bush at 50c	5,000,000
Potatoes (all sorts)	110.000 000	bush at 37½c	41,250,000
Flaxseed	58,000	bush. at $1.25	72,500
Beans and Peas,	9,500,000	bush. at $2	19 000,000
Clover and grass seed	1,000,000	bush. at $3	3,000,000
Rice	250.000,000	pounds at 4c	10,000,000
Sugar (cane)	505.000,000	pounds at 7c	35,350,000
Sugar (maple)	34,000,000	pounds at 8 c	2,720,000
Molasses	14,000,000	gallons at 30c	4,200,000
Wine	2.500,000	gallons at $1	2.500 000
Hops	3,500,000	pounds at 15c	525,000
Orchard products			25,000,000
Garden products			50,000,000
Tobacco	190,000,000	pounds at 10c	19.000,000
Cotton	1 700.000,000	pounds at 8c	136,000,000
Hemp	34,500	tons at $100	3,450,000
Flax	800,000	pounds at 10c	80,000
Hay and fodder	16,000,000	tons at $10	160,00,0000
Pasturage			143,000,000

DOMESTIC ANIMALS AND ANIMAL PRODUCTS.

	Valuation.		Total value.
Horned Cattle	21,000,000	at $20 each	420,000,000
Horses, asses, and mules	5,100,000	at 60 eaeh	306,600,000
Sheep	23.500.000	at 2 each	47,000,000
Swine	32,000,000	at 5 each	160,000,000
Poultry			20,000,000
Slaughtered animals			200,000,000
Butter & Cheese	500,000,000	pounds at 15c	75,000,000
Milk (exclusive of that used for butter and cheese.)	1,000,000,000	gallons at 10c	100,000,000
Wool	60,000 000	pounds at 35c	21,000,000
Beeswax & Honey	16 000,000	pounds at 15c	2,400,000
Silk cocoons	5,000	pounds at $1	5,000

Washington Union.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 2, 1856.

We would remind Friends that the Spring Term of the Central School will commence with the first day of next month.

Those having daughters to educate, cannot, we think, do better than place them in this School. The Teachers are well qualified to instruct, have had much experience and have given general satisfaction to those who have been placed under their care.

There are a few vacancies, which we would be glad to see filled with the children of Friends.

MARRIED,—On Fifth day the 24th ult., EDWARD T. BELLAH, of Brandywine Hundred, to SARAH T., daughter of John Richardson, of Wilmington, Del.

A Stated Meeting of the Committee of Management of the Library Association of Friends will be held in the Library Room on Fourth day evening next, the 13th inst., at 7½ o'clock.

JACOB M. ELLIS, *Clerk.*

Philada., 2d mo. 2d, 1856.

From the Westminster and Foreign Quarterly Review.

SELF-EDUCATION.

[Continued from page 718.]

"There were several other branches of my education going on outside the pale of the school," continues the subject of our biography, "in which though I succeeded in amusing myself, I was no trifler. The shores of Cromarty are strewed over with water-rolled fragments of the primary rocks, derived chiefly from the west during the ages of the bolder clay; and I soon learned to take a deep interest in sauntering over the various pebble beds when shaken up by recent storms, and in learning to distinguish their various components."

"Uncle Sandy" was a sawyer, and a man of taste moreover, for his saw-pit was always fixed in some picturesque and sheltered spot; and here the sometimes truant boy delighted to ramble, and return to his kind uncle with the result of his expeditions, or accompany him in a walk when his work was over. The school learning went on but slowly, but then his real education was every day becoming more important to the future life of the boy, whose mind was rapidly receiving the impressions which were to influence it forever. The cliffs about Cromarty, contained much that was curious and exciting to the inquisitive mind of a child; there were caves of great size, in one of which the calcareous matter with which the water which dropped from the roof was impregnated, formed stalactites and other incrustations; and another of them, entitled the Doo-cot cave, from affording shelter to a number of wild pigeons, became the scene of an adventure calculated to make a deep impression on the mind of one so young. One of his schoolfellows had to a certain degree been won over to his tastes, and occasionally shared in his exploring expeditions; the account of that he gives to the Doo-cot, we quote as a specimen of what the self-educated boy became capable of in after life.

"It was on a pleasant spring morning," says he, "that with my little curious friend beside me, I stood on the beach opposite the eastern promontory, that with its stern granite wall bars access for ten days out of every fourteen to the wonders of the Doo-cot. 'Twas hard to be disappointed, and the cave so near. The tide was a low neap, and if we wanted a passage dry-shod, it behooved us to wait for at least a week; but neither of us understood the philosophy of neap tide at that period."

And the adventurous passage was accordingly made. The two children stood alone in the Doo-cot, and enjoyed their success. "The first few hours were hours of sheer enjoyment. The larger cave proved a mine of marvels; and we found a great deal additional to wonder at on the slope beneath the precipices, and along the piece of rocky sea beach in front. We succeeded in discovering for ourselves, the creeping dwarf bushes that told of the blasting influence of sea-spray; the pale yellow honey-suckle that we had never seen before, save in gardens and shrubberies; and on a deeply shaded slope that leaned against one of the steeper precipices, we detected the sweet scented woodroof of the flower-pot and parterre, with its pretty verticcilate leaves, and its white delicate flowers. There too, immediately on the opening of the deeper cave, where a small stream came pattering in detached drops from the over-beetling precipice above, like the first drops of a heavy thunder shower, we found the hot, bitter scurvy-grass which the great Captain Cook had used on his voyages; above all, *there* were the caves with their pigeons, white, variegated and blue. And their mysterious depths in which plants hardened into stone, and water became marble. The long telescopic prospect of the sparkling sea, as viewed from the extremity of the cave, while all around was dark as midnight; the sudden gleam of the sea-gull, seen for a moment from the recess as it flitters past in the sunshine, the black heaving bulk of the grampus as it threw its slender jets of spray, and then turning downwards displayed its glossy back and vast angular fin; even the pigeons as they shot whizzing by, one moment scarce visible in the gloom, the next radiant in the light, all acquired a new intrest from the peculiarity of the setting in which we saw them, and it was long ere we tired of seeing and admiring. It did seem rather ominous, however, and perhaps somewhat supernatural to boot, that about an hour after noon, the tide, while there was yet a full fathom below the brow of the promontory, ceased to fall, and then after a quarter of an hour's space, began actually to creep upwards on the beach. But first hoping that there might be some mistake in the matter, which the evening tide would not fail to rectify, we continued to amuse ourselves and to hope on. Hour after hour passed, lengthening as the shadows lengthened, and yet the tide still rose. The sun had sunk behind the precipices, and all was gloom along their base, and double gloom in their caves, but their rugged brows still caught the glare of the evening. The sea-gull sprang upward from where he floated on the ripple, the dusky cormorant flitted past to his whitened shelf on the precipice, the pigeons came whizzing downwards from the uplands, and every creature that had wings, made use of them in speeding homewards; but neither my companion nor I had any, and there was no possibility of getting home without them. We made desperate efforts to scale the precipices, and on two several occasions succeeded in reaching midway shelves among the crags, where the sparrow-hawk and the raven build; but though we had climbed well enough to render our return a matter of bare possibility, there was no possibility whatever of getting further up,

and so as the twilight deepened, and the precarious footing became every moment more doubtful and precarious still, we had just to give up in despair. "Would'nt care for myself," said the poor little fellow, "if it were not for my mother; but what will my mother say?" We retreated together into one of the drier and shallower caves, and clearing a little spot of its rough stones, and then groping along the rocks for the dry grass that in the spring hangs from them in withered tufts, we formed to ourselves a most uncomfortable bed and lay down in each other's arms. The night was stormy, but towards midnight the sky cleared, the wind fell, and the moon in her last quarter rose red like a mass of heated iron out of the sea. We crept down in the uncertain light over the rough slippery crags, to ascertain whether the tide had not fallen sufficiently to yield us a passage, but we found the waves chafing among the rocks just where the tide line had rested twelve hours before, and a full fathom of sea overleaping the base of the promontory. A glimmering idea of the real nature of our condition at length crossed my mind. It was not the imprisonment of a tide to which we had consigned ourselves; it was imprisonment for a week! There was little comfort in the thought, arising as it did amid the chill and terrors of a dreary midnight: and I looked wistfully on the sea as our only path of escape. There was a vessel crossing the wake of the moon at the time, scarce half a mile from the shore, and assisted by my companion, I began to shout at the top of my lungs, in the hope of being heard by the sailors. We saw her dim bulk falling slowly athwart the red glittering belt of light that had rendered her visible, and just as we lost sight of her forever, we could hear an indistinct sound mingling with the dash of the waves, the shout in reply of the startled helmsman: we waited on and on, now shouting by turns, and now shouting together, but there was no second reply; and at length losing hope we again groped our way back to our comfortless bed, just as the tide again turned on the beach, and the waves began to roll upwards higher and higher at every dash."

At length the two children were rescued from their perilous position by some boatmen, who, hearing that two little boys were missing that had been seen among the crags, went in search of them. But what a lesson had these boys received of the great forces of nature! Where again, we may ask, is the gentleman's son who ever gains such, or has any inducement to wish to know anything of them; and without the wish to know, who ever profited to any extent by the information afforded him. The young explorers of the Doo-cot, on the contrary, after such an experience, could hardly have avoided speculating on the causes of tides and their phenomena. We are not going to reccommend that children should be exposed to all the perils of such an adventure; but we do say, that, as schools for high as well as low are at present constituted, the youth placed there have their faculties cramped by being debarred from that free intercourse with Nature and with Man which forms the true education of the human race. The child who never mixes with any who know more than himself, has but small chance for improvement; but the child who only becomes acquainted with his superiors in intellect and information by severe treatment and harsh, dry lessons, has none. He learns to hate the very sight of a book, and does not even wish to gain acquirements which render the possessor (according to his childish notions) quite as disagreeable as he is wise. When a pupil of one of our ragged schools had been roughly treated by one of his teachers, he enquired of another if Mr. ——— would go to heaven? "I hope so certainly," was the answer. "Then," said the boy, "I shall not come to school any more, for I do not want to go to heaven. "Children trained to more politeness will not speak out so bluntly as this young vagabond, but they will think thus: and the school boy who has been flogged into learning by a man whose learning is the only title shown him for his respect, will probably eschew the character of a learned man from that time forth. Strictly speaking there is no such thing as self-education, for it would hardly need the experiment of Psammeticus to know that the brain and intellect will not develop themselves without the aid of external circumstances; but then let these external circumstances be freely used; they form the education of the Creator, and will bear richer fruit than the pinched dole of cultivation now afforded. As the boy, whose course of training we have watched, grew up, his taste for the observations of nature received fresh aliment from two or three visits to the abode of some of his mother's relatives in the Highlands; and one of his cousins who, like himself, was eager for knowledge, had so much won upon his liking, that when the time came for choosing a handicraft that which might afford him a maintenance, he chose the trade of his favorite cousin, that of a mason, because the winter, when masonry is at a stand, afforded time for reading and improvement. He was apprenticed to a master, and amid the rude journeymen with whom he was thus brought in contact it might be justly feared he would learn evil habits and forget the lessons of his wise uncles; but these lessons had not been dull dogmatic instructions; they had woven themselves into his very nature, and the drunkenness and wild life of his companions only disgusted him. He had communed with God in his works, and could not sink himself into the companion of brawling profligates. His money, when he got any, was laid by to buy books; his hours of recreation, when he could enjoy such, were

spent like his boyish life, in rambling among the rocks, and the district in which he resided abounding in fossils, gave him ample food for thought. Need we now name the hero of our tale? The thoughtful boy, the sober and industrious stonemason, was no other than Hugh Miller, the chronicler of the Old Red Sandstone, whose name will never be forgotten while the science of Geology is studied, and whose life affords a striking example of the difference between real fruit-bearing education and that spurious production which is cultivated in our schools for the maintenance of ignorance and vice, and the suppression of all true religion and virtue.

Our limits will not allow of our tracing his after career with the same minuteness as his childhood. His manly years, it is already known, have not belied the promise of his boyhood; and the tale of his almost unassisted struggles to support himself in independence, and pursue his favorite studies at the same time, forms a singularly interesting and instructive narrative, which ought to be studied by all who wish to know how much may be done without the schoolmaster, or rather, who wish to see what the schoolmaster ought to do to produce such results.

[To be continued.]

THE PURITANS.

Extract from an Oration delivered at Plymouth, 12th month, 21, 1855, by Wm. H. Seward.

A constitutional alteration is often necessary to secure a desirable social improvement: but such an alteration cannot be made without a previous change of public opinion in the State, and even of opinion in surrounding States; for nations are social persons and members of a universal Commonwealth. Habit resists such changes. Timidity, though looking forward, is short-sighted; and, with far-sighted veneration, which always looks backward, opposes such changes. Laws, however erroneous, or however arbitrarily established, acquire a supposed sanctity from the ceremony of their enactment, and derive great strength from protracted acquiescence. In a despotic State, no subject can move changes. In a free one, each member may oppose, and opponents more easily combine than advocates. Ambition is the ruling passion of States. It is blind to defects and dangers, while hurrying them on in careers of aggression and aggrandizement. The personal interests and ambitions of many effective members of the State cling to its institutions, however erroneous or injurious, and protect them against innovation. Reform can only appeal to reason and conscience. Conservatism arouses prejudice, cupidity, and fear, and adroitly excites and directs hatred against the person of the reformer. Retaliation, too, naturally follows; and so the controversy, which properly ought to be a public and dispassionate one, changes imperceptibly into a heated conflict of factions.

Humanity and benevolence are developed only with increasing knowledge and refinement. Hence, castes and classes long remain; and these, although all equally interested in a proposed melioration, are, by an artful direction of their mutual antipathies, made to defeat it by their implacable contentions. Material interests are immediately roused and combined in opposition, because they suffer from the least disturbance. The benefits of a social change are more distant, and therefore distrusted and undervalued. The law of progress certainly does not require changes of institutions to be made at the cost of public calamities, or even of great private inconveniences. But that law is, nevertheless, inexorable. A necessary reformation will have its way—peacefully if favored, violently if resisted. In this sense, the Founder of Christianity confessed that he had come upon the earth to bring, not peace, but a sword. Revolutions are not divinely appointed attendants of progress, nor is liberty necessarily born of social convulsion, and baptised with blood. Revolutions, on the contrary, are the natural penalties for unwise persistence in error, and servile acquiescence in injustice and oppression. Such revolutions, moreover, are of doubtful success. Most men engage readily enough in civil wars, and for a flash are hot and active; but they cool from natural unsteadiness of temper, and abandon their objects, and, destitute alike of principle, honor and true courage, betray themselves, their associates, and even their cause, however just or sacred.

It is a sure way of promoting knowledge and virtue, as well as of rising to greatness and goodness, to study with due care and reverence the operation of sublime principles of conduct in advancing the progress of mankind. I desire so to contemplate the working of the leading principles of the Puritans.

I confess that the Puritans neither disclosed nor discovered any new truths of morals or of government. None such have been discovered, at least since the Divine Teacher set forth the whole system of private and public ethics among the olive groves, on that one which was his favorite among the mountains that look down upon Jerusalem.

Nor was it their mission to institute a new progress of mankind. Although the Eastern nations—the first to enjoy the light of civilization—had long before the age of the Puritans sunk into that deep sleep from which there is yet no awakening, yet Europe was even then full of energy, enterprise and hope. The better elements of the Oriental and Mediterranean civilizations had survived, and, co-operating with the pure influences of Christianity, were enlightening and refining the Southern and Western nations. The Church, which until recently

was unpartitioned, had long defended the faith against the Saracens, and protected feeble States against the aggressions of ambitious princes. It still held the nations in the bonds of a common fraternity. Nor had it forgotten to proselyte, after the primitive manner, by inculcating morality and charity. It had, by its potent command, addressed to the conscience of Christendom, abolished throughout Europe that system of personal servitude in which a large, perhaps the largest, portion of every community had been held, under every form of government. It bore its testimony steadily against that system everywhere, declaring that

"God and Nature equally cry out against human slavery; that serfs and slaves are a part of the human family, which Christ died to redeem; and that equality is an essential incident of that brotherhood which he enjoins as a test by which his disciples shall be known."

The Puritan system further involves the political equality of all men. Absolute rights arise out of the moral constitution of man. There is only one moral constitution of all men. The absolute rights of all men are therefore the same. Political equality is nothing else than the full enjoyment, by every member of the State, of the absolute rights which belong to all men. Any abridgement of that equality, on whatever consideration, except by discriminating justice in the punishment of crimes, is therefore forbidden to human government by the Divine authority. The Puritans so understood their own great principle in its bearing upon the right of conscience.

"Liberty of conscience (said one of their earliest organs) is the natural right of every man. . . . He that will look back on past times, and examine into the true causes of the subversion and devastation of states and countries, will find it owing to the tyranny of princes and the persecution of priests. The Ministers of the Established Church say, 'If we tolerate one sect we must tolerate all.' This is true. They have as good a right to their conscience as to their clothes or estates. No opinions or sentiments of religion are cognizable by the magistrates, any further than they are inconsistent with the peace of the civil government."

But the latitude of the principle of tolerance has been always vigorously and efficiently opposed by prejudice, pride and bigotry, in every church, in every sect, in every state, and under every form of government. Each sect has claimed liberty of conscience for itself as a natural right, but with gross inconsistencies, which invalidated its own argument, has denied that liberty to other sects —as if the Supreme Ruler had made men to agree, instead of differing, upon non-essential as well as upon essential articles of religious faith.

The principle has nevertheless continually gained and is still gaining fresh triumphs. After a long contest in England, toleration was granted to all but Roman Catholics and Jews. One hundred and fifty years after the organization of the Puritans, the principle entered into all the American constitutions. Fifty years later, it emancipated the Roman Catholics throughout Great Britain. Only a year ago it removed the disfranchisement of the Jews in the British dominions. It has thus irrevocably become a part of the Constitution of that great Empire.

The political equality of men has also met with obstinate resistance, and has also achieved many and auspicious triumphs. After one hundred and fifty years of controversy, it was carried into the British Constitution by the judicial decision in Somerset's case, that a slave could not breathe the air of England. Ten or fifteen years later it was theoretically adopted and promulgated in the Declaration of American Independence. The suppression of the African slave-trade, by convention of the States of Christendom, transferred the same principle to the law of nations. The abolition of Slavery by all the European nations, and with few exceptions, also, by all of the American States, is indicative of the universal adoption of the same great principle by all Christian nations, at some period not far distant.

It is a law of human progress, that no work or structure proceeding from human hands shall come forth complete and perfect. Improvement, at the cost of labor and of trial, and even suffering—endless improvement, at such cost, is the discipline of human nature.

What, then, shall be the rule of our own conduct? Shall we grasp and hold fast to existing constitutions, with all their defects and deficiencies, and save them from needed amendment, or shall we amend and complete them, and so prevent reactions, and the need of sanguinary revolutions? Shall we compromise the principles of justice, freedom, and humanity, by compliances with the counsels of interested cupidity or slavish fear, or shall we "stand fast" always in their defence! I know no better rule of conduct than that of the Puritans. Indeed, I know none other that is sure, or even safe. Nor can even that great rule be followed successfully without adopting their own noble temper and spirit. They were faithful, patient, and persevering. They forgot themselves, and their own immediate interests and ambitions, and labored and suffered, that after coming generations, among which we belong, might be safer and freer and happier than themselves. It can never be too well understood that the generations of men, in moral and political culture, sow and plant for their successors.

It is a familiar law of nature, that whatever grows rapidly also declines speedily. Time and trial are necessary to secure the full vigor without which no enterprise can endure. It was only

by long, perilous and painful endurance aad controversy that the Puritans acquired the discipline which, without consciousness of their own, qualified them to be the leaders of the nations.

Need I add, that there can be neither great deeds nor great endurance without faith; and that true, firm, enduring faith can only be found in generous and noble minds.

Nor will all these qualities suffice, without discretion and gentleness, as well as firmness of temper. The courageous reformer will shrink from no controversy, when the field is open, the battle is set, and the lists are fair. But, on the other hand, he will neither make nor seek occasions for activity; and he will be always unimpassioned. Truth is not aggressive; but, like the Christian religion, is first pure, then peaceable. Nor need the reformer fear that occasions of duty will be wanting. Error and injustice never fail to provoke contest; because, if unalarmed, they are overbearing and insolent; if alarmed, they are rash, passionate, and reckless.

The following taken from "The Friend" contains hints worthy of attention.

HOUSE-KEEPING.

Most people are familiar with the old adage, that "Cleanliness is next akin to Godliness;" some of us have also heard that "we may be more nice than wise." There is not so much danger in the present day, of not duly respecting the former, as in literally verifying the latter proverb; if we are to judge from the exquisite nicety, and scrupulous precision of arrangement of some of our Quaker houses, where cleanliness seems to run into fastidiousness, and neatness into primness. I do not now speak of such as serve to illustrate by the showiness and the splendor and costliness of the furniture, that wide departure from primitive simplicity, that pride and worldly mindedness, so much to be deplored in in these degenerate times, but of that excessive refinement of good house-keeping which betokens the ruling passion of the mistress, in equally strong characters. We have sometimes been almost ready to put off our shoes from our feet, lest they should profane the delicate carpets, and if a straggling ray of the excluded daylight will permit us to find a seat, the touch-me-not aspect of the sofas and chairs seems to repel the inclination to rest our weary weight upon them, however comfortable they might prove. Surely, we have thought, a household idol must be worshipped here, and however free from superfluous ornament, or chaste in subdued colors, these parlours, all redolent of the incense of new paint, must be its temple. So unsullied in its vestal brightness, so new and untarnished by time and use, is everything, that it would seem that those little noisy vandals, the children, and even the blessed sunshine itself, were never permitted to invade its sanctity. I suppose sunshine, if they can get it, and the children, must be kept in some little back room where all the family gather; but it would not offend me to see even in the show rooms, some evidence of domestic love, of innocent family enjoyment of warmth and life, of the presence of the rosy, romping little urchins of the household, in a toy or torn picture book on the floor, a small chair or two, or perhaps even the marks of their little chubby mischievous fingers some where displayed; though I say this at the risk of being called a slattern. And where are the aged members of the family? I have a pleasant memory of low ceiled parlors, with tiled chimney pieces, a tall ancient clock in the corner, a comfortable looking chintz-covered sofa, the air fragrant with geraniums and lemon trees, and almost hallowed by the presence of a silver-haired grandparent, seated in an easy arm chair, by the fire side; an ornament to the room, and a reverend picture of peaceful resignation, waiting the summons of the Heavenly Master to one of the mansions prepared for those who have long followed him in the path of self-denial. But we rarely see the aged now; they too I suppose are secluded away in the back buildings, not by compulsion perhaps, but because they prefer a little cosy fire side nook, in a sunshiny room, to the uncongeniality of the great gloomy prim parlors.

There seems to be prevalent a perfect abhorrence of any thing time-worn; even the very bricks in the front wall must be painted or replaced by new ones, and in many instances the wood work painting is renewed almost annually; indeed all things about the premises are modernized; and yet though a true respect for antiquity seems almost obsolete, there has been of latter time a sort of feverish revival of the taste for antique style, among a certain class, and old garret lumber has been rummaged up, patched and dressed anew; and where no old furniture could be obtained, imitations have been made to order; but this is only one of the many phases of affectation, similar to that by which we have the quaint, homely names of Abigail, Deborah, Sarah, &c., made ridiculous by being converted into Abbie, Debbie, Sallie, and the noble ones of Margaret and Elizabeth, degraded to Maggie and Lizzie, &c. Such folly is but of the fashions of this world which soon pass away. Much more consistent with good taste, good feeling and respectability would it be, to let the old, wellkept furniture,—almost consecrated to us by association with dear ones departed, who long ago handled and used it,—stand in its accustomed place, so long as it served its wonted purpose, silent mementoes that we too shall soon pass from our earthly places, to be brought thus to remembrance by those who succeed us, when our mortal part is sleeping in the narrow house appointed for all living.

We cannot too often be reminded that we should let our moderation appear in all things; and although the most rigid preachers of self-denial of the present times would hardly recommend a retrograde in social customs to the uncouth semi-barbarism of our remote ancestors, yet it is wholesome sometimes to revert to by-gone periods, when such things as we call necessities were regarded as luxurious superfluities, even among persons of rank and wealth. It might serve as a check to those who appear to allow no limit to their indulgence in refinements and delicacies; as may be seen in the equipment and provision of the table, and even in some instances a really ludicrous affectation of foreign habits, in the almost princely luxuriousness of accommodation in the sleeping apartments, &c., &c. All that wealth can command, such think they may indulge themselves, in if they do not look too showy and high-colored, and still be plain, consistent Friends—and those who have not the means too often toil after it in the same spirit of ambition, weary and discontented that they cannot compete with their associates. In the picture above drawn, no individual example has been in view. I do not wish to prescribe rules, being aware that difference of circumstances must have its weight. My object is simply to drop a few hints, with the hope of awakening a little self-questioning in each of our minds, as to how far we may be carrying a lawful thing to an unlawful extreme? and that more of us may be willing to raise high the standard of sobriety and temperance, in a day which calls for upright examples more than high profession; a day in which pride and high living, under a peculiarly deceptive guise, seems ready to overwhelm the very life of religion.

May the female heads of families who have precious daughters to train to be wives, mothers, and useful members of society, while they are instructing them in the art and mystery of housewifery, truly excellent in itself and worthy of its due share of regard, may they not pursue it, as some appear to, as the chiefest good and highest object of female ambition. It is better to let their education in this particular be habitually derived from the good example always held up in a well ordered family, where "the mother looketh well to her household," and "the children rise up and call her blessed." The domestic economy under a good regular system, will generally go on almost mechanically requiring little pains taking, and leaving the thoughts and affections free for more worthy objects.

A sensible woman, who has a perception of the excellency of the Truth, and seeks to have her mind regulated by its restraining power, will not allow the minor virtues to usurp an undue prominence, so as to become exaggerated into faults, and to occupy that time which should be devoted to more elevating pursuits. She will not in regard to dress, furniture, or living, become "more nice than wise," and yet she will more likely be an example that thorough cleanliness is perfectly consistent with religion, and that there can be no true refinement without it.

ODE TO DISAPPOINTMENT.

BY HENRY KIRKE WHITE.

Come, Disappointment, come!
Not in thy terrors clad;
Come in thy meekest, saddest guise,
Thy chastening rod but terrifies
The restless and the bad.
But I recline
Beneath thy shrine,
And, round my brow resign'd, thy peaceless cypress twine.

Though fancy flies away
Before thy hollow tread,
Yet Meditation, in her cell,
Hears, with faint eye the lingering knell
That tells her hopes are dead;
And though the tear
By chance appear,
Yet she can smile, and say, "My all was not laid here."

Come, Disappointment, come!
Though from Hope's summit hurled,
Still, rigid Nurse, thou art forgiven,
For thou severe wert sent from heaven
To wean me from the world:
To turn my eye
From vanity,
And point to scenes of bliss that never, never die.

What is this passing scene?
A peevish April day!
A little sun—a little rain,
And then night sweeps along the plain,
And all things fade away.
Man (soon discuss'd)
Yields up his trust,
And all his hopes and fears lie with him in the dust.

O, what is beauty's power?
It flourishes and dies;
Will the cold earth its silence break,
To tell how soft, how smooth a cheek
Beneath its surface lies?
Mute, mute is all
O'er Beauty's fall;
Her praise resounds no more when mantled in her pall.

The most belov'd on earth
Not long survives to-day:
So music passed is obsolete—
And yet 'twas sweet, 'twas passing sweet;
But now 'tis gone away.
Thus does the shade
In memory fade,
When in forsaken tomb the form belov'd is laid.

Then, since this world is vain,
And volatile, and fleet,
Why should I lay up earthly joys,
Where rust corrupts, and moth destroys,
And cares and sorrows eat?
Why fly from ill
With anxious skill,
When soon this hand will freeze, this throbbing heart be still.

Come, Disappointment, come!
Thou art not stern to me;
Sad monitress! I own thy sway;
A votary sad in early day,
I bend my knee to thee:
From sun to sun
My race will run;
I only bow, and say, "My God, thy will be done!"

THE CHEERFUL HEART.

By Mrs. Taylor.

Some deem the world a dreary place,
Devoid of all redeeming merits,
But oh, it wears another face
To cheerful and contented spirits!
Why ever dim joy's brightest rays,
By gloomy fear of coming sorrows?
I always cheat the cloudy days
With hopeful thoughts of happier morrows.

'Tis true that "all things bright must fade"—
That autumn's stern resistless powers,
With chilling wind and freezing shade
Will blast the leaves and blight the flowers;—
For the departed summer's prime
Let other heart be vainly yearning,
But through the snows of winter time,
I gladly watch for its returning.

'Tis true life's sorrows every day
Seem almost to outweigh its pleasures,
And death full often steals away
The trusting heart's most cherished treasures.
Let others mourn one dear one less,
And wildly weep o'er heart-strings riven,
I only joy that I possess
Another loving friend in heaven!—

'Tis true the friends are sadly few
On whom we lean with trust unshaken,
And oft o'er those we fancied true,
Faith sighs to find herself mistaken.
I yield not to one vain regret,
When wayward fate hath so bereft me,
But only love more fondly yet
The dear ones still so kindly left me.

Though hope may cease to sing awhile,
And joy's sweet light seem slowly paling,
'Tis better far to wear a smile,
For sighs and tears are unavailing.
Let other's weep that bright dreams fade,
And, weekly wearing sorrow's fetter,
Forever seek life's gloomiest shade,—
I love its cheering sunshine better!—

What though my lot of pain and toil
Be lowlier than my prouder brother's?
What though I heap no golden spoil,
The envy and the hate of others?
Let others seek the shining road,
And walk with mammon's worldly minions—
I joy that I've no wealth to load
To earth my spirit's heavenward pinions?

Brightly may glisten glory's light,
No envy in my bosom waking,
For fame's proud wreath, though fair to sight,
Oft blooms above a heart that's breaking.
The monarch's crown I covet not,
And only pity those who wear it,
Desiring with my humble lot
Only a cheerful heart to bear it.

Which letters are most used.—A very correct idea may be had of the relative frequency with which the different letters of the English alphabet are used, from the fact that the type in printers' cases are distributed in the following proportion, viz.: For every 100 of the letter z there are 200 of x, 400 of k, 800 of b, 1500 of c, 4000 each of i, n, o, and s, 4250 of a, 4500 of t, and 6000 of e. Thus it will be seen that the letter e, is most used, and t, a, i, n, o, and s, are next in frequency of demand.

MANUFACTURE OF COKE—RAILWAY FUEL.

The substance named "coke" is simply coal charcoal. It is but little known in our country, except in cities where gas is made from bituminous coal, and in those localities where iron is manufactured in the neighborhood of our bituminous coal fields. In England it is manufactured on a most extensive scale in all the coal-mining districts, and is used extensively for smelting iron, copper, and other ores. It is employed in all the brass and iron foundries there, and is the only fuel used on locomotives. The manufacture of it, therefore, is an important business in that country, and why not in ours? We have bituminous coal-fields of an area so large that those of England, in comparison to them, are like mere onion beds to extensive plantations; and yet we have been informed that the quality of our coal is unsuited to the manufacture of coke, and in this respect is inferior to English coal, especially for locomotive fuel. We do not believe this; we are confident that as good coke for fuel can be made from some kinds of American coals as from English coals. If so, would it not be well to manufacture it, and use it on railroads as a substitute for wood fuel? The price of wood is continually rising in the Eastern States, and the railroad companies must soon be driven to adopt some other kind of fuel. Thus, on the Western, or Boston and Albany railroad, the bill for fuel last year exceeded that of the previous one by 50,000 dollars, and that of the previous year exceeded that of 1852 by $50,000. The increasing expense for wood on this railroad has greatly exceeded the natural increase of business, and the Directors of it are deeply impressed with the necessity of obtaining a cheaper substitute. If coal-burning locomotives can be made to run more economically, and can be as easily managed as those which now use wood, then nothing more is wanted, for assuredly it must be more economical to use anthracite coal for fuel than to use cooked coal, (coke) or wood.

But if good coke can be obtained cheap, there is no difficulty in the method of using it for locomotive fuel, like that which has hitherto been experienced in the caking of anthracite coal in the fire-boxes of these engines. We apprehend that the coke which has been tried and condemned on several railroad experiments was not well made. We know that in some experiments made on the Hudson River Railroad with the

coke obtained from our city gas works and some from Pennsylvania, the former proved to be far superior, and for the simple reason, we believe, that the coal from which it was made was subjected to much higher heat in the retort than the Pennsylvania coal, which was coked in ovens. There is a manifest advantage in subjecting bituminous coal to a very high heat in coking it. The longer and higher the heat to which it is exposed the more it contracts, and consequently the more dense it becomes. We are of the opinion that our coke burners do not subject their coal to such a high degree of heat, nor do they maintain the heat so long as they should do in their coke ovens. These defects in the manufacture of coke, rather than the quality of our bituminous coal, we are of the opinion, have been the cause which produced the defective coke that was experimented with and condemned on several of our railroads.

It may be said that coke can never be manufactured cheap enough at our great bituminous coal fields in the valley of the Ohio, so as to be carried to the East and used for fuel; it having more bulk than anthracite coal, its carriage must be more expensive, therefore it is much wiser to exert every energy, to excite every faculty of inventors to produce perfect anthracite coal-burning locomotives.

These reflections are indeed worthy of being acted upon: they touch the very root of the matter, but at the same time they should also excite the owners of mines in our bituminous coal fields to greater exertions in the manufacture of good coke.

All the volatile products of coke ovens have hitherto been allowed to escape into the atmosphere; no attempt has been made to save them. Now we believe that it might be found profitable to manufacture a superior kind of coke, save the volatile products, and employ them for useful purposes, especially the ammonia contained in them, which might be saved and converted into valuable salts for agricultural purposes.

At a late meeting of the British Association of Science, Prof. Calvert read a paper on the iron manufacture, in which he stated that by mixing about half a bushel of common salt with every ton of coal in the coke-oven, the coke so made gave off no sulphureous fumes, and when used in a cupola in smelting, it produced iron much closer in grain, and 20 per cent. stronger than that made from common coke. This coke was also superior for locomotive use. This information may be of importance to some of our iron manufacturers, who might also try the effects of salt in their blast furnaces, as Prof. Calvert stated that when thus used it improved the iron, though not to such a degree as by using the purified coke.

Corn.—The Wyandotte corn, of which favorable notice has recently been made, appears to be not more valuable than other varieties in general use. By referring to the Patent Office reports for the last two years, it will be seen that the King Phillip, a northern eight-rowed yellow corn, has yielded as high as one hundred and thirty-six bushels of shelled corn to the acre, the Dutton corn one hundred bushels, and the large gourd seeds one hundred and twenty bushels. It is well known that other varieties, such as the Baden, Lee and Oregon corns, have run as high as one hundred and twenty to one hundred and forty bushels to the acre. We understand that Judge Mason, Commissioner of Patents, anticipating a demand for this corn, made application to the party who issued the circular, for a quantity for distribution, but failed to obtain it, as only one bushel could be had, and that at the price of forty dollars, which he of course declined to give. It was stated in the circular that the Wyandotte corn required but one grain to a hill, and consequently a comparatively small amount would be needed for seed. Admitting this to be the case, the economy would be but small, as the amount necessary to plant an acre would not exceed half a bushel, cultivated in the usual way, worth, perhaps, one dollar, or even fifty cents.

PHILADELPHIA MARKETS

Flour and Meal.—The market for flour is very quiet; shipping brands are now held at $8 25 per bbl. Family flour sells at from $8 25 to 8 37 per bbl. The inquiry from retailers and housekeepers is met at $8 50 a $9 00 for extra and fancy brands. Rye Flour —last sales at $6. Corn Meal is without demand. Pennsylvania is offered at $3 62, without buyers.

Grain.—Wheat is inactive and lower; sales of Southern and Pennsylvania red at $1 95 a 1 96. Last sales of white at $2 10 a $2 15. Rye—sales of Penna. 120c. Corn—sales of yellow at 76 a 77c per bu. Oats —sales of prime Pennsylvania at 44c per bushel.

BOARDING AND DAY SCHOOL—For the Young of both Sexes, at Attleboro, Bucks County, Pennsylvania. For circulars giving full particulars, inquire of Joshua Richardson as above, until the first of Third Month, after that of either of us,

SIDNEY AVERILL,
ELMIRA AVERILL.

1st mo. 26th, 1856—6w.

WANTED—A suitable Friend to take charge of the Meeting House at the corner of Ninth and Spruce streets.

Apply to Richard K. Betts,
297 Filbert Street,
or to Jos. C. Turnpenny,
N. E. cor. Spruce and Tenth Sts.

1st. mo. 19, 1855.

WANTED, By a widow with a little girl of eight years old, a situation in a Literary Institution, where she can be employed in some domestic department, and the child enjoy the privilege of the school. She is a Friend, and can give the best of references. Address C. W., Care of S. Raynor, 76 Bowery, New York.

1st mo. 5th, 1656—5t.

Merribew & Thompson, Printers, Merchant ab. 4th.

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MEMOIR OF HARRIET J. MOORE.

Continued from page 739.

"6th mo., 1838. I have felt myself called upon publicly to espouse that cause, which is indeed 'dignified with immortality and eternal life,' and for faithfulness herein, have truly known the incomes of joy. May my friends intercede for me, that I be preserved from injuring the precious cause. O Father! keep me humble, faithful and wholly dedicated to thee! There is a peace in serving thee, that the world with all its honors and emoluments can never give, and the soul that has known the fulness of communion with thee can acknowledge 'that one hour in thy courts is better than a thousand elsewhere.' May none be satisfied with hearing of thy goodness, but, like the queen of Sheba, come and see for themselves, then indeed would they have to exclaim, 'the one half hath not been told me.'

"7th mo. Oh! that none of the discouragements that arise in the mind may prevail to retard my progress heavenward: but animated and invigorated by his Hower who is the resurrection and the life, may I press forward towards the mark for the prize, even an inheritance amongst those that are sanctified! Amid all the trials, fluctuations and temptations that attend us here, how sweet the assurance that there is a resting place for the righteous; and when done with time, they will be permitted to partake of endless felicity in those blissful regions where sorrows never invade. Hold fast thy integrity, Oh my soul! that none may take thy crown.

"In our morning meeting I was strengthened in the evidence that the good Master condescended to be with us, gathering some of our spirits, from every outward dependence, home to himself; and under this feeling the language of humble acknowledgment flowed through my soul, on this wise: 'Inasmuch as it has pleased thee, O Holy Father! to gather our spirits from every outward dependence, home to thyself, we feel bound to commemorate thy goodness and mercy, and humbly to acknowledge thy favor in prostration of soul. And O, dearest Father! as thou hast dealt with some of us, so may it please thee to deal with many more! Gather those who are yet afar off! Mar the beauty and stain the glory of this fleeting world in their view! Make them feel the unsatisfying nature of its enjoyments, and see the beauty and excellency of thy truth, that they may enlist under thy banner, which is love! Thus, O Father! may there be a uniting of our spirits in one living anthem of adoration and praise unto thee, who art worthy now and forever!'

"7th mo., 15th. She writes thus to a friend:

"My dear Rachel—The contents of thy letter were animating to my best feelings, and comparable to a 'brook by the way.' Fully can I respond to the desire that we may become each other's helpers in maintaining that faith which was delivered to the saints, and is meted out to us for the same glorious purpose, even the salvation of the soul. For as it was testified by one formerly, 'by grace we are saved, through faith, and that not of ourselves, it is the gift of God.' Oh my beloved friend, how I crave more of this faith, which can remove all the mountains of opposition that retard the spiritual progress! Had we this in full possession, I believe we should mount as on the wings of eagles, and run the way of the Lord's commandments and not grow weary.

"The signs of the times to me are often gloomy, but there is encouragement in the view, that the Lord will perfect his own work. May those who are willing to enlist in his service, maintain their confidence in every season of proving, for although these may wait long for the arising of His life, yet in his own time, which is ever the right time, He will arise for their help and spread a table of refreshment. Truly 'he is good to all who wait for him, to all who hope in his mercy.' And who is there, that gives such a full reward for such imperfect services? Let us then be willing to follow him whereseever he leadeth us, though it may be in ways we have not chosen, and into paths we have not seen."

"9th mo. At our week-day meeting, my spirit was bowed before the Father of mercies, under a sense of his unmerited goodness and

gracious visitations to his rebellious children, and the intercession was raised, Oh thou! who art within thyself ineffably glorious, and needest not the homage of thy creatures, but who condescendest to visit us with the incomes of thy light and thy grace, in order that we may be made partakers of thy own glorious and holy nature, and be created anew in thy image and likeness, wilt thou grant, that we may be engaged to close in with the offers of thy love, that so we may know our peace to be made with thee, that our calling and election may be made sure before we go hence, and are seen of men no more; and as this glorious work is perfected in us, we shall be enabled, O Father! to unite with the redeemed of all generations in ascribing glory and honor, adoration and praise unto thee for ever and ever.

"10th mo., 6th. A solemn meeting in the morning wherein strength was renewed, and faith enlivened in the views opened of the glorious state of the redeemed. The Father condescended to unveil his glory, and truly

'My prostrate soul adored a present God.'

May these melting touches of his love and power keep continually alive the flame of devotion, and the incense of the heart be as the morning sacrifice. May the watch be constantly maintained, until every feeling of sin and self is subdued, and a right given to partake of that tree which stands in the midst of the Paradise of God.

"11th mo. Left home as a companion of S. J. Leedom, on a religious visit to Friends of the Southern Quarterly Meeting. On 1st day morning we reached Cantwell's Bridge, and after a short call on the only female member of this meeting, we met a company of eight men, two of whom were Friends. Our minds were dipped into sympathy with them, and the nature and excellency of true spiritual worship was presented to their view; that it is acceptably performed individually, requiring not the aid of numbers, 'for where two or three are gathered together in my name,' said Christ, 'there am I in the midst.'

"2nd day. Attended Camden Monthly Meeting, where it seemed required to hold up to view the necessity of working while light is afforded, lest the night overtake us when no man can work.

"3rd. Proceeded towards North West Fork. My sympathies were enlisted for the widowed Mother* of the friend with whom we dined, that she might look unto Him, who has promised to be the friend of the widow, and whose supporting, arm in the hour of trial, in the decline of life, would be with her 'as a covert from the storm, a shadow from the heat, and as a mighty rock in a weary land.'

"4th day. At North West Fork Monthly Meeting. Here the language that presented and called for expression from me, was: 'Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain,'—and that vain were all the contrivances of man in his natural will and wisdom to do the work of the Lord—but as we were engaged faithfully to occupy the gifts and talents committed to our charge, and live in obedience to his requirings, we should be enabled, as instruments, to rebuild the waste places of Zion, and to experience within ourselves, 'our peace to flow as a river, and our righteousness as the waves of the sea.'

"5th day. Being unexpectedly detained on the road, we did not reach Thirdhaven till Friends were quietly settled in meeting. The subject of spiritual worship, which consists in a union and communion of the soul of man with its Divine Original, opened before me so clearly, that I was led to remind us, 'we had no need that any man teach us, but as this holy anointing teacheth, which is truth and no lie,' and which speaketh in the secret of every heart, saying: 'This is the way, walk thou in it, when we turn to the right hand, or turn to the left;' after which dear S. relieved her mind, and I thought reached their states and the witness in their hearts.

"6th day. We arrived at the residence of our ancient friend Joseph Turner, and the following morning attended Cecil Monthly Meeting, which was very small. Again it was my allotment to break the silence by saying, 'the Kingdom of Heaven was compared to a grain of mustard seed, which, when it is sown is the least of all seeds, but, as it is nurtured and cultivated, becomes a tree on whose branches the fowls of the air may lodge. As I believe we are all sensible this good seed has been sown in each of our hearts, I desire we may be found so cultivating it, that it may bring forth fruits of honor and praise to the great Husbandman.

"On 1st day at Chester Neck we found a mixed company, to whom I felt called to speak of the attributes of the Divine being. 'He is light and love,' and has implanted in each of us a measure and manifestation of his own Divine nature, in order that we may be leavened thereunto; and hence the Kingdom of Heaven is compared to a little leaven, which a woman took and hid in three measures of meal till the whole was leavened. Although this light which is given to us is at first small, and comparable to the light of the moon, as it is obeyed, it increases, until it becomes as the light of the sun, and the light of the sun as the light of seven days. I would we might all be so obedient to this light, that when done with time, we might become inhabitants of that city, 'which needeth not the light of the sun, nor of the moon, for the Lord God and the Lamb are the light thereof.'

*E. Berry.

"2nd day. Under the influence of the Father's love, which extends 'from sea to sea, and from the rivers to the ends of the earth,' we rode fifty miles out of our way to visit a family far separated from the main body of Society. I felt drawn to encourage them to faithfulness to those principles of which we make profession, without wavering, though in the midst of a crooked and perverse generation.

"Attended a meeting at Marshy creek on 4th day. The invitation to 'enter into my vineyard and labor, and whatsoever is right ye shall receive,' was extended and enlarged upon. E. Twiford inquired, 'why stand ye here all the day idle,' and was powerful in communication. Dear S. followed in solemn supplication.

"6th day. We met a very small company at Centre. Under a feeling of great reduction and nothingness of self, the impressive words of the psalmist were revived: 'Whither shall we go from thy spirit, or whither shall we flee from thy presence;' though our situations be ever so low, the power of the Holy One can reach us.

"7th day. An appointed meeting at Tuckahoe. My lot was silently to labor. It was a good meeting. May the praise be ascribed to Him who is the only true helper of his dependent children.

"1st day. Rode nine miles to Thirdhaven, a small meeting. Oh! that there may be judges yet raised up, and counsellors as at the beginning, who shall stand for the cause of truth and righteousness in this part of the vineyard!

"On 2nd day we reached the residence of Sarah Cowgill at Little creek, where the Quarterly Meeting is held. It is truly pleasant, animating and encouraging to be with this mother in Israel. She is yet lively in the cause and a nurturer of many.

"3rd day. Remained in the quiet here, while S. attended select meeting. Several friends returned with them, among whom was our dear D. F. W. from Philadelphia, whom it was grateful to meet. In the evening a solemn quiet gathered around, and we were refreshed as by the breaking of bread, handed in secret and also instrumentally. The weather was very cold.

"4th day. Quarterly Meeting, in which several interesting testimonies were borne. In the meeting for business it was my lot to query: 'Have ye received the Holy Ghost since you believed?' and to invite to an individual investigation of its *purifying operations upon our spirits.*"

As we desire not to invade the privacy of others, we have been careful to transcribe only her own exercises, though much more of interest might have been communicated. She was travelling in truth's service, ostensibly, as the companion of another, yet we find her diligent to employ the talents committed to her, to His glory, who

'Hath many aims to compass, many messengers to send,
And his instruments are fitted, each to some distinctive end.'

[To be continued.]

These beautiful lines of Lindley Murray, are worthy of a place in the Intelligencer. M. P.

Whilst the mind is occupied with the variety and intricacy of speculation and literary engagements, and the heart elated with the flattering distinctions which they produce, we may not sufficiently perceive the importance of this Divine injunction, "Seek ye first the kingdom of God, and his righteousness." But when the close of our day approaches, and the retrospect of life is made; when the ardor of pursuit has abated, and the delusions of vanity and passion are at an end; we shall form a true estimate of the worth of all sublunary attainments and possessions. We shall then, if not before, perceive that, to have our conversation in the world with simplicity and uprightness; to receive the truths of the gospel with meekness and cordiality; to be pure and humble in heart; to love our neighbor as ourselves, and God above all things, and by those things to secure an incorruptible and immortal inheritance; are attainments of infinitely greater moment, than all the accomplishments of mind and body, and all the possessions and honors, that this world can bestow.

For Friends' Intelligencer.

Chatham, Columbia Co., N. Y.,
1 mo. 31, 1856.

Wm. W. Moore.—In relation to the settlement of Friends in Illinois I might mention—there are a number of families of Friends settled in and near the city of Bloomington, who during the past summer, contemplated the erection of a meeting-house and the establishment of a meeting. I have not heard whether the measure under consideration was carried out. John R. Benjamin, formerly a member of Chatham Monthly Meeting at this place, resides some eight miles east of the city of Bloomington, and may be communicated with through Bloomington post office if desired by any friend.

In the city of Chicago, during the past season, as I am informed, a number of members of the Society of Friends and friendly people, have been in the practice of meeting together on First days—and I am under the impression it is yet continued. With respect thy friend,

David Ray.

What harm does it do, to adorn ourselves with gold, or pearls, or costly array, supposing we can afford it? The first harm it does, is to engender *pride;* and where pride is already, it increases it.—*John Wesley.*

A Testimony from Uwchlan Monthly Meeting in Pennsylvania, concerning SUSANNA LIGHTFOOT.

By accounts we have had, she was born at Grange in the county of Antrim, in the North of Ireland, the 10th of the first month (old stile) 1719–20, descended of religious parents professing the truth (John and Margaret Hudson.) Her father dying in low circumstances when she was young, she was placed out by her mother to earn her living by her own labor; who nevertheless sought a portion in the truth for her daughter, esteeming it the best riches; and lived to see the desire of her heart in that respect in a degree accomplished; for the tendering visitations of divine love being mercifully extended to this our dear friend early in life, she happily closed in therewith, and witnessed an advancement in piety and godliness; such was her love to the truth and zeal for the attendance of meetings when young, she would go many miles on foot to them, and being an honest servant, labored hard to make up the time to her employer. In these times, her cup was often made to overflow with the goodnes of the Lord to her soul, which she has frequently been heard to speak of with tenderness of spirit, for the encouragement of servants and others in low circumstances; and that the rich and full who have horses to ride on, and are blessed both with the necessaries and conveniences of life, might prize their time and privileges, and bring forth fruits adequate to the favors conferred on them.

A dispensation of the gospel was committed to her to preach, to which she gave up in the seventeenth year of her age; and we have reason to think, she grew therein as a willow by the water course; for in the exercise thereof, with the unity of her friends at home, she came over to this country with Ruth Courtny, in the latter part of the year 1737, and paid a religious visit to friends generally on this continent, we believe to good satisfaction; some of us having cause to remember her, and the sweetness of her spirit at that time. With the same friend she also travelled in England and Wales, in 1740, spending upwards of fifteen months there in the service of truth.

On the 25th of the ninth month 1742, she was married to Jesse Hatton; in which state she for many years underwent great outward difficulties, as well as inward exercises and trials on account of the cause and testimony of truth which she had espoused, and was favored with firmness to hold her integrity thereto; which she has been heard to commemorate with thankfulness to the Lord her deliverer, rendering the praise to him alone, who, even during that trying dispensation, opened her way to labor considerably in his cause in many places, as in Ireland, Scotland, and again in England.

About the year 1754, she removed with her husband and family, and settled in Waterford, where she was made truly near to friends and useful in the Lord's hand.

In he year 1759 her husband died; and in 1760, being constrained by the love of truth, and having the concurrence of her friends at home and of the meeting of ministers and elders in London, she entered on a second visit to America, which for many years had rested weightily on her mind. In the ninth month of the same year she arrived here, and visited friends meetings generally throughout this continent, as far southward as Charleston, in South-Carolina, and to the eastern parts of New-England, to the comfort and satisfaction of friends, leaving seals of her ministry in many places; and after a labor of upwards of two years, embarked for England. In the summer following she visited Munster province in Ireland. And on the 25th of the ninth month 1763, she was married to our friend Thomas Lightfoot; and continuing fervent in spirit for the discharge of her religious duties, finished her visit to that nation by midsummer following.

In the beginning of the eighth month 1764, she embarked at Cork with her husband and family in order to settle here, and arrived in the ninth month following, from which time she belonged to our monthly meeting, whereof she was a serviceable member; likewise was engaged in the love of the gospel, to visit many of the meetings of friends in this and the adjacent governments, also the neighboring yearly meetings, and in the year 1774, went into New-England, with our friend Elizabeth Robinson from Great Britain; in which visits her company and services were weighty, strengthening and establishing to friends.

At divers meetings previous to the breaking forth of the present calamity, she had, in an awful manner, to proclaim the approach of a stormy day, which would shake the sandy foundations of men; and many of the formal professors in our society should be blown away.

The last journey she took, was to the yearly meeting at Third-Haven, in Maryland, held in the sixth month 1779, wherein deep wading and wasting exercise, with feebleness of body, was her lot. Soon after her return home, a fit of illness contributed much to the breaking of her constitution; but the balm of sweet peace of mind was still her comfort and support. She recovered so as to get abroad again to her own and many other meetings about the country, and to our last yearly meeting in Philadelphia, though in a weak state of health; the last she attended was our select meeting at Uwchlan, the 27th of the first month 1781, under an increasing weakness of body, but to the comfort of friends then assembled.

She was an excellent example of steady wait-

ing upon the Lord in silence, and out of meetings solid and grave in her deportment, instructive and weighty in conversation, watchful over her own family for their good, bearing her testimony against wrong things in them as well as others; of a discerning spirit; and when her lot was cast in families as well as meetings, was often led to feel for sympathize and with the hidden suffering seed. Having passed through the deep waters of affliction herself, her eye was not unused to drop a tear for and with others in distress either in body or mind, and she rejoiced in comforting and doing them good.

She was a living and powerful minister of the word, careful not to break silence in meetings, until favored with a fresh anointing from the Holy One, whereby she was preserved clear in her openings, awful and weighty in prayer, her voice being solemn and awakening under the baptizing power of truth.

Many were the heavenly seasons with which she was favored during a lingering illness, in some of which she was led to express herself in a lively edifying manner, and often, with divine pertinence to the states of those who were present; as also her belief that she should join the spirits of the just made perfect, in that city whose walls are salvation, and her gates praise.

One evening, after a solemn silence, she broke forth in a sweet melody, saying, 'I have had a prospect, this evening, of joining the heavenly host, in singing praises to Zion's king, for which favor my soul and all that is sensible within me magnifies that arm which hath been with me from my infant days, and cast up a way where there was no way, both by sea and land.' She then signified what an exercise she had labored under for the good of souls, and how it wounded her very life, to behold the professors of Christianity acting inconsistent with the example of a crucified Saviour.

She frequently supplicated the Lord for the continuance of his help, and that she might be endued with patience, adding, 'Oh! what would become of me now, if I had a wounded conscience? The work with me is not now to do: This winnowing day must come closer to the dwellings of some than ever it has done, even to the shaking of them from the gods of silver and of gold, hay or stubble.'

The quarterly meeting being nigh, she urged her husband to leave her, saying, 'There is nothing yields such comfort on a languishing bed as an evidence of having performed our religious duties to the best of our understanding. I can speak it at this time by experience.' She spoke of the necessity there was for friends to guard against keeping in their families persons of corrupt morals and evil communication, which hath a tendency to poison the tender minds of their children; and signified her apprehension, that some parents were stained with the blood of their offspring thereby. At another time, she encouraged some that were present to be faithful to the Lord, and to keep to their gifts, adding, 'Oh! what a fine thing it is to sit lively in meetings, and to witness the holy oil to run as from vessel to vessel.' Feeling herself grow worse, she gave directions about the laying out her body, that it should be with exemplary plainness.

One morning, in the hearing of a few friends, she cautioned against a light chaffy spirit getting up in a shew of religion, and was led in a remarkable manner to utter reproofs against the ungodly Quaker, signifying a terrible day would sooner or later overtake such.

She expressed herself one day nearly as follows, 'When I have sat down in our meetings, and cast my eye over the people, how have I been grieved to see the haughtiness of the young men, and the folly of the young women, looking one upon another, as if there was nothing to do; coming to meetings just to see and be seen: Oh! will not the Lord visit for these things? Yea, surely he will, and call to an account those haughty sons and forgetful daughters; I have been grieved with it when I have sat as with my lips sealed; and yet there is a remnant that are near to my life among the youth.

At another time, being raised by divine aid from great weakness, she thus expressed herself, 'The Lord will search Jerusalem, he will blow away the chaff; but the wheat, Oh! the weighty wheat he will gather into his holy garner. It seems to me, that many of the better sort are hastening to their graves. I do not repine at my afflictions, for how small are they, compared with his who suffered for us all, when he said, 'My God, my God, why hast thou forsaken me?' Oh the professors of truth! How often have I thought of their great privileges! How often have they been called unto and watered! And yet remain unredeemed; there is much impurity about the skirts of some; if they refuse they will be rejected and others called in; he will have his table filled, he will have a people that will stand for his name.' After some time, asking for a friend, she said, 'I have something to say to thee about the city; the folly, I would not willingly call it iniquity, but upon a strict examination I believe it may be so called, of laying out their dead, has been a burden to me many times of late when I have been there. I have wondered at the pomp and vanity, and the cost, how much for no good purpose at all, but to be buried with the mouldering body. How much better it would be, to spare this expense for the benefit of some poor families? I did not know but I should have mentioned it at the yearly meeting, but I got enfeebled, and I prayed it might rest on some others, that it might be done then or at some other time.'

In the afternoon of the same day, she men-

tioned some of the words of Amos, "I was no prophet, nor a prophet's son, but I was a gatherer of sycamore fruit;" low employments, said she, 'But the Lord raiseth the poor out of the dust, and lifteth up the beggar from the dunghill to set them among princes. I have been one of sorrows, and much acquainted with grief. It is true, this has been a pleasant spot to live in, and with an agreeable companion, and it was nothing short of the good hand that thus provided for me, but I have never forgot the wormwood and the gall.'

She continued quiet and sensible the remainder of her time, saying, 'Oh dearest Lord! take me to thyself, even into thy heavenly kingdom; take me into Paradise, for I long to be with thee there.' After expressing the desire of her soul respecting one of her sons, she took leave of her husband and others present with a look of endearing love, and expired about the fourth hour in the morning, like one falling into an easy slumber, on the 8th of the fifth month 1781, and was interred the 11th at Uwchlan, attended by a very great concourse of people; on which occasion a meeting was held, and was indeed a good meeting, agreeable to a prospect she had in the early part of her illness; aged sixty-one, and a minister 44 years.

To the Editors of Friends' Intelligencer.

In a recent number of the Intelligencer, I observed an anecdote related of Abraham Gibbons, a valuable Member of Philadelphia Yearly Meeting. In the fourth volume of Friends' Miscellany, there are some "recollections" of this friend, which I think would be interesting to your readers, and have accordingly offered them for insertion.

2*nd mo.* 13*th*, 1856.

Recollections of ABRAHAM GIBBONS, *late of Lampeter, Lancaster county, Pennsylvania.*

Our valuable friend, Abraham Gibbons, was a man of much reflection, and had examined many subjects with attention. He therefore was qualified to afford useful information to others. To furnish some of the instances in which he was engaged, may serve more perfectly to show his singular accuracy, as well as justness of opinion.

In company with a man who professed to be a predestinarian, Abraham said, he entertained the belief, that we always acted from choice; and, therefore, every thing we did, we did with our own consent. The predestinarian replied, he could furnish a case where, he thought, the individual had not acted from choice; and mentioned Haman's leading Mordecai on horse back through the streets. The question was, whether any one could believe this was done of choice? To which Abraham answered, "he had a choice, which was, to perform the act, or suffer the king's displeasure; and he chose the former." The reply convinced the predestinarian professor, that man always had the alternative of doing or suffering.

During the revolutionary war, Friends were often closely tried; and Abraham Gibbons, in attending upon the officers of government, on account of cases of suffering, was sometimes attacked on the subject of the Society's refusing to bear arms. At one time, H. H., an officer, remarked, when Abraham was present, that, in his opinion, Friends had no principle against fighting; they refused to take a part from cowardice. "But," says he, "we shall now prove them. We have made a law that has horns, and it will push." Abraham said, "It is the test law, I suppose, thou alludes to. In that you have gone as far as to confiscation and banishment. There is one step further you *can* go, and that is, to take the life; and then the measure of your iniquity will be filled up; after which, we will have our choice, and no thanks to you. We may choose whether we will obey your law, or die." H. H. observed to his companions, when Abraham left them, there was a man of courage, he had no doubt, from the bold and independent manner in which he spoke.

At one time, several Friends were prisoners in Lancaster jail, and it became necessary they should be visited; in which service Abraham was frequently engaged. In one of these visits, he felt himself in duty bound to try to have an interview with an officer of some consequence, who was then in Lancaster. Although he was alone, he went to the house where he understood the officer might be found. When he knocked at the door, a waiter came to inquire what was wanting? Abraham named the person he wanted to see, and finding he was in the house, he requested the waiter to carry information to him, that there was a friend at the door had called to see him. The officer came; but soon put on a kind of austere, and rather unfriendly countenance. Abraham told him he had called to see him on the behalf of his friends, who were innocent men, and suffering imprisonment. "*You* talk of innocent men!" said the officer, "I will ask you, whether you yourself have not a choice which of the contending powers shall get the victory? For my part, I believe every man has a choice, and that *you* also must have one." Abraham replied, "thou hast asked me a very close question, and my answer may involve my liberty. But I shall give thee a candid answer. When I take into view the conduct of the Americans, and consider how Friends have to suffer, under your treatment of them, I sometimes wish that the British might get the better of you; but those wishes and feelings I am liable to, as a man. When I gain the state I wish to live in, and which I believe to be my duty, as a Christian,—if the turning of my hand would give either party the victory, I would not do it."

The countenance of this officer was now changed, and he became kind and friendly, and ever afterwards treated Abraham Gibbons with respect.

Amongst the circumstances of trial to our friend, he believed it right for him to attend the Yearly Meeting, at the time the English army were in Philadelphia. He accordingly left his family, and proceeded on the way in his important concern, as far as Humphry Marshall's. There he was inquired of where he was going? He said he was on his way to the Yearly Meeting. Friends seemed to be surprised at this, and told him the English army were there, and that by the common usage of war, it was death to go within the lines of the enemy. Abraham told them, that he had left his habitation and family, in the belief that it was right for him to try to be at the Yearly Meeting; and as yet he had found nothing in the road to hinder him. He believed it would be right for him to continue on the way, until he should be stopped. If that should be the case, and he was prevented, he could but return home, after having made full trial. From Humphry Marshall's, he proceeded to John Hunt's, at Darby. Here he found a number of Friends, who, like himself, were on the way to attend the Yearly Meeting. But the accounts at this place seemed more discouraging than before. He was told, that guards were stationed in different places on the road, and that they would permit no one to pass them. Upon full consideration, he told Friends that he felt bound to go on; and if he should be stopped, he must submit to it, and return; but so far he had met no positive hindrance, and of course should try it further. Finding that his mind was made up to proceed, several others went on with him. At the ferry, they were inquired of where they were going? They answered, "unto the city, to attend the Yearly Meeting of Friends." They were permitted to go on, and got safe into the city.

We see in this case, one of those blessed proofs of the power and effect of a living faith, by which all the difficulties of report were conquered. From circumstances like this, we are taught to believe, that the same divine guide which opens the way in our minds to the discharge of a duty, sees to the end of its own purposes, and can, and will lead through, such as place their entire confidence in it.

In a short memorial concerning him, prepared by the Western Quarterly Meeting, Abraham Gibbons is represented as "a man, endowed with a good natural understanding, which, by a humble submission to the sanctifying power of Truth, qualified him to become a useful elder in the church; which station he filled for several years, until a dispensation of gospel ministry was committed to him." His gift in the ministry was acknowledged by his friends, and he was recommended as an approved minister, by Sadsbury monthly meeting, in the 5th month, 1785. In the 12th month following, he opened to his friends, and obtained their certificate of unity with, a prospect of paying a religious visit to those people who had been banished to Nova Scotia, more particularly to such as had been educated amongst Friends. In this difficult and perilous journey, he was accompanied by his friend, Joseph Moore, of Kingwood, New Jersey—and they were mercifully preserved and helped through the visit, as appeared from testimonies furnished them by Friends of Nantucket, and of Dartmouth, in Nova Scotia.

With regard to the ministry of this our worthy friend, he was certainly not among the eloquent or fluent in expression; but he had happily learned the guidance of the Holy Head of the church. Hence he was preserved from running into words without life and power, and his labors in the gospel were in great plainness and simplicity, and very instructive to the attentive hearer. In our religious meetings for divine worship, he was an example in patient, humble waiting for the arising and spread of the pure life. Those who have noticed his gathered and solemn state of mind on those occasions, have been strengthened, and encouraged by his example.

Few men were better qualified to engage the attention of the younger class of people. His conversation was to them, peculiarly instructive and interesting. On the subject of pride he was particularly clear; he seemed to have detected its appearances under a great variety of modifications; and he was fully convinced that no one ever could be thoroughly converted, and become as a little child, while pride had the ascendency. He would sometimes pleasantly say, that pride produced trembling; and then go on to explain the process. First, the individuals felt impressed with an apprehension of duty to speak, and instead of minding simply the opening, they would enter into considerations about what others would think of them; and hence they would feel some fears excited, lest they might not succeed as well as they could wish. By these fears coming in connexion with the impression of duty, confusion, and even trembling would take place. But if those thoughts about what others might think, which commonly proceeded from pride, were not indulged, then the persons would singly, with childlike simplicity, do as they were bidden; and it would be manifestly done with freedom and ease.

Among other characteristics of the quality of Abraham Gibbon's talents, may be classed his singular method of arresting the attention of certain classes of mankind, and turning their minds into new and instructive channels of thought and reflection. For instance. On meeting with a man who was addicted to whistling, implying a vacant mind, Abraham thus addressed him, and

excited his attention: "They tell me that the moon is inhabited!" This aroused the wonder of the whistler—when Abraham proceeded. "If thou should be carried up to the moon, and the inhabitants were to inquire of thee about the laws and customs of this country, the state of religion and other things, what a pity it would be if thou could do nothing but whistle!" Again; of a man whose attention was almost wholly occupied with a horse—he inquired, how large he thought a man's mind was! The horseman not knowing how to answer, Abraham asked him, whether he thought the mind of man was as large as a pint bowl? a quart mug? or several other measures of capacity? then said, what a pity it would be if a man's mind should be no bigger than a horse! and so have all his thoughts employed about that animal.

In regard to the part which this dear Friend acted in the Society of Friends, it is not forgotten that he was an example of caution and deliberation; and his worthy friend, Jacob Lindley, used to say, that when he offered a sentiment in meetings for discipline, if Abraham Gibbons united with him, he was not afraid of all in the meeting afterwards.

When the time approached for holding the Yearly Meeting in the 9th month, 1798, the yellow fever was in the city: but this our dear friend thought it was his duty to attend it. As he passed my residence on his way, I thought it right to go with him. On the road his conversation was very instructive and interesting. He remarked in regard to himself, he thought he might say with one formerly, that he had seen an end of all perfection; by which he meant, he had come to the end of all that this world could furnish for enjoyment; and therefore he thought it was possible for him to become too careless of life, and expose himself more than was required. On this view, he said, he was brought into some close considerations about the propriety of going at this time to the city. But whilst he was examining himself on the subject, it occurred to him, that when the meeting adjourned, it was to meet again at the time the body believed was right. He therefore believed the duty to attend the meeting was as clear now as at any other time. He further said, "This world is a wilderness, through which we are passing: but there is a road through it, and an end to it. I have found a ray of light, which I have experienced to be sufficient for my being safely conducted through the dangers and difficulties of this wilderness. This light being pure and penetrating, cannot be prevented by the darkness of nature, from imparting its influence to the willing mind. It therefore only requires our steadfast attention to insure our safety."

We lodged, the last night we were together, at John Hill's, who was a brother-in-law to Abraham. In the morning, as was his practice, he rose early. I heard him on the floor, and inquired of him what he was doing? He very pleasantly said, he was going to make day. There were before the windows some paper blinds, which he was rolling up. He said he was letting in the light, to have a day; for the light was called day, and the darkness was called night. Many, he remarked, chose to have the blinds down, and to be in darkness; but for his part, he wished not to shut out the light. That it seemed as though it might be said of him, as the Apostle Paul said of himself; "every where and in all things I am instructed."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 16, 1856.

"*A discourse on the death of* STEPHEN GRELLET, *with a sketch of his life and labors.* Delivered December 16, 1855, in the Presbyterian chuch, Burlington, N. J., by CORTLANDT VAN RENSSELAER, a minister in the Presbyterian Church. Pp. 65. Henry Longstreth, 1855."

In the 37th number of the present volume of the Intelligencer, we noticed the decease of Stephen Grellet, who, though not connected with us in religious fellowship, is extensively known, by reputation, wherever the Society of Friends is scattered.

We have before us a discourse with the above title, and it is probably the first time that a Presbyterian clergyman has undertaken the task of memorializing from his pulpit, an unostentious friend or Qaaker. We shall offer no comments on this remarkable circumstance, nor shall we occupy any space in animadverting upon the theological views of the speaker, or of the friend whose religious opinions he has fully canvassed. We shall simply confine ourselves to the narrative of the life and travels of this distinguished man as portrayed by his biographer, which we think cannot fail to prove acceptable to our readers.

MARRIED, on 5th day, the 29th of the 11th mo., 1855, at Richmond, Ind., and according to the order of Friends, WILLIAM COCKS, of Pittsford, Monroe County, N. Y., to CHARLOTTE, eldest daughter of Jehiel and Lydia Wasson, (the latter deceased) of Milton, Wayne County, Ia.

DIED, the 3rd day of the 12th month last, of lung fever, HANNAH ANN MOORE, wife of Jesse Moore, and daughter of David Shinn, in the 36th year of her age. A member of Maple Grove Monthly Meeting, Huntington County, Ind., leav-

ing five children at an age when they most need a mother's care, for whose welfare she was concerned to give good advice to the day before she died.

Died, on the 24th of 1st month, 1856, in the 65th year of her age, Phebe H, wife of Joshua Carpenter. The deceased was a member of Amawalk Monthly Meeting of Friends, in Westchester Co., State of New York. She was a diligent attender of meetings, and a valuable member of society, much beloved in life, and lamented in death, by all that knew her. We doubt not our loss is her eternal gain.

CULTIVATE HOME AFFECTIONS.

Home enjoyments, home affections, home courtesies, cannot be too carefully or steadily cultivated. They form the sunshine of the heart. They bless and sanctify our private circle. They become a source of calm delight to the man of business after a day of toil—they teach the merchant, the trader, the working man, that there is something purer, more precious even, than the gains of industry. They twine themselves round the heart, call forth its best and purest emotions and resources, enable us to be more virtuous, more upright, more Christian, in all our relations of life. We see in the little beings around us, the elements of gentleness, of truth, and the beauty of fidelity and religion. A day of toil is robbed of many of its cares, by the thought that in the evening we may return home, and mingle with the family household. There, at least, our experience teaches us, we may find confiding and loving bosoms, those who look up to and lean upon us, and those also to whom we may look for counsel and encouragement. We say to our friends one and all, cultivate the home virtues, the household beauties of existence. Endeavor to make the little circle of domestic life, a cheerful, an intelligent, a kindly and a happy one. Whatever may go wrong in the world of trade, let nothing mar the purity of reciprocal love, or throw into its harmonious existence the apple of discord. The winter evenings afford many hours for reading, for conversation, the communion of heart and of spirit, and such hours should be devoted as much as possible, not only to mental and moral improvement, but to the cultivation of what may emphatically be termed the *home virtues!*

Pennsylvania Inquirer.

CONDUCT.

As in walking it is your great care not to run the foot upon a nail, or tread awry, and strain the leg; so let it be in all the affairs of human life, not to hurt the mind, or offend the judgment. And this rule, if observed carefully, in all your deportment, will be a mighty security in your undertakings.—Epictetus.

STEPHEN GRELLET.

Stephen Grellet was born in the year 1773, in France, in the town of Limoges, which is situated in the old Province of Limosin, and in the modern Department of Haute Vienne, about one hundred miles northeast of Bordeaux, and the same distance southeast of La Rochelle. The district of Limosin is regardod by many travellers as the most beautiful in France.

His parents were of high rank and quite wealthy. His father was a member of the household of Louis XVI, and was an intimate friend and counsellor of the King, attending service with him in his private chapel. During the Revolution which overthrew the monarchy and resulted in the execution of Louis XVI, in 1793, both parents were made prisoners, and were both ordered to be guillotined. They were actually taken out of prison for execution, when it was discovered that the father possessed such knowledge of financial and state affairs, that they were remanded to prison, where they remained until after the execution of Louis XVI, and were then spared. Their estates were confiscated; but the government allowed Mr. Grellet one of his houses in Limoges, where he resided in comparative obscurity and poverty. One of the sisters of Stephen Grellet married a Baron, and was living in 1844, as was also a brother.*

Stephen Grellet was born at an eventful period. The profligate Louis XV was yet living; and social and public corruption reigned in the person of the monarch. The faithful Bishop of Senez, being called to preach before the king, during Lent of the year 1774, chose for his text the words of the prophet: "Yet forty days, and Nineveh shall be overthrown!" God so ordered his providence that, when the forty days were past, Louis XV was lying dead in the royal abbey of Saint Denis. At that time a little child was living at Limoges, who, out of a nation of corruption, was to arise, a worthy successor of the Bishop of Senez, and who, in his day, was likewise to preach the great truths of God before kings and rulers of the earth.

Stephen Grellet was educated in the Roman Catholic faith. He received the anointing oil, the sign of the cross, the benediction of priest, and the training of Mother Church; but God designed better things for the babe than were re-

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*"At Brives," writes Joseph John Gurney, "lives la Baronne le Clerc, the sister of Stephen Grellet, a lady-like, elderly widow, surrounded by children and grandchildren. She is a Roman Catholic, much devoted and yet liberal; very refined and pleasing." "Limoges is the birth-place of Stephen Grellet; and his elder brother, Joseph, also a Friend, who once lived at Nottingham, now resides here with his Roman Catholic wife. We felt much sympathy with this quiet, worthy man, who is, I trust (in the midst of darkness and superstition,) preserved steady to his principles."—*Life of J. J. Gurney*, ii, 427.

presented by earthly ceremonies and false doctrines.

In the meanwhile, he received a good secular education, at the large Military College at Lyons. Here there were several hundred students under the strictest discipline. At this institution, young Grellet attained several prizes for proficiency in Latin, and laid the foundation for the mental discipline and general knowledge which belonged to his future character. At the age of seventeen, he became one of the body guards of the unfortunate monarch, Louis XVI.* He had not yet learned to fight the good fight of faith, but trusted to the carnal weapons and vainglories of the military profession.

His family being attached to the Bourbons, it was concluded that S. G. and two of his brothers should repair under the standard of the French Princes who united with other continental powers in endeavoring to replace Louis XVI on the throne of France. They passed through Normandy to Coblentz, which was the rendezvous of the princes and the nobility. After a winter and spring of preparation, they entered France in the summer of 1792 with the Austrians. Being in a reserve corps, Stephen Grellet was never present in an actual engagement, and his line was never called upon to fire. This, in after years, afforded him much satisfaction. Owing to political changes in France, and to private alienations in the Princes' army, caused in part by the ambition of the Count de Provence, afterwards Louis XVIII, the Princes' army was ultimately disbanded, after a weak and ineffective campaign.

In the exciting times of the French Revolution, Stephen Grellet and his brother, who was also a soldier, were taken prisoners while on horseback, and expected every moment to be shot. S. G. (then in an unconverted state, to which he always looked back with horror,) sat upon his horse with as much composure as ever he felt in his life, each hand on a pistol, intending to cause death to others before he himself should die. Some unexpected circumstance caused a commotion and excitement among their captors, of which the prisoners took advantage and escaped to Brussels, and thence to Amsterdam. A republican general, a friend of the family, favored their escape in a ship bound to the West Indies. In passing on their way to the ship, they brushed against the soldiers who were fiercely swearing what they would do to the Grellets, if they could find them. The present writer has heard the good old man relate, with great satisfaction and gratitude, that he had never fired a weapon for the destruction of human life.

The destination of the young Grellets was Demarara. Here they remained for two years, engaged on a plantation, and in commercial transactions. Hearing that some French vessels had unexpectedly appeared off Demarara, which proved however to be an English fleet, the Grellets became apprehensive of being again taken prisoners, and secretly embarked on board of a vessel just about to sail to New York. They embarked in such haste that they left behind a considerable part of their property. They landed in New York in the spring of 1795; but left the city for the sake of retirement, and took lodgings at Newtown on Long Island, until they should receive tidings from their parents in France.

Stephen Grellet, at the time of his emigration to America, seems to have been an unbeliever, after the example of many of the Roman Catholics of France. The transition from Popery to infidelity—from believing everything to believing nothing—is easily accomplished over that bridge of temptation, whose architecture was perfected in the middle ages, and has well stood the test of time. While in France he had occasionally attended the confessional.

On his arrival in the United States, in 1795, the young French unbeliever, now 22 years of age, went, as we have said, on Long Island. It was here that God had sent him to learn the first truths of religion. "God's ways are not as our ways, nor His thoughts as our thoughts." The circumstances of his conversion were striking. At times, his mind had been directed to the subject of religion with greater or less distinctness, when one day, whilst walking alone in an orchard, he seemed to hear a voice sounding in his ear "Eternity! Eternity!" This was repeated so solemnly and impressively, that he began to realize that there was, in truth, an eternal world. The argument to his mind and conscience was, "If so, what will become of my soul?" Convictions of the error of his ways were startled into existence, and these convictions were deep and pungent. For about two years, his mind was agitated by thoughts of "eternity," and the apprehensions of guilt. Being in a Bible land, and having access to God's precious truth, he studied the sacred Scriptures for the first time; and through their perusal, and the instructions of Friends, by Divine grace, he experienced peace and joy in believing.

While on Long Island, he went into a Friends' meeting, and was deeply affected by the words of a female preacher. His impressions in favor of Friends were strengthened by social intercourse, and by an investigation of their principles and

* Eleazer Williams, the *so-called* Dauphin, or lost Prince, visited Stephen Grellet in Burlington, with a view to obtain the benefit of his personal testimony and reminiscences. Mr. Grellet discovered, as others had done, a resemblance to the royal family, and was much interested in his character and statements. S. Grellet had, on one occasion, seen the young Dauphin kneel at the mass. On parting with Eleazer Williams, S. G. affectionately exhorted him to attend faithfully to things of higher interest than earthly genealogies and crowns.

practices. One of his earliest personal friends in the Society was the beloved and venerated Richard Mott, now of Burlington, who then resided in New York.

He refused various most attractive offers of lucrative business, feeling a check in his mind. Soon after his arrival, he was invited to return to France, by his parents, who had received back much of their estate. Although he had every reason to expect riches in such return, he did not feel free to accept the invitation, and in this the Divine hand may be distinctly seen. This paternal estate was soon lost again by confiscation; but in the path of providential appointment he was both to receive and to dispense the true riches.

In December, 1795, he moved to the city of Philadelphia, then emphatically a Quaker city. Here he turned his attention to the useful and honorable vocation of Teacher, and gave instruction in the French language.

His Christian character had been maturing in the riches of a deep personal experience; and the first exercise of his public gifts occurred whilst on an excursion near the sea-shore, in Egg Harbor, Burlington County, for the purpose of distributing religious books and tracts. He was, after this, frequently led, in fervent simplicity and childlike faith, to advocate the cause of his divine Master; and discerning Friends perceived that the Lord was with him. Stephen Grellet was regularly recorded as a minister by Friends of the North Meeting, Philadelphia, in 1798, when he was about 25 years old.

In 1798, the yellow fever raged with great violence in the city of Philadelphia. Stephen Grellet was indefatigable in his efforts to minister to the temporal and spiritual wants of the sufferers. He went about doing good, in the name of the Lord; and the rich and the poor welcomed him as the minister of consolation. In the midst of his labors of love, he was himself stricken down by the disease, and at one time—to use his own expression—he turned to the wall to die. While in this state, he felt that he might be called to publish the Gospel in the North, the South, the East, and the West; and being discouraged at the thought of returning to life, whilst in the enjoyment of a flowing peace, and glorious prospects of eternity, he nevertheless entered into a covenant to go whithersoever God might send him, implicitly believing that, at the close of life, his Heavenly Father would bless him with His presence. His life was thus spared in great mercy, no doubt that he might make known the riches of Divine grace to many immortal souls on both continents. God unfolds his purposes by a providence which preserves the lives of His saints, and directs their steps through all their pilgrimage.

Stephen Grellet moved back to New York about the middle of 1799, and engaged in mercantile business for a livelihood. One of the peculiarities of the Society of Friends is that their ministers have no pecuniary compensation, and hence a resort to secular occupations is needful.

[To be continued.]

EXTRACT OF A LETTER FROM A CORRESPONDENT IN EUROPE.

Florence, Italy, 12 *mo.* 17, 1855.

On our way from Paris to Lyons, we discussed and decided upon the propriety of travelling over the snow-capped mountains of Switzerland. We accordingly left Lyons for Geneva by diligence, having the pleasant company of M. G—— and his wife from NewHampshire; and the day after our arrival at the beautiful Lake of Geneva we took steamboat, and after a rough and troubled passage of two hours, we stopped at Lausanne to rest for the night. Next day we took coach for Martigny—thence we jogged on to St. Pierre, a small Swiss settlement, near the foot of the Alps. We had set out in good cheer, and the scenery was varied with hill and dale, and the mountains peaking high up in the distance. The rude peasantry of the country were our guides, and we were accompanied by several donkeys—the first laden with our baggage, the others stretching their limbs to the utmost to pull us up the hill; then almost lost in their clumsy harness, they would slide down with the three occupants behind them. We had seen a beautiful sunset in the valley the evening before, and the morning cheered us with a glorious sunrise over the tops of the mountains. We heard the bell of the little church tolling its solemn sound, and the surrounding hills echoing back the answer, that death was in the valley; and as we saw a group taking their way along the street to the humble chapel, we followed and sat with the peasantry in their sorrow for a loved child. We could not understand the ceremonies, but we had a parent's feelings to sympathize with the bereaved, and watched with interest the assembled group. Their dress was of the most antique style, made of coarse linsey—the men with breeches, tied at the knees with leather strings, and shoes of wood that sounded like the tramping of horses, as they moved about in performance of their devotions. We remained until the company had retired from the house, and then returned to make arrangements for further travel. We had engaged several guides besides the mule drivers, and you can imagine the villagers looking from door and window as we passed through the only street of their town. Our caravan consisted of a guide ahead with staff in hand to show us the way, and render assistance if needed—next a mule laden with trunks strung on both sides, and men to help push him up the hill—then two mules with ladies' saddles upon them, and ropes fastening rough sleds behind

the women sitting tailor fashion, and the men and couriers in the rear, with staffs in hand, woolen leggings tied with twine string, socks over their boots, hoods over their heads, &c. Thus equipped, we commenced the ascent of the mountain, and for some distance we got along nicely, and were now fairly surrounded by Alpine scenery. It is impossible to describe the grandeur of the scenery which surrounded us on every side. The day was charming, and as in early childhood, we 'took turns' in riding. There is a rude house near the foot of the mountain, occupied by an old man and woman. The latter sits at the spinning wheel, while it is the business of the former to look out for travellers as they pass, and point them on their way. A bowl of soup a-piece, bread and honey, with new wine were placed before us. After partaking of these, we commenced the great Napoleon adventure The snow was falling and the path before us is covered, so that it must be trodden afresh Summit rises upon summit, and the venerable group of mountains look as if they had congregated to peep over each other's heads at the novel adventurers who were penetrating so slowly their secret ways. All of us were on foot but the two females. At the 'half-way house' we met some cheerful mountaineers, who marked the way before us. They were descending, and assured us there was no trouble ahead, but as they were used to storms, and play familiarly upon the crags that an ordinary person would avoid, we made some allowance for their statements. We stopped to breathe awhile at the 'Refuge,' which is nothing more than an artificial cave with an opening in it, and to look at the 'Dead House' by its side, where lost pilgrims are deposited, that they may be recognized by their friends. We started afresh, and after travelling about half an hour, found that the mules could proceed no further. The trunks were then taken from their backs and transferred to the shoulders of our guides. Our wives dismounted, and pursued their way on foot, each assisted by two strong men. We did not feel tired to this time, as we had the tails of the mules to aid us; but now we had nothing but our staffs. A fleet mountaineer preceded us from this spot, to announce our approach at the 'Hospice' above; and here let me say, that the Hospice at St. Bernard is a large stone structure, occupied by ten monks and their servants. The institution belongs to Government, and they are not allowed to charge travellers anything for entertainment. They keep a number of St. Bernard dogs, who go out daily during the winter, with guides, to seek and succor strangers. We pressed our way through the falling snow, and felt constantly the thrill of hope animating us, that all would yet be well. As to cold, none of us suffered. I have felt it more in sunny Italy, than among the perpetual snows of Bernard. The ascent gets steeper and steeper, and yet the way is plain and without danger. Soon we heard upon the mountain's breast the echo from a faithful dog, who leaped forward to meet us. He was followed by a domestic from the house, who invited us to drink from a leathern cup, the new wine from a leathern bottle. We refreshed ourselves, rested and talked a few minutes with our new friend, and played with the dogs before we commenced the last part of the ascent. And here I must describe the dogs of St. Bernard. A large yellow, curly animal of this species, named Palace, gave us a hearty welcome, and exhibited the native instinctive element of his character, viz: a desire to help us; and as we placed around his neck a little satchel belonging to L., he leaped next to her, rolled himself upon the snow at her feet, and looking her steadily in the face, put up both his paws towards her, and said in the language of conduct, '*Come with me!*' '*Come with me!*' We obeyed him, and presently the two monks themselves made their appearance, and each gave themselves to the assistance of our wives, cheering them onward with smiles and pleasant words. In a few minutes, the tall cross which stands upon a knoll before the house was seen, and then the old walls of the hospice with its hospitable door broke upon our view. On entering, we were ushered into an apartment to get off our outer clothes, and then conducted to a warmer apartment for our rest. Here a kind monk, who is a physician, met us and gave us two cups of warm wine and sugar, which he said was good for us, and we sat down in the highest habitable house in Europe to a cheerful fire, to wait for a welcome board. The doctor joined us at the table, which was well provided and nicely arranged, and we retired to rest, not forgetting to be thankful for so good a retreat.*

Three women belong to the establishment, and one of them warmed our beds, and early in the morning came in to make our fire again. She remarked that the morning was fresh and tranquil for our departure. After a good warm breakfast and a kind greeting from the family, with a present of a picture of the Hospice, as a remembrance, we started on the descent, with such preparations as the monks themselves had

* In the year 962, a pious monk (Bernard) erected this Hospital on the mountain 11,006 feet high, and committed it to the care of the monks of St. Augustine, who continue to spend much of their time in the midst of tempests and snow storms, accompanied by their dogs, in seeking travellers. When a dead body of a traveller is found, they carry it to the dead house, where it is wrapped in linen, awaiting the arrival of their friends. It is said that the climate is so cold and that the bodies decay so slowly, that they have been recognized by their friends after the lapse of years. Adjoining this vault is a kind of burying ground, where the bones are deposited, when they accumulate too much in the vault. As there is nothing around the vault but naked rocks, it is impossible to bury them in the earth.—Eds.

prepared. Their servants, the Doctor, and a brother monk, accompanied us all the way to St. Reney, a little village at the foot of the mountain. The men went on foot—the women were carried by two men, in chairs made for the purpose. The descent was easy and safe for mountain travel. In 1800, Napoleon crossed his track with an army of 30,000 men in the spring of the year, when avalanchs are not uncommon. We of course left a remuneration with the monks, not for themselves, but for the benefit of the poor pilgrims who daily cross the mountain.

(To be continued.)

THE DIM OLD WOODS.

The dim old woods in the wintry time!
How solemn and sad their tone,
When the winds sweep through, with a moaning chime,
The aisles of the forest lone!
When the root its wonted thirst hath lost,
For the flow of the hidden rill,
And the fragile shoot is stiff with frost,
And the sap in its cell is still—
When each gay leaf, that threw so soft
Its shade o'er summer's brow,
Hath flown from its wavy sphere aloft,
To rest near the starry snow—
When each sweet flower, with scented cup,
Frail withering where it grew,
Hath closed its faded petals up,
No more to drink the dew—
And when each trembling note that gushed
In soft and silvery song,
And the insect hum, are silent hushed,
The leafless boughs among!
Ah! sorrowing seem those woods so dim,
As they lift their branches bare—
The shivering twig and the rigid limb,
To the clasp of the frosty air;
And they seem to mourn, 'mid the wintry storm,
For the flush of the greenwood bough,
And sigh for the sere and ruined bloom
That sleeps on the earth below.
And yet, those dark, sad solitudes!
I love their music well—
When whispering echo fills the woods
With tones of her murmuring shell;
For though the wind no voice doth own,
As it sleeps in the silent tree,
Yet the forest breathes with hollow moan,
Like the sound of the ceaseless sea—
As the spirit forms of leaves and flowers,
That grace warm summer's smile,
Were rustling still among the bowers
Where erst they shone, the while—
And the spangled frost-work, cold and bright,
That gleams on twig and stem,
Seems a throne for each of frozen light,
With a diamond diadem!
O! I love those gems by the sunbeam kissed,
As they swing in the sparkling air,
And I love in the dim old woods to list
To the voices stirring there!

The surest way to be comfortable and happy ourselves, is not to let any opportunity pass without endeavouring to make others so.

CONSOLATION.

It is not when the parting breath we watch with anxious heart,
It is not in the hour of death, when those we love depart,
Nor yet when laid upon the bier we follow slow the corse,
And leave it in its resting place, that most we feel the loss.

When past the last, the solemn rite, and dust to dust hath gone,
And in its wonted channeled course the stream of time rolls on,
Oh, who can tell how drear the space once filled by those most dear,
When well-known scenes which *they* have loved, and all *but they* are here!

This deep, this heartfelt loneliness, this quietness of grief
Falls heavier on the flowers of joy, than tempests strong but brief;
Though whirlwinds tear the blossoms fair, yet still the stem may thrive,
But wintry night's chill, with'ring blight, scarce leaves the root alive.

Yet, as our earthly pleasures fade, if plants of purer peace.
Spring in our bosom's wilderness, and nurtured there, increase.
And humble hope and holy fear our wounded bosoms fill,
They'd teach us all the blessedness of yielding to *His will*.

Then seek not hours of sober grief, or sorrowing thought to shun,
Until we feel that we can say, "Thy will, not mine, be done;"
And then our hearts to *Him* will pay an homage pure and warm,
Who saw the cloud o'er those we loved, and housed them from the storm.

DO IT YOURSELVES, BOYS.

Do not ask the teacher, or some classmate to solve that hard problem. Do it yourself. You might as well let them eat your dinner, as "do your sums" for you. It is in studying, as in eating; he that does it gets the benefit, and not he that sees it done. In almost any school, I would give more for what the teacher learns, than for what the best scholar learns, simply because the teacher is compelled to solve all the hard problems, and answer the questions of the *lazy* boys. Do not ask him to parse the difficult words or assist you in the performance of any of your studies. Never mind, though they look as dark as Egypt. Don't ask even a hint from any body. Try again. Every trial increases your ability, and you will finally succeed by dint of the very wisdom and strength gained in the effort, even though at first the problem was beyond your skill. It is the study and not the answer, that really rewards your pains.

Look at that boy who has just succeeded, after six hours hard study, perhaps; how his large eye is lit up with proud joy, as he marches to his class. He treads like a conqueror. And

well he may. Last night his lamp burned late, and this morning he waked at dawn. Once or twice he nearly gave up. He had tried his last thought; but a new thought strikes him as he ponders the last process. He tries once more and succeeds; and now mark the air of conscious strength with which he pronounces his demonstration. His poor, weak schoolmate, who gave up that same problem after his first faint trial, now looks up to him with something of wonder, as to a superior being. And he is his superior. That problem lies there, a great gulf between those boys who stood yesterday side by side. They will never stand together as equal again. The boy that did it for himself has taken a stride upward, and what is better still, has gained strength to take other and greater ones. The boy that waited to see others do it, has lost both strength and courage, and is already looking for some good excuse to give up school and study forever.—*Conn. School Journal.*

AGRICULTURE AND ITS INTERESTS.

Less than a year ago, we received from the Patent Office a number of seeds of different varieties of plants, which were distributed from the Ledger Office around about the country, to various individuals, for the purpose of testing their production, as well as their adaptability to the different soils and climates of the country. Many of these were seeds which had been gathered in Europe and Asia, under the directions of the intelligent head of the Agricultural Department of the Patent Office. We have received various notices since from the farmers who planted them, of their growth and productiveness, and generally the result has been of a most satisfactory character. Among the rest was a new species of pea, called the "Japan Pea," which has created considerable interest among cultivators on account of its prolific qualities, and the ease with which it may be cultivated. As an instance of its great productive power, we may mention that we have recently seen a plant from one of those peas, raised by W. L. Shaeffer, the Cashier of the Girard Bank, which had upon its branches about four hundred and fifty pods, the larger portion of which contained from two to three peas each, or yielding about *one thousand per cent.* This from a single pea, in a single year's growth, is something worthy of notice. If each pea possessed the qualities of re-production in the same degree, we should have in the second year's growth nearly half a million of pods and a million of peas. Our farmers, who are better skilled in such calculations, can estimate the number of bushels this would make, and what number of pounds it produces, at sixty pounds to a bushel, the weight of peas and wheat to the bushel being nearly identical.

This new and rare plant is found well adapted to our soil and climate, and yields bountifully, whether planted in rich or poor soil. It grows up about two and a-half feet high from a single stalk, putting forth branches stiff and woody, like a shrub. It requires no poles or sticks to support it. The branches, at the end of the season, become covered with downy pods about two inches long, each containing from two to three peas of a cream color, and very hard. When boiled the pea becomes exactly like a buff bean. It is very nutritious in its qualities, and makes an excellent winter food for man. It is planted about the usual time of planting corn, in rows three feet apart. The blossoms are said to be beautiful in appearance, some yellow and some violet. The leaves grow just beneath the bunches of pods.

The plant was obtained in 1851, from some Japanese sailors who were wrecked on a coral island in the Pacific, and saved by some American seamen. The crew of the wrecked vessel had supported themselves for a number of days, solely on these peas. One of the American sailors got some of them, took them to Oregon, whence they were carried to Ohio, from which State they have since been disseminated, through the Patent Office, over the Union.

Agriculture is the great industrial pursuit of this country. It employs more labor and capital than all the others combined. It has grown up without any aid from Government, which other branches of industry have received, and without even that assistance from those devoted to the profession which could be derived from intelligent co-operation, with a view to a careful and critical study of agriculture as a science. Fortunately, however, for the interests and prosperity of the country, more enlarged views of agricultural education are beginning to find their way with farmers, and the establishment of agricultural schools, and of State and county societies, is the first fruits of a system which, when fully developed, will establish the true principles of tillage and of farm economy, and secure the greatest productiveness of crops with the least destructiveness to the soil.

In addition to individual effort, a wise government may do much, both directly and indirectly, to encourage and promote the industry upon which the wealth and prosperity of the country is based. It needs no direct bounties to particular classes of labor, which are taxes upon all other kinds of industry, to effect this good. All that is required for Government to do, is to aid in the dissemination of practical knowledge bearing upon the interests of agriculture, and showing how to develope its resources with the least labor and the greatest economy. This our Government is now doing, in a great measure, through the agricultural division of the Patent Office, which stands in the same important relation to

the farmer that the mechanical division of the same department does to the inventor of useful machines.

It might go farther, and establish an agricultural museum at Washington, where all the various kinds of seeds and plants useful to man, produced in this country, and every improved variety of vegetable production, could be gathered, and be afterwards distributed through the States, or be exchanged for the seeds of other countries. Intelligent descriptions and drawings of plants might be added, with the methods of their cultivation, and the soils fitted for their growth, so that those who receive the seeds may also have the advantages of others' experience to aid them in the experiment of their cultivation. In addition to this, a branch of this department could possess the requisites of a National Agricultural College, where agricultural physiology, natural history, chemical analysis of soils, and other collateral branches of the applied sciences, could be taught, for the purpose of furnishing the State Agricultural Institutions with teachers. We keep up a military college at West Point, for teaching the art of destroying man, and we send military commissions to Europe, to learn all the modern inventions of war; why should we not devote as much care to the cultivation of the nobler arts of peace? When we consider the real elements of our greatness as a nation, how commerce and trade owe their activity and life to agricultural prosperity, how the power of the State and the happiness of the people depend upon its industrial production, we will see sufficient reason, as a measure of State policy alone, why facilities should be extended to our farmers, to aid them in an intelligent application of their labor.—*Ledger.*

THE GREAT VOLCANIC ERUPTION.

[Concluded from page 752.]

We were astir early on Saturday morning, climbing over indescribable hills, cones, ridges, and masses of hot and smoking debris and scoria, scattered wild and wide over those Plutonic regions. We soon came to a line of jagged cones with open orifices of from twenty to one hundred feet in diameter, standing over the molten river, and furnishing vents for its steam and gases.

We approached the vents with awe, and looking down their fiery throats, we heard the infernal surgings and saw the mad rushings of the great molten stream, fused to a white heat. The angle of descent was from 3° to 25°, and we judged the velocity to be forty miles an hour.

The maddening stream seemed to be hurrying on, as if on swift commission from the Eternal to execute a work of wrath and desolation in the realms below. Upward and onward we went—climbing ridge after ridge, parched with thirst, panting in a rare atmosphere, blinded by smoke, almost scathed by heat and excoriated by sulphurous gases.

All the rest of the way we saw frequent openings into the fiery canal, upon whose arched ceiling we walked for miles, with the fearful stream rushing madly beneath our feet. At 1 P. M. we found ourselves at the terminal crater, and standing on its craggy and smoking crest.

This was the high fountain of eruption—the great chimney whose throat goes down immeasurable depths into those fearful realms where man's eye never penetrated, and where he cannot look and live. For nearly five days we had struggled to gain this point; and now we were here—specks, atoms in creation—obscured by smoke, startled by infernal hissings, confounded, stunned, annihilated, amid these wild wonders, these awful displays of power which had scattered such a tempest of fiery hail and raised such a raging sea of molten rocks on these everlasting hills. The grandeur, the sublimity, the terror of the scene were unutterable. A vast chasm had opened horizontally on the top of the mountain, and along this yawning fissure stood a series of elongated, jagged and burning cones, about one hundred feet high, rent through this larger diameter, and throwing up dense columns of blue and white smoke, which covered the mountain's summit, rolled in fleecy masses down its sides and spread out like the wings of chaos over unmeasured regions. Still no fire could be seen in this fountain-crater. We could feel it everywhere, and we could see and hear its escaping gases; but the throats of the cones were clogged with hot masses of cinders, pumice and ashes, with cracks, crevices, &c., for the escaping smoke. The fusion had long since found vent in a lateral, subterranean duct, several hundred feet below the rim of the Crater, and in this covered way it flows off until it makes its appearance, as described, some two miles down the side of the mountain.

After a satisfactory survey of the terminal Crater, and of the vast floods of ignition on the summit of the mountain, we descended a few miles down the eastern slope and took our lodgings among the rocks, without wood and with only a few spoonfuls of water. Unwittingly we passed the last watering place early on Friday morning, and having only a quart in our canteen, this was our whole allowance till 9 A. M., on Monday. We were reduced to a single spoonful each, (six of us,) and this only at our meals.

In this high and rocky nest we spent the Sabbath, having a full view of the fires from the high furnace above to the terminus of the stream as it ate its way, like a fiery serpent through the forest and jungle far below.

On Monday we decamped early, and laid our course for old Kilauea. At noon we were befogged, lost our way, and encamped at 1 P. M. On Tuesday we found our track and reached

Kilauea, On Wednesday we explored, took measurements, collected specimens, &c., and on Thursday reached home, having been absent ten days.

Oct. 23.—It is now seventy-three days since the great mountain eruption commenced, and still its vigor is not abated. Had we found the incandescent stream flowing into the sea on our return from the mount, we had not been disappointed. Nothing but the great distance, the tortuous course of the stream, and the many obstructions in the route, could have prevented it from reaching the sea in one week. Down the side of the mountain proper, say twenty-five miles, it flows with terrrible swiftness. At the base of the mount it flows over a plain of scoriform matter, cooled when agitated like the ocean in a tempest, and presenting a foeming surface of hills, valleys, cones, pits, ridges, gorges, caverns, &c., of some ten miles broad. Here the molten stream struggles, expanding, contracting, dividing, struggling to overcome obstructions, filling up vast basins, &c., and thus pushing sluggishly on to its third stage. This is that broad and dense forest already spoken of, extending from the plains at the base of the mountain to within a few miles of the shores of Hilo. Here the fiery stream has found its greatest obstructions.

Through this forest the slope is very gradual—say 3°; while, in addition to hills, ridges gorges, basins, etc., it meets hundreds of enormous trees, and dives into swamps of mud, pools of water and wet jungles, which act as a prompt damper. Here, also, it finds a deep soil which it must convert into ashes and igneous matter. Often, therefore, it does not progress an eighth of a mile a day in the woods, and thus our town has been more than once saved from devouring fire. In 1852 an igneous river approached within ten miles of us. That caused much solicitude, but this more, as the amount disgorged is greater, and the stream heads more directly for our town and harbor. One week brought the fearful stream from the mountain summit into the woods, or half way to the shore. In this forest it has been incessantly at work for sixty six days, and yet the petrifying head of this Medusa does not emerge from the lower skirts of the jungle. We therefore begin to feel that the threatened ruin may be averted, and that the igneous current may spend its force in the forest, and thus open a future highway to the mountains.

Should the stream continue to flow for a few days more, I propose to make a second exploration—not as the first, to the high terminal fountain, but to the terminus, or end of the stream, as it eats its sullen way in the jungle, revealed only by its clouds of smoke by day and its baleful fires by night. This can be done only by cutting through the entangled forest step by step, until we meet the fiery dragon in his own hidden pathway. Many a time have I thus approached an incandescent stream and dipped up its glowing fusion.

The foregoing is a glance at the facts connected with our present eruption, and our rapid tour to the mountain. Taking into account the duration of the flow, the length and breadth of the stream, and the amount of igneous matter disgorged—to say nothing of its present approach to our town—it is the greatest eruption I have witnessed during my twenty years' residence at Hilo.

PHILADELPHIA MARKETS

Flour and Meal.—Flour is now held at $7 62 per bbl. for standard brands, but there is no export demand. The inquiry from retailers and housekeepers is met at $7 75 a $10 00 for extra and fancy brands. Rye Flour sells at $5 75, and Corn Meal at $3 50.

Grain.—Wheat, little or no demand; good red at $1 70 a $1 80; white at $1 85 to $1 88. Rye has fallen to $1 10 per bushel. Corn is dull, with sales at 65 a 67c per bushel. Oats dull at last quotations.

Cattle Market.—The arrivals at Wm. L. Torbert's Drove Yard were as follows:—Beef Cattle, 500; Sheep, 5500; Hogs, 100; Cows and Calves, 80. Beeves sold at from $8 50 to $10 50 per 100 lbs. A few superior brought $11 per 100 lbs. Sheep were disposed of at from 5 to 6 cents per lb. Hogs from $7 25 to $8 00 per 100 lbs. Cows and Calves from $25 to $50. The total stock in all the pens was—1000 Beef Cattle, 6000 Sheep, 1600 Hogs, 100 Cows and Calves, and 40 Horses.

ERCILDOUN BOARDING SCHOOL FOR GIRLS. The Spring and Summer Session of this Institution will commence on the 24th of 3d mo. next, and will continue in session fifteen weeks. It is situated near the village of Ercildoun, three miles southwest of Coatesville, on the Philadelphia and Columbia Railroad, from which place pupils will be conveyed to the school free of charge. The usual branches, comprising a thorough English education, will be taught. Scientific Lectures, illustrated by appropriate apparatus, will be delivered. The terms are $41 00 per Session, one half payable in advance; use of books $1 50, drawing $3 00. No extra charges. All communications should be addressed to the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON,
2d mo. 9th, 1856—2m. Principal.

BOARDING AND DAY SCHOOL—For the Young of both Sexes, at Attleboro, Bucks County, Pennsylvania. For circulars giving full particulars, inquire of Joshua Richardson as above, until the first of Third Month, after that of either of us,

SIDNEY AVERILL,
ELMIRA AVERILL.
1st mo. 26th, 1856—6w.

WANTED—A suitable Friend to take charge of the Meeting House at the corner of Ninth and Spruce streets.
Apply to Richard K. Betts,
297 Filbert Street,
or to Jos. C. Turnpenny,
N. E. cor. Spruce and Tenth Sts.
1st. mo. 19, 1853.

Merrihew & Thompson, Printers, Merchant ab. 4th.

FRIENDS' INTELLIGENCER.

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Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

MEMOIR OF HARRIET J. MOORE.

Continued from page 755.

"3d mo. 1841. Some sweet minglings with beloved friends this morning at my own fireside, has revived the reflection, 'as iron sharpeneth iron, so doth the countenance of a man his friend,' and not only the countenance, but every manifestation of interest. I believe this kind of intercourse is right, as it tends to animate, strengthen and bind together in true Christian fellowship. And while I would guard against the error of trusting or leaning too much on instrumental help, I desire to cherish and maintain that intercourse which emanates from pure love. 'By this shall all men know that ye are my disciples,' said the blessed Jesus, and it is as obligatory upon his disciples of the present day to keep this band of union bright, as when he was personally with us."

The removal by death, about this time, of the beloved and only daughter of her husband was a severe trial. In speaking of this sad event, she says, "nature shrinks and recoils at the prospect of parting with one so near and dear to us. May He who alone can sustain in such an hour, condescend to be with us, for he only can enable us to bow in submission and holy resignation."

"5th mo. 14th. Sitting by our beloved daughter, Mary W. Corlies, who was near the close of time, and whose mind was sweetly gathered to that beatific state 'where the weary are at rest,' I mentally exclaimed, how hallowed are the moments when the spirit accompanies the departing friend, even to the portals of Heaven, where it seems for a season to unite in the angelic chorus of hallelujahs and praises to Him who sitteth upon the throne and hath given us the victory. This victory is obtained by following the Lamb while we are clothed with mortality, and the glorious inconceivable reward, consummated and enjoyed in its fulness in Heaven. In that blessed state the infirmities of the flesh no longer fetter the spirit, but it is free, and enjoys with saints and angels, and the spirits of the just made perfect, the presence of Him whose fulness is perfect happiness. Oh my soul! continue to press after this blessed state until the full attainment is known! until the kingdom of Heaven is come in the earthly tabernacle, and the will of the Father fully accomplished even here. Let not the sense of weakness and infirmities discourage thee, but let the living exercise of faith in that divine power, which is sufficient for all exigencies, be thy strength in weakness.

"8th mo. Passed two weeks very pleasantly at Landsdowne. The sweet spirit of the dear departed one, whose presence gave life and additional interest to surrounding objects, seemed to be with me; and the assurance of her being centered in a state of unalloyed felicity, so lived with me that I could not desire her unbound spirit should be subjected again to earthly cares and bonds. The precious children claim much of my interest and attention, and I trust I shall receive ability rightly to discharge the duties to them, that may devolve upon me.

"9th mo. Within one short week I have followed to the grave my only surviving sister, and her precious daughter Harriet. Oh! may I cleave unto Him who has so often supported and sustained me; when the billows ran high, and the floods of affliction seemed ready to overwhelm, his blessed presence has proclaimed 'peace be still.' Thou knowest, Oh Father! when the mind is filled with tossings to and fro, I flee unto thee as a safe hiding place, and my spirit pours itself out to thee in breathing desires that thou will 'hide me in the secret of thy pavilion till these calamities be overpast.' The solacing promise of thy beloved son, 'whoso cometh unto me I will in no wise cast out,' has cheered and consoled me." On this occasion she thus expresses her feelings to a friend.

"*Philadelphia, 9th mo.* 30, 1841.

"*My dear Rachel,*—In taking the pen to address thee, the feeling of gratitude arises to the Father of all our mercies, for the favor of having a little capacity thus to commune. Clouds of affliction, of discouragement and mental exercise have long hung about, but through unmerited goodness, these are measurably dispersed, and light and life has again dawned through ob-

scurity, with the ability to arise and put on the garment of praise."

I have partaken largely of the cup of affliction since I last saw thee: have been for several weeks an attendant at the sick bed of an only sister, who with a precious daughter about twenty-four years of age, was consigned to the tomb in the short space of one week. The illness of the latter was short, but the conflict was severe. Though the sustaining power of Divine compassion has been near and resignation attained, these dispensations leave the heart "afflicted, bruised and broken;" and the nervous system much prostrated. But consoling is the promise, and the realization of it, 'there is balm in Gilead, and a physician there,' that can heal every wound, 'bind up the broken hearted and give liberty to the captive spirit.' I have oft reflected on the state of those, who are unacquainted with this divine principle. What a forlorn condition, to feel the tempests descend, the floods arise and no ark of safety to flee unto. How my spirit goes forth in exercise and desire for the whole human family, that they may come to the saving knowledge of the truth, as a preserver from evil, a redeemer from all iniquity, and a present helper in every needful time.

Our meetings continue to be small; Friends being mostly out of town, but I believe the little band are much united. The blessed Master still condescends to be with those who are gathered in his name, in his spirit, and under his power. In some of these seasons we are permitted to behold his glory as on the mount, to animate and stimulate us in following him wherever he leads. And we know too, the descendings; the baptisms unto death, the partaking of the cup of suffering, all in wisdom for our purification, and preparatory for services in the church. Ah! my sister, there is no new way to the kingdom! It remains to be a truth, that through the refining process of tribulation we are washed and made clean, and clothed with the white robe, which gives admittance into that city 'whose walls are salvation, and whose gates are praise.' My love to Thomas, Mary, and the girls; I love them the better for the little mingling in my short visit to you last summer. I hope they may be instructed by the afflicting dispensation which has severed them from a loved relation.

For us they language, and for us they die,
And shall they languish, shall they die in vain?

Love and think of me wherever thou goest, and as ability is given, intercede for my preservation and faithfulness to the end, till the work is done, and death is swallowed up in victory. Thou art preciously near in spirit, and under this feeling I remain as ever,

Thy attached H. J. Moore."

In the 1st mo. of the ensuing year she obtained the sanction and unity of Spruce Street Monthly Meeting, to accompany S. Underwood, now Hunt, in a religious visit to "Salem Quarterly meeting, the meetings constituting it, and some others in New Jersey, as way might open." Her gift in the ministry, which was feelingly acknowledged in the same Monthly Meeting, and subsequently by Philadelphia Quarterly Meeting of ministers and elders, of which she became a member, continued to be exercised during the remainder of her life. She traveled much in the service of the gospel, and also labored among her friends at home, both as a minister and in the administration of the salutary discipline of our society. Being frequently from home on these missions, her feelings were less regularly recorded in her diary, and we are indebted to the kindness of her correspondents for the only data of these journeys.

The following letter to a beloved brother and sister, gives some account of their labors in Salem Quarter.

"*Cape Island*, 3 *mo.* 8, 1842.—Very often since I left my home, have you my loved brother and sister been brought to mind, and I have mentally communed, and now I believe the time has come, when I may take the pen and offer you a salutation of remembrance, in the full confidence, that you will be interested in hearing from us in our wanderings.

Since I wrote to my William, we have visited the meeting held at Cape May house, and attended two appointed meetings, for those not of our fold, which were favored opportunities. The good Master was with us, qualifying for the work of the day, and my spirit oft rejoiced in the ability given me to be faithful in the little that was assigned, which always brings the sweet reward of peace. We have been much interested in being with Nathan Bayner and his family. He and his wife, with their eight sons and two daughters compose the little meeting at Cape May, and are much to be felt for in their lonely situation. Isaac and Hannah Townsend have been our companions for the last two days, and will continue with us till our return to Port Elizabeth.

"We are here at one of the large houses on the borders of the great Atlantic. After the arrangements for a meeting had been completed, we took a ride, and a short ramble on the sea shore; though rather too cold for a bath in the watery element, we fully enjoyed the sublimity of the ocean prospect. We move along very pleasantly, continue to be much interested in our mission, and are closely banded together in sweet harmony of feeling. In W. Griscom we have a pleasant companion and have much to be thankful for, not only in the kindness and grateful attentions extended to us wherever our lot is cast, but more particularly, that the way is made for us in the minds of the people visited, and Friends appear satisfied with us. To-morrow we have a meeting

at Cape May Court house, and in the evening one at Tuckahoe. We have but little time to write. In much love, farewell; and believe me,

Affectionately your sister,

H. J. Moore."

To Amos Willetts, of New York, she writes: "We felt it right to engage in a family visit to Friends at Woodbury, and no part of the work affords more satisfaction in the retrospect. In our day, (and has it not been so in preceding days?) there are many things to discourage, the pure life is truly in bondage, and pressed down in the minds of many even as a cart under its sheaves. But is there not on the other hand, enough to animate and encourage the dedicated servants who are thus sent forth? Though they may sometimes feel as if they were laboring in vain and spending their strength for nought," yet their reward is sure, and the work of the most High will prosper, and accomplish in his own time more than finite beings are permitted to see or know of. It is enough for us to know that we are moving in the line of divine appointment, leaving all in His hand, whose approbation can prosper our feeblest endeavors.

To be continued.

To religious feelings as to other things, the truth applies, "By their fruits ye shall know them." If these feelings do not tend to purify the affections from debasing attachments; if they do not tend to form the inclinations to piety and virtue, they certainly are not devotional. Upon him whose mind is really prostrated in the presence of his God, the legitimate effect is, that he should be impressed with a more sensible consciousness of the Divine presence; that he should deviate with less facility from the path of duty; that his desires and thoughts should be reduced to Christian subjugation; that he should feel an influential addition to his dispositions to goodness; and that his affections should be expanded towards his fellow men. He who rises from the sensibilities of seeming devotion, and finds that effects such as these are not produced in his mind, may rest assured, that, in whatever he has been employed, it has not been in the pure worship of that God who is a Spirit. To the real prostration of the soul in the Divine presence, it is necessary that the mind should be still. 'Be still and know that I am God.' Such devotion is sufficient for the whole mind; it needs not—perhaps in its purest state, it admits not—the intrusion of external things, and when the soul is thus permitted to enter, as it were, into the sanctuary of God; when it is humbled in his presence; when all its desires are involved in the one desire of devotedness to Him; then is the hour of acceptable *worship;* then the petition of the soul is *prayer;* then is its gratitude *thanksgiving*; then is its oblation *praise.* *Dymond.*

From Armistead's Miscellanies.

ANECDOTE OF JOSEPH SAYERS.

This worthy Friend and minister will be long missed, and his memory cherished by the poor of the neighborhood where he dwelt. His exertions for the temporal as well as spiritual good of that class of our fellow creatures, were great and often availing. He did not withhold of his own according to his means; but he had ready access to persons of affluence in the neighborhood, who were glad to avail themselves of his services, in judiciously applying that, which, from time to time, they committed to his trust. To these benevolent persons he never appealed but in cases of real necessity, and it is believed he was never denied. The following anecdote will prove that a single individual may do much towards prompting and promoting the cause of righteousness, when sincerely given up to his great Master's work; and willing to act in that ability with which He is pleased to furnish those whom He calls into his service.

On its being understood that a company of strolling players would shortly arrive, and open an exhibition in the rural town where our friend resided, his mind became exercised at the prospect, and the evil consequences which too often ensue from every grade of theatrical amusements. A great desire now came over him to become the means, if possible, of preventing the the introduction of so much evil amongst his neighbors. With these impressions, he called upon a dissenting minister, who had often been his coadjutor in many benevolent labors, hoping he would not withhold his assistance, in endeavoring to prevent the vanity and crime which such scenes often entail on a neighborhood.

This individual fully coincided in sentiment as to the evil tendency of stage playing, but begged to decline interfering, as being, in his estimation, a case without hope of control. When our friend was about to leave the house, and had reached the door, the minister called him back, and informed him that he feared he could not yet dismiss the subject from his mind. After some further discussion, they ultimately agreed to a general distribution throughout the town of a paper entitled, 'Why do you go to the play?' Soon afterwards, the company of actors arrived, and the play was announced; and notwithstanding it had the countenance and support of the parish minister, who did all he could to promote the object and insure a full house, at the same time reprobating the interference of the Dissenters, yet so small was the number who attended, that the manager became quite discouraged, and after one or two acts were gone through, they gave it up, leaving the entertainment unfinished, and immediately quitted the town; and no attempt of a similar kind has been since made in the place.

The active mind of our friend did not rest

here, but he endeavored to infuse the influence of so good an example as his own towns-people had set, into a parish not far distant. He was but slightly acquainted with the clergyman of that town, but seeing him pass by, he ventured to stop his carriage and solicit a hearing. He opened to him his views on the pernicious effects of stage playing; stating that it was not only those of our Society that deprecated theatrical exhibitions, but some distinguished persons belonging to the Church of England, and others also, had condemned the practice as antichristian. Our friend then offered him a little work upon the subject, written by William Law, a clergyman; not doubting, but if he would take the trouble to read it, he would become convinced of the impropriety of such amusements. To this proposal he hesitated, saying that Law was a writer he by no means admired; and besides, he was going from home for a time, and should have no opportunity of perusing it.

Here the matter rested for some time, until after the clergyman's return home from his journey, when he shortly afterwards called on our friend, telling him he had thought much on the subject since, and now requested the loan of the book. This, of course, was readily granted; and the result was, a full conviction of the sin of theatrical exhibitions. It was not long before his conviction was put to the test. A company of players applied for leave to exhibit in a building in his parish. The owner made no objection to the proposal, but said, they must have leave of the parson first. One of the company (a female) accordingly waited on the clergyman to solicit his consent. He told her that he did not approve of such entertainments. After much argument on her part, to obtain his permission, but without effect, she said—

'Perhaps, sir, you will not punish us if we proceed, although you cannot sanction us?'

'That,' replied he, 'is a close question. But I will tell you candidly, if you attempt such a thing in my parish, I will commit you all as vagrants.'

Thus, through the instrumentality of Joseph Sayers, two large populous parishes were spared the disturbances, the frolics, and the vices, which follow in the train of stage exhibitions.

In speaking of George Fox's Journal, James Mackintosh says "it is one of the most extraordinary and instructive narratives in the world, which no reader of competent judgment can peruse without revering the virtue of the writer;" and Coleridge in his *Biographia Literaria* observes: "There exist folios on the human understanding, and the nature of man, which would have a far juster claim to their high rank and celebrity, if, in the whole huge volume, there could be found as much fulness of heart and intellect, as bursts forth in many a simple page of George Fox."

"WHAT SEEKEST THOU?"

In the great thoroughfare of the world, men go bustling on as if there was to be neither rest nor happiness till their object of pursuit is reached. Fame, riches, pleasure, or intellectual gain, draw them on through weary labors and untold disappointments. Still on they press toward the mark which their hearts have set. Shadows may darken the way, chilly winds and howling storms may threaten destruction; but they reck not the danger, if their goal may be reached. What seek they, and what do they obtain?

In the busy multitude, I see many seeking only the enjoyment of to-day. The past is forgotten, and the future is a blank. Life, with its golden hopes and solemn realities, is only a pageant, in which they are actors. Eating, drinking and sleeping, fill up the greater sum of their enjoyments. Such have no object to attain beyond the present satisfaction of the senses; while the mind and heart lie slumbering beneath the weight of earthly cares. Can such an existence be called *life*,—this life of the senses, without the thought of God or duty, or things eternal! Even the beauty and glory of this present world are dimly seen by such an eye, and reveal little of their hidden charm. Every day and hour give some new token of a loving Providence. Each flower and tree and lowly pebble is full of beauty to the seeking mind; but, to him who merely *exists*, the voice of nature is silent. Affection, fancy, feeling, wither before the body's decay; and the senses themselves become poor mediums of happiness.

I see a man of large and noble mind, learned in all the knowledge of the schools, and accomplished in all the graces of society. His elegant manners, his agreeable conversation, his elevated conceptions of truth and beauty, give him a welcome to many a heart and home. We feel the magic power of his presence in all he says and does. In him there is no slumbering of the powers of thought and action. His mark is set, and his proud mind stays not on the way. He dreams not of defeat; for the voice of a siren is whispering in his ear. His faculties are fully awake to the work he purposes to do. Life is full of glorious promises, and the whole heaven is arched over with the rainbow of hope. In him we see an intelligent, earnest, powerful worker in the *world's* great business. In him we find our ideal of manhood, were there not lacking one thing: *the crowning grace of religion is wanting.* All his aims and aspirations are high, but they are selfish; all his work is well done, but it is not sanctified by a prayerful spirit. The light of God's love is shining on him; but he heeds it not. Ten thousand voices are telling him of a Father's watchful care; but he hears them not. His own soul is speaking in the silence of the night or in hours of weary watching; but the din of the world drowns its "still, small voice."

What seeketh he more than others, and what does he obtain? Anxious days and sleepless nights may bring him much renown, much knowledge, much power; but can these, even in their full possession, give the happiness for which the heart is asking? Even when the coveted prize is won, is it as beautiful a thing in itself, as it looked to be in the dim distance? Ah, no! This is not the whole of life; and many never find out its meaning. Can we live for the body alone, or for the mind alone, when the soul, with its infinite capacities, and the future world are calling to us to work? Can we be satisfied with mere animal enjoyment, when God has made us in his own image, and given us immortal powers? Can we bind our thoughts and desires to this present scene of our existence, when there is promised to us such a home in Heaven,—when even here we may have a foretaste of that blessed home, and drink from the river of life that flows through the city of God? We thank God that he has opened to us the fount of inspiration, and brought to our ears the glad tidings of salvation. Though we walk through dark shadows, and over thorny paths, we will not fear; for the light of a Father's countenance is shining upon us. Though encompassed with the petty pursuits and cares of this present life, we will still keep in view that better, even the *heavenly life*, which is to be revealed. We can only truly live, when Christ is formed within us,—the hope of glory. His spirit is a *living power*, and frees us from the law of sin and death. Through patience and through prayer, through duty and through suffering, shall we find the true objects of our seeking; and their gain shall be an everlasting reward.

For Friends' Intelligencer.

Although the subject of slavery in these United States is attracting more attention than at any previous period,—still the iniquity of the system appears to be much underrated by many; for having long been clothed with the sanction of the law, too few look beneath this cloak. But is slavery less unjust, less tyrannical, less cruel, less immoral and sinful, for its legality? No! The law may be made a means of enforcing a greater amount of oppression, but never can diminish an inalienable right. The law in the matter of slavery is an agreement of communities to do what no individual has a moral right to do. He that should, without the protection of law, deprive his fellow-man of his liberty and earnings, would, by all classes, be deemed a tyrant and a robber,—although with its protection, he is only a slaveholder. Thus we see that unrighteous acts when done under the shield of law, are considered by many as hardly an encroachment upon justice and morality.

Influential public men say much about constitutional rights and State rights, but how little of the slave's rights, as though legislation had annihilated these, when the fact is, they are coexistent with his manhood.

When a man's liberty and rights are invaded contrary to law, he has an opportunity for redress; but when this is done, as in the case of the slave, under the protection of law, the chances for relief are exceedingly slender.

The religious Society of Friends, and perhaps one or two others, have made it a disownable offence to hold a slave, even where the law would protect them in so doing. This is a noble step in reform, but it is not all that is called for, when we see that in other cases the law is permitted to be a cover for the countenance and support of slavery.

Although some professing Christians will not hold a slave, because they believe that no man can have a moral right of ownership in man, yet how is it with the product of his labor? Do they not, with little exception, unreservedly purchase of the master directly or indirectly, the product of his slave's labor, thereby making a practical admission of the Master's valid ownership? And why, but because the law and popular opinion denominates him the true owner? Suppose the master offers for sale stolen goods, known to be such by the purchaser, would not such purchase be highly unjust and immoral? Yet how much less unjust is it to deprive a man of a portion of his property, than to deprive him of that and his liberty forever?

Is not this positive proof that slavery is not seen in its true character, that it is considered less unjust than theft and robbery, and that the iniquity of the system is greatly underrated? This being the undeniable fact, even with those religious societies who are foremost in their testimony against slavery, how deficient must be the estimate of the atrocity of slavery by a whole community, who are less opposed to the system. If we attempt to portray the character of slavery, it exhibits deformity at every step; so likewise, if we look into the practice that gives countenance and support to the system, this is no less prominently marked with inconsistency. For instance, the Society of Friends hold war to be a barbarous practice, prohibited by Christianity, hence they refuse to bear arms, although the law enjoins it. They consider such law as having no binding authority; and to make their testimony consistent and of greater weight, they decline dealing in prize goods. This is as it should be.

Now slave-holding is a species of warfare, for it is the exercise, or the *fear* of superior physical force, that reduces and keeps men in bondage. Hence, to countenance slavery, is to countenance war; a war of the worst character; a war of aggression upon the weak and defenceless.

Again; if dealing in goods taken in warfare

is countenancing and acknowledging the rectitude of war, how is it that dealing in the products of slave labor is not countenancing and acknowledging the rectitude of slavery? These remarks are not made with a design to censure Friends as being behind other professing Christians, in their testimony against slavery, but rather because of their being in advance of them, and to induce them, and all others professing the Christian name, to look further into the subject, beneath the delusive and false coloring with which it has so long been clothed by popular opinion and by law.

Many are complaining of the evils of slavery, and justly so, for the nation is made to tremble under the weight thereof; but these evils are only the legitimate fruits of the system; slavery and its evils are inseparable.

Justice is the best policy, and the infallible antidote for slavery.

Let the slaves' rights be judged of and regarded upon their own merits, unembarrassed by other considerations; this would remove every obstacle, to the termination of his grievous bondage—who can do less than this, and feel themselves approved by Him, who beholds all his children with an impartial eye. D. I.

Dutchess Co. N. Y., 22d of 1st mo., 1856.

For Friends' Intelligencer.

FRIEND MOORE,—I clip the following from a late Cincinnati paper, and it carries out so effectually, the spirit of religion, as professed by Friends, that I thought it would probably find room in "Friends' Intelligencer."

Truly thine,

C. M. T.

2nd mo. 11th, 1856.

HATS OFF IN COURT.

Friend Levi Coffin appeared in the U. S. Court Rooms, Friday, during the trial of the fugitives, and stood as Quakers are accustomed to, with his hat on. A very officious special Marshal, employed for this occasion to assist in preserving order and the Union, regarding this as an insult to the U. S. and to himself as her representative, approached Friend Coffin and demanded imperatively that he should uncover before him and commissioner Pendery.

Friend C. explained that he meant no disrespect, but it was the custom of their people. It would not do. The brave special Marshal raised his cane and knocked the offending broad brim on the floor. Friend C. paid no attention to this, but remained motionless. In a little while the Marshal returned, picked up the hat and handed it to Levi, who took no notice of it whatever, and the Marshal deposited it on a table. But the brave Marshal was not at ease, and shortly after this he returned, took the hat and placed it very gently on Levi's head, and the last we saw of Friend Coffin he stood there with his hat on, looking as coolly on the proceedings as though nothing had ever happened to disturb his equanimity.

For Friends' Intelligencer.

REMARKS OF DR. BENJAMIN RUSH CONCERNING JAMES SIMPSON.

The following graphic account of James Simpson, as expressed by Dr. Benjamin Rush, has been deemed worthy of preservation. The character of the doctor is exemplified in the ardor of his zeal, and in the warmth of his solicitude that mankind might be redeemed from the crime of war, the cruelty and injustice of slavery, and above all, the ruinous effects of all intoxicating liquors. The remarks were made to Isaac Parry, who met with Dr. Rush in Philadelphia, soon after the death of James Simpson, which occurred in the early part of Fourth month 1811.

The account is taken from memory, after a lapse of more than forty years, and though all the expressions may not be delivered verbatim, nor all that was said recorded in the following account, yet it is believed to be a *summary*, substantially correct. The doctor has been represented as being under considerable emotion, while giving expression to his feelings on the occasion; deep concern was depicted on his countenance, his eye flashed with ardor, and his whole frame shook with emotion, so that the white powder on his locks fell on his shoulders. The account is as follows:—

"Being in Philadelphia, I met with Doctor Benjamin Rush; he asked me about the death of James Simpson, which had recently occurred. He said he knew him, that he was a Christian, a Philosopher, and a Divine, and all of God Almighty's making. That he was one of the greatest Christian philosophers in the land. That he aided him in the concern respecting spirituous liquors." He then inquired, "how are you (Friends) coming on in relation to that concern?" I answered, that I thought we were advancing slowly; that I believed his Essays on that subject were doing much good. He replied, "I cannot express the gratitude I feel to your society. You were the first of all the families of the earth, to raise a testimony against wars and fightings and the destruction of your fellow men. In this your names will stand eternally recorded in the annals of light."

"And you were the first to raise a testimony against enslaving your fellow men, in this your names will stand also recorded in the annals of light."

"And you were the first of all the families of the earth, to raise a testimony against the manufacturing, selling and using spirituous liquors, a concern of greater consequence, and of more awful importance, than both of the others; and I believe the greatest that affects the human family.

But I am afraid that even in this the crown will be taken from your heads, and given to those that may be better than you, (query, why this fear?) because you have been favored to see this evil in all its consequences and magnitude, and have not met it with the zeal and diligence the subject required. You would disown a member for accepting an office in the militia, or for training with them, though no person was injured thereby: yet you have among you those that distill, import, and sell intoxicating liquors; bringing it by quantities into your neighborhoods and retailing it without discrimination to the inhabitants, even among the inebriates, thereby increasing drunkenness, and confusion, causing much misery, and making many widows and fatherless children, and leaving them in destitution and want." JOSEPH FOULKE.

Gwynedd, 1st mo. 28th, 1856.

THE BROTHERHOOD OF MAN.

The cardinal principle of our republican institutions is the equality of man. That there should be no distinctions of rank, that rich and poor should be the same before the law, and that the law itself should be enacted by representatives chosen by the whole community, are paramount principles with the free commonwealths of this American Union.

Too many persons, however, ignore the true origin of these doctrines. It is neither to Jefferson, nor to the war of independence, nor to the town government of New England, nor even to our Anglo-Saxon blood, as different theorists have asserted, that we owe this general acknowledgment of the equality of man. The fathers of our liberty only re-asserted a great principle which had been preached, centuries before, among the hills and valleys of Judea; for it is to the teachings of Christianity, as recorded at first hand, in the four Gospels, that we owe this recognition of the rights of man. Nowhere is the brotherhood of our race—the essential equality of all humanity in sufferings, in duties, in destiny, and in a common claim for sympathy—so fully or so eloquently set forth, as in the parables and sermons of the Great Teacher.

In this particular, Christianity holds a pre-eminence over all other religions, which alone ought to establish its divine origin. Neither the sacred books of the Hindoos, nor the theology of Egypt taught this brotherhood of man; but, on the contrary, Brahminism is the faith which, of all others, draws the lines of caste most strictly. The intellectual Greeks and the law-abiding Romans were equally oblivious of this vitalizing principle. The great philosophers of antiquity, amid all their speculations, never realized that the beggar and the slave were as fully men as the orator, the statesman or the king. That belief in the essential brotherhood of the race which characterizes the best developed Commonwealths of the American Union, was utterly unknown to the acute Athenian, or to his successor in dominion, the Roman. Neither in the laws, the literature, nor the religion of any people, prior to the Christian dispensation, do we find the brotherhood of man taught or recognized.

But of Christianity, so far at least as it refers to the affairs of this world, it is the very corner-stone. No man can read the Four Gospels with an impartial mind—no man, especially, can read them as he would a new book of philosophy strangely discovered, without feeling that, in no volume extant, is it so emphatically taught, that man's duty is, as a brother to all men, to visit the sick, to feed the hungry, to clothe the naked, to to succor the widow and fatherless, to comfort the prisoner, and even to have sympathy for the outcast. The fundamental principle which underlies all the teachings of Him, "who went about doing good," is, that we should do unto others as we would that others should do unto us, and this because the Creator held rich and poor, great and small, equal before His eyes, because he had made all nations of "one kindred and lineage and blood." The political equality which our free institutions accord, is an attempt, after eighteen centuries, to organize this divine sentiment on earth. It falls far short, indeed, of the original idea; but it is a movement towards it, and the herald of further progress.—*Ledger*.

INTELLECTUAL PRIDE.

"There is nothing which so perverts the heart, as *intellectual pride*. The calamities which have most afflicted and debased our race have sprung from abuse of the free and gifted *intellect*. In the perversity of a corrupt will, and the excesses of a presumptuous understanding, man has abused the powers entrusted to him for high and holy purposes. Too often, the extent of human *knowledge*, is the measure of human *crime*. As if to impress indelibly upon the soul of man the terrible consequences of a presumptuous intellect, a jealous Deity has enforced the lesson with special revelations. He has not only bestowed upon us the Godlike capacity of reason, to collect and compare the fruits of experience, in the ages which have been gathered to the past, but He has suspended the arm of the Cherubim, that we might enter the forbidden paths of paradise, to read, beneath the tree of knowledge, the price of disobedience. And he has unbarred the gates of Heaven itself, that in the fall of the angelic hosts, we might tremble at the instant and irremediable ruin which followed the single sin of thought. One truth we therefore know, that, unaccompanied with an upright heart, a chastened will, with the morality that springs from religion, the measure of man's *intellect* is the measure of his ruin. The pride of

wealth inspires contempt, and the pride of place awakens resentment. They are *human* follies, and are punished by human measures: but the pride of *intellect*, wherein the gifted wars with the *Giver*, is a crime which the dread Creator has reserved for special retribution.—*Lieut. Lynch's Dead Sea.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 23, 1856.

The Essay of our friend D. I., published in the present number, has awakened a train of reflections on the beautiful analogy which exists between the two great lights in the firmament of our solar system, and those greater lights which are given to illuminate the mind of man, *reason* and *revelation*. It has pleased our Heavenly Father so to constitute us, that both these are necessary for our guidance; and it appears also to be consistent with His wisdom, in the distribution of his gifts, to call some into a field of labor which may appear to other sincere minds as calculated to exalt the reasoning faculty above that brighter and more warming influence from which it receives its light. Yet there is often no ground for this fear. Those who apprehend themselves called upon to hold up the great principles of the Gospel, in their more abstract form, and to point out the inconsistency of our practices with these principles, may be equally under the influence of that power which constrains others to appeal more immediately to that light in the conscience which redeems from evil, and to beseech us by appeals to the affections rather than the reason, to be reconciled to God.

The mission of those first alluded to, is often not recognised until after the truths they have advocated are generally acknowledged by the community in which they labored; yet this labor is never lost; the *public reason* has been enlightened, and as conscientious conviction generally operates in regard to those things which we have been accustomed to consider right or wrong, these may surely be regarded as among that number who have aided in turning many to righteousness, to whom the promise is, they shall shine as the stars forever and ever.

In the 44th and 45th numbers of the present volume, we published an Essay by Samuel M. Janney, "on the true grounds of religious unity, addressed to all who profess the principles of Friends." This essay was written under a feeling of religious concern, and contains much that is suggestive to all who profess the principles of Friends. It has been published in pamphlet form, and may be obtained at the book store of T. E. Chapman, No. 1 South Fifth Street, or of C. G. Henderson & Co., corner of Fifth and Arch Streets.

DIED, at his residence, at Upper Greenwich, N. J., on 4th day the 13th inst., JOSHUA HAINES, a member of Woodbury Monthly Meeting, aged 52 years.

——, at 12 o'clock on the night of the 4th inst., CLARA, eldest daughter of S. Fisher and Caroline A. Corlies, in the 4th year of her age; and at the same hour on the 14th inst., their infant son SAMUEL ROWLAND, aged 5 months. Both of disease of the brain.

——, on the 24th of 11th mo. last, at the residence of his daughter, Rebecca J. Mason, Indiana, JOSEPH JOHNSON, formerly of New Garden, Chester County, Pa., aged 85 years.

——, on first day, 10th inst., CLEMENT BIDDLE, a member and elder of Philadelphia Monthly Meeting, in the 78th year of his age.

This esteemed friend was an example of uprightness, integrity, and moderation throughout a long life. For the last few years, his health was very feeble, and for several months previous to his decease, he was unable to mingle much with his friends in their religious assemblies. He was mostly able to be about his house, and on the morning of his death, feeling his end approaching, he sent for his children and took an affectionate leave of his family. After this, he expressed a desire to be released, if consistent with the Divine Will, repeating the language of Simeon, "Now lettest thou, thy servant, depart in peace," and soon after, quietly breathed his last.

——, On the morning of the 17th inst, EDMUND P., infant son of Martha W. Bacon, aged about 5 weeks.

THE CONDUCTING POWERS OF METALS.

Electricians agree in considering that silver, copper, and gold, are the best, platinum, palladium, and iron, the worst conductors. The resistance in the latter offer such great resistance to the passage of the current, that on completing the circuit they become intensely red or white hot, while silver or copper remain cold. Sir H. Davy, after numerous experiments on the conducting powers of metals, taking copper at 100, makes that of silver 109.1, gold 72.7, lead 69.1, platinum 18.2, palladium 16.4, iron 14.6. The better the conductor the less the resistance, and consequently greater the power. A chain formed of long links of silver and platinum, placed alternately, when connected with the battery, the platinum glows with a white heat, the silver links remaining cold.

EXTRACT OF A LETTER FROM A CORRESPONDENT IN EUROPE.

Contuned from page 765.

FLORENCE, ITALY, 12th mo. 17th, 1855.

After leaving St. Bernard, we proceeded towards Turin, the capital of Sardinia, which is more like a city than anything we have seen since we left Paris. It is comparatively new, and prettily laid out. It is the residence of the King of Sardinia, who has been absent from home, and he arrived just in time to see the people by thousands awaiting his return with various emblems of welcome. The whole scene exhibited the town, the people and the soldiery in their best dress, and afforded us an opportunity of seeing the masses, as well as the aristocracy. The grape is cultivated all along the valleys of this region, and is made into wine, as cider is made on our farms, at home, but the people are squalid looking until we reach the vicinity of Turin, and the plain on which it stands. There was something pleasing in the appearance of the peasantry, that came under our notice. As we rode along in our private conveyance, we passed through a little village, nestled under a high hill, damp and thriftless, where were poor, undeveloped peasantry, with the characteristic goitre of the country protruding from the necks of many of them, and yet they stood about, as we passed, and had an unusual tidy appearance. While we stopped here, a procession of Catholic devotees made their appearance at the village church, and as they halted, the little bell in the tower welcomed their entrance. It was the great day for celebrating the enunciation of the Pope's new doctrine with respect to the Virgin. It was the first anniversary, and the only time that Catholics, the world over, had congregated for such a fete. Rome had her gorgeous wealth, her fatted Pope, and her gay priesthood, and so had Paris, and London, and Philadelphia, *all but the Pope*; but these poor villagers had come out from their dirty homes, and put on their very best to commemorate the day. About 200 women were all dressed in white, with white 'kerchiefs or veils thrown over their heads, and falling in a point between the shoulders. Four young *virgins* also in white, with blue sarkes or beads about the waist, bore on their shoulders at the head of the group, a gilded figure of the Virgin Mary, also covered with a white veil, and carried it to the altar of the chapel. The women took the centre of the building and the men the sides. Their faces were weather-beaten, and their eyes lacked lively and expressive intelligence, which made the clean white of their apparel in strange contrast. A short ceremony ended the performance and we drove away, but the roads and villages were rendered lively by the holiday. But we must leave Turin for Genoa, where we arrived by rail-road after a ride of four hours. We reached the hotel in the evening, and next morning found the Mediterranean before our window, rolling with laughter at the bright day which had risen upon her, while the winds from the mountains came to remind us of the snows we had just left. This is called the city of palaces, but the palaces have the appearance of prisons, or forbidding fortresses. The streets are narrow, without side walks, the houses heavy and tall, and all the windows of the first floor covered with iron grating. They are doubtless richly ornamented within, but are anything but elegant without. We have seen pretty thoroughly, Paris, London, Dublin, Edinburg, and other cities, but nowhere in our opinion, is there any one that equals Philadelphia in good taste, and general appearance of thrift and style. The churches are the costly buildings of Europe. In Genoa there are some splendid churches, and in most of them, worshippers may generally be seen from 6 o'clock A. M. till sunset, setting or kneeling in silence before the crucifix. At certain hours every day, the priests officiate. From Genoa we took steamer for Leghorn, being for the time in the hands of the government. Our passports were taken from us, before we took passage in the boat, and not delivered to us again till we reached our hotel. Our luggage was also thoroughly examined, after a short stay in this city we took rail road for Pisa, on our way to Florence. In half an hour we reached Pisa, where we stopped a few hours to see the great Cathedral, Baptistry, and leaning tower. The latter is written about as a great wonder, and from our childhood, we have seen pictures of it, and thought it marvellous. We examined it thoroughly, and ascended to the very top. They say it leans over fourteen feet, but there does not appear much danger of its falling, neither is there any reason why it should not stand, as long as the centre of gravity is some distance within the base, and the upper side is built with heavier stones than the lower, At the top, there are seven bells of different sizes, the heaviest on the upper side. The church is magnificent, and they profess to show many remarkable things, among which is the reputed skull of Gamaliel, at whose feet Paul sat as a student We did not see the skull, believing it just as likely to have belonged to some one else. At Genoa, they profess to have a chain in one of the churches, which was worn by John the Baptist previous to his execution. This we saw, and concluded it was just as probable to have been the trace chain of some Hebrew farmer. Why it should be there, and the head of so great a counsellor at so little a place as Pisa, we were at a loss to comprehend. From Pisa, we came to this far famed city, and on entering the gate were again examined by the officers stationed there for the purpose. This system of knowing and recording strangers is very curious. The city is divided into districts, over which is an officer, who receives every night from every household within his limits, the

ral families. These are sent to a central office, where they are recorded alphabetically, and when strangers leave, their destination is put upon a book. On calling at the office, the day after our arrival, we found our names, our hotels, and the number of our rooms, all registered. The far famed beautiful Florence and its sunny clime may be briefly descanted upon. On our first landing in the Tuscan state of which Florence is the capital, the clouds and sky were dark and threatening with storms, and little angry spits of snow came about us all the morning, and though we have had clear days since, we witnessed the busy laborers with their little carts, hauling *ice from the ponds* to the ice house of the grand Duke I can asssure you that a great deal which has been said about Italy is poetical. Our tourists have been men of a certain caste of mind to see the beautiful in history, to study poets and sculptors, and they have overlooked realities, in their fanciful conceptions of the Ideal. Then again many of our notions of Italy have been derived from British writers, with whom at home sunshine is about as rare comparatively speaking, as roses in winter. These may be found in garden spots and sweet places, and so may the sun in Britain. The fact is, there is no country like ours for intelligent people (the masses I mean,) for variety and beauty of scenery and climate, and for abundant natural resources. To our taste Florence is not a beautiful city. There are but few side walks, and the houses all have the same prison appearance as described at Genoa. The government is administered by a Grand Duke who is an hereditary incumbent of the throne, and it is said he and the priests manage the people. In most European towns, the prominent people to be found in the streets, are priests and soldiers. Here they are very numerous; on great occasions, the churches are protected and guarded by the military, and the priests (in their turn guard the soldiery, by the influence they exert in the affairs of government. There is an institution here called the Brothers of Mercy! They are divided into companies, and it is their duty to attend to the necessities of strangers, and of all who require needful care. Last summer the cholera raged here, and they were much occupied. At their head quarters is a large bell, and when it rings, the division on duty repair to the spot in the event of any accident. Yesterday a boy was run over in the street, and upon the ringing of the bell he was promptly cared for. Of course the people know where the Retreat is, and in case of accident are carried there. They are about 500 in number, and I believe are connected with the general hospital.

We visited the Lunatic Asylum containing 500 inmates, and a wretched spectacle it was. There were fifty women in one room, all of them violent, and secured so that they could not use their hands. Some of them were tied in chains. I suggested to the physician, through an interpreter, that they needed freedom from bonds, kind words, and comfortable private apartments, such as insane people had in America, and that they then would be less trouble. He thought it would not do for Italy. One poor creature came to me manacled and wretched, vociferating incomprehensible sounds, and looking fire from her very eyes.

I patted her gently on the shoulder, smiled, and uttered a few broken words in French which she seemed to understand—her countenance became tranquil, and we parted with pleasant looks. I expressed to the doctor my conviction that such treatment should be carried out to its fullest extent. He was kind and attentive, but did not seem to see the necessity of adopting a different plan of treatment. The entire building was covered with tiling for floors, and no fire or carpet was found within it except in the kitchen. The doctor said the house was built several hundred years ago, when the people knew nothing about warming or ventilating. J. P.

STEPHEN GRELLET.

[Continued from page 763]

In the year 1800, Stephen Grellet made an extensive tour through the Southern States, as far as Georgia, then the limit of our confederacy. At that time, an expedition into those regions was difficult and dangerous. He rode on horseback, and often slept out at night, and was sometimes for days without convenient food. He and his companion adopted the Indian habit of tightening the waist with a belt, in order to relieve the gnawings of hunger. Some person having presented to Stephen Grellet some dried rattlesnakes, as a curiosity, he gave them to his companion, who was glad to eat them. Many interesting adventures are said to have occurred on this journey; but as no account was published, the writer is unable to give any particulars.

In the following year, 1801, Stephen Grellet travelled through New England, and into Canada, doing the work of an Evangelist, and preaching the Gospel of the kingdom. He thus surveyed our whole country from north to south, at the beginning of his ministry, and his large soul received impressions of the greatness of its destiny, which grew with his years, and which he ever loved to contemplate in connection with the spread of pure religion throughout our borders and the world.

It is impossible, in a discourse like this, to give a connected narrative of all the labors of this good man's life. That, indeed, is the work of a biographer. All that can be attempted on an occasion like the present, is to take a general glance at some of the prominent incidents in our departed friend's labors.

While residing in New York, he attended the meeting held in Pearl Street, where his ministry was acceptable and edifying. He was married, in 1804, to Rebecca Collins, a sister of our respected townsman, Thomas Collins.

In 1807, he embarked for Marseilles, on a religious visit to Friends and others in the southern part of France. An interesting incident occurred on the passage. After the ship had entered the Mediterranean, a craft of Algerine pirates was discovered bearing down upon them. The captain and crew were greatly excited and alarmed; but Stephen Grellet retained the utmost composure of mind and trust in God, having a secret feeling that the Lord's name would be magnified. The pirates drew near and boarded the vessel, overpowering the feeble crew without resistance. Just as they were about to transfer them in chains to the other vessel, and to seize upon the cargo and valuables of the passengers, the sun went down below the horizon, and a British man-of-war, which had hitherto been hid in the sun's rays, was seen in the distance. The pirates immediately hurried aboard of their own vessel, and the American ship was thus saved. Stephen Grellet often alluded to this remarkable providence, and at a private opportunity he once made a forcible application of it to some veteran Friends, whose minds seemed to need encouragement.

In 1812, Stephen Grellet felt moved by the Spirit to undertake a religious journey to Europe, and he sailed for England. On the last day of the year, a meeting was held, at his request, for the poor of Spitalfields. An immense audience thronged the house, and many persons were compelled to stand. William Allen says, in his diary, "Dear Stephen, though at first interrupted by the noise, was favored to deliver a very impressive address, and stood about an hour and a half." He afterwards engaged in supplication. William Foster and Elizabeth Fry also addressed the meeting. The large concourse appeared interested and grateful, and separated in a remarkably quiet manner, contrary to the apprehensions of some, who doubted the expediency of assembling a crowd of persons of that description.

In January, 1813, Stephen Grellet was favored with the privilege of visiting the famous Newgate prison. In company with William Foster, Wm. Allen, and J. Smith, he was allowed to visit four prisoners who were to be executed early in the following week. This visit was the occasion of turning the attention of Elizabeth Fry to the work of ameliorating the condition of prisoners. Stephen Grellet endeavored to impress upon her mind, in a tender, personal address, this noble work of philanthropy. After a remarkable visit to the women in Newgate, where they witnessed wretchedness and degradation not to be described (many almost devoid of clothing, and children born in prison, who had never worn a garment,) Stephen Grellet, being under appointment to dine with Elizabeth Fry, laid their case before her, and told her that something must be immediately done. This was a help in turning her attention to that peculiar channel of great usefulness. She took immediate measures for the present relief of the prisoners, and although for some years she was deterred by circumstances from a full dedication to the great work, she gave herself heartily up to it when the right time arrived, and the results are before the world.

Stephen Grellet afterwards preached to the prisoners of Newgate, in an atmosphere of dreadful odor, truly symbolical of moral corruption. But it was his custom to go cheerfully wherever God called him.

Whilst in England, Stephen Grellet visited the Danish and Norwegian prisoners of war, who were confined in a convict ship. A religious meeting was held on the quarter-deck, which the officers attended; and a precious opportunity of preaching and prayer was here enjoyed. Some of these convicts, already favorable to the principles of Friends, were led, on their return to Norway, to establish a meeting of the Society.

From England, Stephen Grellet passed over to the Continent, and made a missionary excursion into Germany. At Munich, in Bavaria, he reported that "some thousands of pious persons in the neighborhood of Munich were awakened to a sense of the importance of vital religion, and the inefficacy of mere forms," and "had the circulation of the Holy Scriptures much at heart."* On this tour, he went as far as Geneva, where he held Christian intercourse with Professor Pictet and other brethren in the Lord.

An exceedingly interesting incident is related of Stephen Grellet on returning from his mission. Whilst travelling through Germany in an open wagon, with a loose board seat, over roads which had been cut deeply by the heavy artillery wagons, and then frozen over so as to be almost impassably rough, he arrived at Pyrmont, where he thought it best to stop and to hold a religious meeting. Wishing an interpreter, he was directed to a little lad, who modestly undertook to do the best he could, and who proved on this, and many subsequent occasions, remarkably fitted for the task. This German boy became, by the grace of God, a Christian, and is now one of the most eminent ministers among the Friends. In 1846, thirty-two years after the incident above related, the German minister came to America on a Christian mission, and hastened to Burlington, to visit one whom he loved as an Apostle and father. He went with Stephen Grellet to his mid-week meeting, where, in the course of a sermon, he paid to his aged friend the following tribute: "I came to this place without any ex-

* Allen's Memoirs, i, 155, 163.

pectation of meeting you on such an occasion as the present, having simply come to make a visit of Christian and grateful affection to a beloved friend and father in the Truth, who, many years ago, when in the constraining power of the Gospel on a visit to my native land, was made instrumental in finding me out, a poor wanderer, as a lost sheep from the fold, and in turning me from darkness to light, and from the power of Satan, I humbly trust, unto my God."

Stephen Grellet returned from the Continent to England in April, 1814. His journey had been undertaken in one of the most trying years, for a traveller, that could have been selected. In 1813, the Allied powers of Europe had combined against Napoleon, and war was raging on a frightful scale. The great battles of Dresden and Leipsic had been fought: and the Allies were now advancing upon Paris. But in doing his Master's work, Stephen Grellet shrank not from self-denial or danger of any kind.

The Emperor of Russia and the King of Prussia arrived in England from Paris, on June 6th, 1814; and the Friends determined to present to them in person respectful addresses. The King of Prussia was very much hurried, and the only opportunity the deputation of Friends had to see him was in the passage through which he was to pass to his carriage. "Stephen Grellet had only time to say a few words in French, and on adverting to some of the Society in his dominions and to the Society's testimony against war, the King observed that they were excellent people, but without waiting for the conclusion of the sentence, said, 'war was necessary to procure peace.'"*

The interview with the Emperor of Russia, Alexander I, was more leisurely and satisfactory. The interview lasted about an hour, during which a great many subjects were adverted to. The Emperor stood the whole time. He conversed with Stephen Grellet in French, about his own personal temptations as emperor; and then, as William Allen relates, "Our dear friend, S. Grellet, under the pressure of Gospel love, addressed a few sentences to him in French. The Emperor, pressing S. Grellet's hands with both of his, was much contrited, and with tears in his eyes, said, 'These, your words, are a sweet cordial to my soul; they will long be engraved upon my heart;' indeed, several times during the opportunity, he took one or the other of us by the hand."† Stephen Grellet returned to the United States in November, 1814.

In 1816, Stephen Grellet again left his home, and visited Hayti, on which island he spent four months. He endeavored to set into operation a system of schools, and met with some success. A bible society was also established there. The Emperor Petion received him with great cordiality. On one occasion, he preached from Petion's palace to the Haytien army, comprising about 6000 men, who were arranged in solid, compact masses, within hearing of his voice. Some persons, who heard him in Hayti, declared, that in his own language he was a man of truly fascinating eloquence. His labors of love in preaching the Gospel, visiting the prisoners and poor, and performing acts of philanthropy among the people, caused him to be held in such high esteem that, even after the lapse of years, he was still spoken of as "Saint Stephen." Going to Demarara, where the physician died, Stephen Grellet discharged the duties of a physician to the sick, in addition to his other benevolent work.

[To be continued.]

* Wm. Allen, i, 144.

† For a long account of this interesting interview, see Life of Wm. Allen, i, 147–151.

EDUCATION IN ENGLAND AND AMERICA.

Great Britain, by universal acknowledgement, stands next to the United States in liberty and general intelligence. But the difference between the two is nevertheless vast. For while, in the United States, the rule is that every citizen has a vote, and the exception that he has none, in Great Britain, it is the reverse. Nor is the difference less in the diffusion of education. The statistics, on this point, are not properly known, and, therefore, we shall devote a few moments to them.

It appears, from the census of 1851, that there are, in Great Britain, about five millions of children between the ages of three and fifteen. Of these, three fifths of a million are at work, two millions go to school, and two millions and a quarter neither work nor go to school. Half of these scholars, moreover, are taught at private schools, proving that they belong to families of the middle class. It follows that only about one million of the children of the laboring population go to school, while two millions and a quarter grow up in idleness at home or in the streets. In other words, but forty four per cent of the English people, not belonging to the nobility, or gentry, or richer portion of the middle classes, enjoy the advantages of education.

Now, how is it in the United States? We have no statistics at hand which exhibit the condition of education in the nation at large, for the Southern States, owing to their division into castes, are deficient in such statistics. But in the Northern States there is no deficiency of accurate information on this subject. Generally, in those States, about seventy five per cent of the children between the ages of three and fifteen attending school. Even in Wisconsin, one of the newest States, there are ninety-five thousand scholars, in a population, between four years of age and twenty, of one hundred and thirty-eight thousand. In New York, out of one million one hundred and fifty thousand, between four and

twenty-one years of age, eight hundred and sixty-seven thousand attend school. In Connecticut, there are seventy-four thousand scholars, in a population, between four and sixteen years of age, of ninety-six thousand. It thus appears that education is diffused in the Northern States to nearly twice the extent it is in England. Can we wonder, in view of this fact, at the superior capacity of the American for self-government?

The educational statistics, in England, reveal other facts, alarming to those who wish well to liberty in that country. The great majority of the children of the British laboring population never attend school after they are ten years old. Two millions never go to school at all. A large portion consequently grow up to ignorance and unthrift, if not to vice and crime. This fact explains why it is so common a thing, in Great Britain, for pauperism to be hereditary—"why", to use the words of an English writer, "father, son and grandson, with their respective families at their heels, go trooping to the overseer, every Saturday, for their weekly allowance." It appears also that the laboring population does not avail itself even of the educational advantages offered to it. The poorer class, in Great Britain, are neither educated, nor wish to be educated. The peasantry has been kept down, through so many ages, that they are without even the energy to rise.

While this condition of things continues, England will never be a republic. Neither a nation, nor a class within a nation, ever becomes free, till its members are capable to earn and hold their freedom. If the suffrage was bestowed on the British people, indiscriminately, to-day, they would sell their votes to-morrow, as too many of the freeholders do now. Until education becomes more general in England, the educated classes will make tools of the ignorant.

While half the children of England continue to grow up illiterate, the English aristocracy and commercial classes will rule that fair land. *Ledger.*

From the Christian Register.

TRUST.

I look to Thee, Father divine!
I look to Thee.
The walls of sin encompass me;
Temptation strives for mastery;
For succor in my misery
I look to Thee.

Thou knowest all my wants, and so
I look to Thee.
Dark shadows on my path may rise,
Despairing doubt may blind my eyes,
And still, for light from thy bright skies,
I look to Thee.

When dangers round me press, my God!
I look to Thee.
In perils, trials, doubts and fears,
In sorrow, suffering and tears,
When dark and drear the way appears,
I look to Thee.

O Father! may I never cease
To look to Thee.
Be it my trust when death shall come
To bid me here no longer roam,
And summon me to heaven, my home,
To look to Thee.

Lowell, 1855.

EXCELSIOR.

Still higher—higher evermore
Let us ascend—
The path of Truth, like God's own years,
Shall know no end.

And ever rise new wonders in
The light of Truth,
Her true disciples evermore
Renew their youth.

Still onward, upward, toward the light
True heroes rise;
While neath their feet the dark domain
Of Error lies.

Still upward—let no fetters bind
Thy soul to earth;
In Truth's pursuit thy soul shall find
True joys have birth.

Still upward, as the eagle flies
To meet the sun,
Let us advance to meet the great
Eternal One.

In Truth's pursuit, O man, be strong,
Though fools deride;
Within thy heart forever more
Shall Peace abide.

Let Custom's willing slaves bow down
To kiss the sod;
Be thou a man and scorn to kneel
Beneath her rod.

Heed not Tradition's fables, brought
From ancient days,
Though 'neath Religion's guise, and crowned
With sacred rays.

Shun prejudice; no light or good
Her presence brings.
Ill-omened forms and shadows brood
Beneath her wings.

Tradition, Custom, Prejudice,
These three abide—
Oppression, Wrong, and Fear, beneath
Their shadows hide.

Rise thou above them; bid thy soul
Spring forth to light,
As springs the tender plant from earth
To cheer the sight.

As sunlight calls the living shoot
From out the earth,
E'en so beneath the light of Truth
The *soul* has birth.

And as the forests, deep and wide,
Spring from a seed,
So shall thy soul advance, O man,
From Error freed!

Then higher, higher, evermore,
Let us ascend;
The path of Truth, like God's own years,
Shall know no end!

East Weare, N. H., April, 1853. H. C. D.

THE NEW ESCULENT ROOT—THE CHINA OR JAPAN POTATO.

To the Editor of the New York Tribune.

This most important esculent,—Dioscorea Batatas, Dioscorea Japanica, or Ignam de la Chine—was first introduced into Europe in 1850, it having been sent to France by M. de Montigny, French Consul at Shanghae, in Northern China, who transmitted a few roots to some learned men. It did not, however, attract their special attention to its great value and immense importance until the year 1853, when some highly intelligent botanists recognized the great advantage to be derived from its extensive culture, and devoted themselves to its increase, and to the developement of its merits.

Finding this precious root to be superior in its farinaceous properties to either of the species of the potato, and that it was in no case subject to decay, whether in the ground or out of it, and was of so hardy a character as to withstand the severest winter uninjured, they have now come to the conclusion, in common with English botanists who have made similar experiments, that the Dioscorea Batatas is destined to supersede the precarious and uncertain culture of the ordinary potato, so liable to rot and to other diseases, and that the grand desideratum, a substitute in itself more valuable than the original potato, has at length been found. So strongly confirmed is this opinion in Europe, that we find it supported by all their leading agricultural and horticultural publications, and even by the Mark Lane Express, the principal representative and expositor of the agriculturists of Great Britain.

Roots of this plant have been produced in Middle and Northern France, weighing from two to two and a-half pounds, from tubers planted in April and dug in October.

One great point of superiority possessed by it is that it may remain in the ground two or three years, always enlarging in size, and equally nutritious and excellent in flavor. Experiments have proved that when the roots are left for eighteen months in the ground, the yield is more than treble that of roots left but for one summer; and it is also considered that the roots are improved in quality.

In the Spring of 1853 the largest plantations in France contained but 700 roots. Yet such is the ease and rapidity of its propagation and increase that it is already becoming most remarkably disseminated. Its growth is very rapid, and it seems suited to any climate and to any soil, although a sandy loam or sandy soil has been deemed preferable in Europe, where the sun-heat is so much less powerful than with us. It has been tested in this country in sandy and in stiff loam, and grew vigorously in both, and from analogy it is more than probable that it will do well in humid soils. It may here be deemed worthy of note, that in addition to the great similarity in the genera and species natural to China and North America, one of our most common native plants (also a vine) is the Dioscorea villosa, found in great plenty in hedgerows and on the borders of ravines, from Canada to Carolina, and everywhere called "Wild Yam;" and that another species is found growing very abundantly in Virginia and Carolina. It is therefore only placing the Dioscorea Batatas among its relatives and cogeners when we introduce it to the American soil.

One very peculiar characteristic of this plant is, that its roots run perpendicularly into the earth, thereby greatly enlarging its capacity to produce the greatest possible crops from a given space of ground. It has been calculated in the French publications, from the experiments there made, that an acre will in six months produce 36,000 pounds, and in eighteen months, 120,000 pounds.

It possesses another great advantage. The roots, when placed in a cellar, remain firm and perfect, as well as free from sprouts, and they can be kept out of the ground a year without injury or deterioration of their alimentary qualities. This property renders them invaluable for use in long sea voyages, and especially as a preventive of scurvy.

We deem this plant much better adapted to cold than to hot climates, as it has been proved that the greatest increase in the size of the roots takes place during the coolest period of our season—the Autumnal months. The roots grown here the past Summer, when dug at the end of October, were found to be in a vigorous state of growth.

Notwithstanding the fact that this root, as has been already stated, may be propagated with great rapidity, still the demands from all quarters on the first cultivators have been so rapid and numerous, that it has been found impossible to obtain any considerable supply for the country, and but limited quantities will be attainable the present season. In fact, many years must elapse before even moderate supplies can be furnished to the numerous countries which will strive to establish its culture.

The manner of cultivation is very simple, and the same course can be pursued as with the sweet potato, It is said that the Chinese cultivate it in hills, as we do Indian corn, and plant but one tuber or piece of root in each hill, and plow between the roots twice during the Summer to keep them free of weeds. We doubt this statement—first, because the Chinese exercise the utmost economy in the use of the soil; and secondly, because the labor of that country is generally manual. If cultivated in hills, we think that three or four pieces should be planted in each; but we would suggest the planting

them in double rows, and they will then need to be plowed but one way. We think by adopting this course a greater yield may be obtained from an acre, and at less expense than otherwise. In several of the Western States, where land is cheap and no manure required, and where the soil is so easily tilled, it will probably be most advantageous to cultivate them in single rows, as is usually done with the common potato.

Having had opportunities of testing the quality of the Dioscorea the past Autumn, grown in this country, the following will serve as a brief description:

Root fifteen to twenty-five inches long and two inches in diameter, tapering from the head; the outward appearance similar to the white variety of the sweet potato; skin thin, readily peeling off when cooked; flesh snow-white, delicately farinaceous, with a slight almond flavor, exceedingly grateful when used in the same manner as the ordinary potato, and deemed both richer in nutrition and superior in quality. It can be cooked by water or steam, or roasted, and in appearance and taste is like the finest mealy varieties of the common potato. It requires but ten minutes boiling, whereas the ordinary potatoes require twenty minutes.

This root possesses another great advantage; it produces a fine, pure, white flour, which will compare advantageously with wheat flour of any country, and is equal, if not superior, in nutriment.

The introduction of this invaluable vegetable is too recent for us to know all its qualities, it having been tested but for four years in Europe and only one year in our own country. It may, however, be fairly assumed that *a vegetable which has for centuries formed the common food of the immense population of China and Japan—adopted as such by nations so regardful of domestic economy, and so careful and economical in their appropriation of the soil—must be possessed of no ordinary merits.* Such we should consider to be the character of this vegetable, combining, as it does, the circumstance of immense product, diminished comparative labor, and an adaptation to soils where scarcely any other root will grow, with the additional fact of its remaining in the ground during the Winter, and for a period of three or more years, furnishing throughout all seasons a fresh, wholesome, and nutritious aliment for all classes at the cheapest rate.

On the whole we may consider ourselves justified in believing and confidently asserting, that the acquisition of this esculent in Europe and America constitutes an era in agriculture equaled only (if equaled indeed it be) by that which was consequent upon the introduction of the Indian maize of our own continent. The fact is certainly most astounding, that we have remained thus long entirely ignorant of so invaluable a vegetable—one which is destined soon to cover myriads of acres—and which, but for that great malady, the potato-rot, we should probably be still unacquainted with, as it was the prevalence of that malady which induced the Consul of France to send home this root as the most appropriate substitute.

With regard to the period of planting and propagation, the following remarks may be made. As the Dioscorea is perfectly hardy, the tubers, as hereafter described, or small sections or eyes of the root (the same as potato sets), may be planted at the first opening of Spring at a depth of about three inches; but during the present scarcity of this root, the course has been adopted of planting the sets closely in an ordinary hot-bed frame to start their growth, and afterward planting them in rows in the garden or field. The same culture as pursued everywhere with the common potato will serve successfully for the Chinese one.

The propagation of tubers for the extension of stock is also very simple. Like the sweet potato, the Dioscorea is a trailing vine. In six weeks from the time of planting the pieces of root, they will have formed shoots five or six feet in length. These shoots may be buried for two-thirds their length in straight furrows, one inch deep, allowing the leaves alone to be out of the earth, and the extremity of the shoots entirely so.

Another mode is to take off two-thirds of each shoot and cut it into sections, each having a leaf with a small portion of the stem, and planting these in a bed, covering all but the leaf. In either case they will make roots after the first rain, or if watered; and in twenty to thirty days each will form a bulb or tuber. These must be carefully preserved when taken up in the Fall, and will serve for Spring planting the ensuing season, the tubers being as valuable and productive as sections of the roots. Tubers the size of a large pea, planted in the Spring, form beautiful, regular roots, fifteen to twenty inches long, by Autumn, as has been fully proved *here* the past season, in confirmation of the European statements.

For any further information I would refer you to the United States Patent-Office Report just issued; to the *Revue Horticole* and *Bon Jardinier* of France, and to *The Mark Lane Express* of England.

I am, &c.

WM. R. PRINCE.

Flushing, L. I., Dec. 26, 1855.

PURE AIR.

In about two and a-half minutes all the blood contained in the human system, amounting to nearly three gallons, traverses the respiratory surface. Every one, then, who breathes an impure atmosphere two and a-half minutes, has every particle of his blood acted on by the vitia-

ting air. Every particle has become less vital, less capable of repairing strictures, or of carrying on functions, and the longer such air is respired, the more impure does it become, and the blood necessarily becomes more corrupt.

THE LESSONS OF LIFE.

Great calamities teach us many beautiful lessons, and reveal to us much we should never have seen from the common level of life. A flood, a famine, a conflagartion, or some great desolation, show us how much real goodness there is under the surface of every day life; how many generous feelings and kindly sympathies, and points of union and practical fellowship, lie below the differences of political opinion and religious faith, and the prejudices and antagonisms of party and sect—shows us that beneath all these the noblest elements of our human nature still live, and wait only the impulse of occasion to spring into life and action, and to discover to us how much more there is in man to honor and love, than the ordinary aspects of life led us to suppose. The world, after all, is better, in many things, than we take it to be.

PHILADELPHIA MARKETS

Flour and Meal.—The Canada's news had a depressing influence on Breadstuffs. Though there were no sales for shipment, and very little doing in the way of sales to retailers snd bakers, prices are evidently drooping; the quotations are $7 25 a $7 50. There was nothing done in Rye Flour and Corn Meal.

Grain was about as inactive as Flour. Small sales of red Wheat at $1 70 a $1 73, and white at $1 98 per bushel. No sales of Rye. Corn is dull and lower—sales of new yellow at 60c. Oats are steady at 41 a 41½c per bushel.

Cattle Market.—The arrivals at Wm. L. Torbert's Drove Yard were as follows:—Beef Cattle, 560; Sheep, 6000; Hogs, 200; Cows and Calves, 100. Beeves sold at from $8 75 to $10 75 per 100 lbs. A few superior brought $11 per 100 lbs. Sheep were disposed of at from 5 to 6 cents per lb. Hogs from $8 00 to $9 00 per 100 lbs.

THE partnership heretofore existing under the firm of Parrish & Hough, is this day dissolved by limitation.

The business will be settled by Saml. & Wm. D. Parrish, at the N. E. corner of Arch and Third streets.

Philadelphia, 12*mo.* 31*st.* 1855.

The Subscribers have this day entered into a partnership under the firm of Parrish & Bradshaw, for transacting the WALL PAPER business, and would respectfully solicit the patronage and co-operation of the public in their undertaking.

Having removed to the store N. E. corner of Third and Arch streets, we are now prepared to execute any orders for Papering Dwellings, Stores, Halls, Counting Rooms, &c., in every style, in city or country, with despatch and on reasonable terms.

Personal attention given, and careful experienced workmen employed. Friends' Marriage Certificates for meetings, or private houses, beautifully engraved on parchment, also for sale.

SAMUEL PARRISH,
JOSEPH T. BRADSHAW.

Philada., 1*mo.* 1*st.* 1856.

FRIENDS' BOOKS.

Janney's Life of Wm. Penn,	$2 00
Janney's Life of George Fox,	1 75
Narrative of the Life of Jesse Kersey,	50
Review, &c., by William Gibbons,	50
No Cross no Crown,	42
Familiar Letters, by Ann Wilson,	50
Memoirs of Philip and Rachel Price,	37
Penn's Rise and Progress, &c.,	25
Janney's Middle Ages,	25
Memoirs of David Ferris,	25
Evidences of Practical Religion,	6
Letter to Joseph Parrish and his Reply,	6
An Essay on the True Grounds of Religious Union, by S. M. Janney,	6

A liberal discount to those who buy to sell.

T. E. CHAPMAN,
2d mo. 23—3t. No. 1 S. Fifth St.

A FRIEND wishes a home in a Friends' family, as Teacher of the English branches. Address C. L., care of Wm. W. Moore, 100 S. Fifth St.
2d mo. 23—3t.

GENESEE VALLEY BOARDING SCHOOL FOR GIRLS.—It is intended to commence the first session of this School on the 2d Second day in the Fifth month next, to continue twenty weeks.

It is located in a healthy and pleasant situation at Wheatland, Monroe Co., N. Y., 10 miles south of Rochester. It is easy of access, being about 100 rods from Scottsville Station, on the Genesee Valley Railroad, and two miles from West Rush on the Canandaigua and Niagara Falls Railroad, from either of which pupils will be conveyed free of charge.

The course of instruction will comprise the usual branches of a liberal English education.

It will be under the care of Stephen and Elizabeth N. Cox, who, with the assistance of qualified teachers, will pay every attention to the health, comfort and progress of the pupils.

Terms.—For tuition, board and washing, $60 per session, one-half payable in advance.

For Circulars and further information, address
STEPHEN COX, *Principal*,
2d mo. 23—2m. West Rush, Monroe Co., N. Y.

ERCILDOUN BOARDING SCHOOL FOR GIRLS.—The Spring and Summer Session of this Institution will commence on the 24th of 3d mo. next, and will continue in session fifteen weeks. It is situated near the village of Ercildoun, three miles southwest of Coatesville, on the Philadelphia and Columbia Railroad, from which place pupils will be conveyed to the school free of charge. The usual branches, comprising a thorough English education, will be taught. Scientific Lectures, illustrated by appropriate apparatus, will be delivered. The terms are $41 00 per Session, one half payable in advance; use of books $1 50, drawing $3 00. No extra charges. All communications should be addressed to the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON,
2d mo. 9th, 1856—2m. Principal.

BOARDING AND DAY SCHOOL—For the Young of both Sexes, at Attleboro, Bucks County, Pennsylvania. For circulars giving full particulars, inquire of Joshua Richardson as above, until the first of Third Month, after that of either of us,

SIDNEY AVERILL,
ELMIRA AVERILL.

1st mo. 26th, 1856—6w.

Merrihew & Thompson, Printers, Merchant ab. 4th.

FRIENDS' INTELLIGENCER.

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MEMOIR OF HARRIET J. MOORE.

Continued from page 771.

3*d mo.* 1844. Her mind having been for some time impressed with a desire to visit in gospel love the scene of her early services, she opened in her Monthly Meeting, a concern to attend the Monthly and Particular Meetings composing the Southern Quarterly Meeting, and if way should open, that Meeting next ensuing. "Much unity and sympathy were expressed with her in the prospect, and she left at liberty to pursue it as truth may open the way."

After attending the Quarterly Meeting, one Monthly and some of the Particular Meetings, the friend who accompanied her was taken sick, on which account she felt best satisfied to defer the prosecution of this service. A letter to R. Mason* soon after her return, gives some account of this visit.

Philada. 6th mo. 27, 1844.

"My beloved Friend,"—Thou wast very often saluted in spirit whilst prosecuting the concern that drew me from my home, and since being permitted to return in peace, the feeling has been lively thus to speak with thee. Methinks thou followed me with desires for my preservation and close attention to the voice of the true Shepherd, who ever putteth forth his own, goeth before them, and leadeth them out, as they obediently follow his guidance. Yes, my sister, I felt that thou oft queried after the poor pilgrim in her wanderings, and now I am at liberty to tell thee, that so far as the prospect has been attended to, the evidence of divine acceptance accompanied, and the imperfect services were crowned with heavenly peace. We attended the Quarterly Meeting, most of the Particular Meetings, and one Monthly Meeting. Owing to the indisposition of R. C. Wainright, we were detained at S. Cowgill's the week of the Monthly Meetings. I could not leave her, ill as she was, but continued to nurse her, until the disease yielded to medical remedies, and the Doctor thought her convalescing; then I returned home.

"At our Monthly Meeting last week I returned my minute, and informed friends how far I progressed, though I was best satisfied to ask liberty to complete the prospect when I might feel it right to do so, which was granted. Then I could express that goodness and mercy had followed me, and the language was 'Return to the place of thy rest, Oh my soul! for the Lord, thy God, hath dealt bountifully with thee.'

"Since taking the pen I have been privileged with the perusal of two interesting letters from thee. It is truly comforting to have the evidence that, though absent, thou art oft with us in spirit, with desires for our steadfast abiding in the Truth. We feel that we miss thee, and oh how my spirit craves that by submission to the divine power there may be those raised up who shall be watchers over the flocks, even as Aarons and Hurs. We know all that is wanting is for the creature to bow to the forming hand; the Master is waiting to be gracious, to qualify, and anoint for services in his church. When I look at the low condition of our little meetings in many places, I cannot but mourn the want of living faith, of that submissive state which would say, 'Be it unto me according to thy word.' How many living witnesses would there then be to testify that our universal Father changeth not, but that his power is the same, yesterday, to day and forever. That He is as able now as in days past to raise and qualify his servants for his work, so that there shall be judges and counsellors as at the beginning. But while we have hearts of unbelief, and wills that yield not submission to the will of Heaven, what can we expect but death, barrenness and declension.

"Some of the small meetings on the Southern Quarter are enlivened by the faithfulness of a few of the younger class, who give promise of usefulness. Truly my sister I oft had to sit in lowly places, but I believe a companion of the seed of life, which was oppressed in the hearts of the people. Though clothed with a sense of my own weakness and insufficiency for the work, I can make the acknowledgment that He the omnipotent One was my 'strength and shield

*Elder of Spruce St. Meeting.

and exceeding great reward." Rachel returned home a week after I left her, and is still in the city, I thought she was much favored in the exercise of her gift; her ministry felt lively and edifying, and there was great openness among all classes to receive the word spoken in the simplicity. I marvel not that thou feelest bound to the loved ones at Avondale, after so many years of sweet social intercourse. The friends of our early days are increasingly dear to us as we advance in life, but if duty calls for a separation, let us count nothing too near or dear to give up. Dear M. A. Ellicott I often think of; it is pleasant to recall the sweetness, meekness and gentleness of her pure spirit. In much love I am thy attached

H. J. Moore."

In the following 11th month she finished her labors in the Southern Quarter, to the peace and satisfaction of her mind. "I am able," she says "to see from day to day, why I have been called from my loved home. Each day's work brings its own reward, so that I am encouraged to persevere unto the end." Upon her return she was by appointment associated with a committee of men and women Friends in visiting the members of Spruce Street Monthly Meeting, in which service she was engaged to counsel the feeble minded, strengthen the weak, and encourage the faithful in the indivieual discharge of their religious duties.

In the 6th mo. 1845, having obtained the unity of her friends she attended the Yearly Meeting of New York, and in the summer of the ensuing year, by the following letter we find her laboring in a more remote part of the vineyard.

Philada. 7th mo. 13th, 1846.

"*My dear Friends, Amos and Caroline Willets*,—Your kind and truly welcome letter was received a few days ago. You have been often remembered since my return home, as well as during my absence, traversing the mountain regions. It was a journey fraught with much interest to the feelings.*

"My mind has been much enlisted in sympathy with those friends, and in the distance the view had been given that such a visit must be performed, and now, I believe from the feelings that attended, while passing from meeting to meeting, and in the retrospect, that it was made in the right time, the blessed Master condescending to go with his dependent, feeble followers, preparing the way for us, and proving to be 'mouth and wisdom, tongue and utterance, when we truly felt that we had no might nor power of our own. The meetings continue to be small, Friends living remotely from each other, and surrounded by many difficulties and privations, but there are a few scattered through the land, that are bound to the law and the testimonies of truth; and many sincere seeking minds, whose attention has been turned to our Society. These manifest a desire for the company of Friends, take an interest in reading their books, and attending their meetings, and rejoice to partake of the crumbs that fall from the Master's table. How much we find, in such visits, to instruct the mind, to humble it, and to keep it to its centre, for here we feel our insufficiency for the work, and that all man's wisdom and knowledge availeth not to open the springs of divine life or cause the refreshing showers to decend, which alone can satisfy the longings of the immortal spirit. How needful then that the instruments should dwell under the immediate guidance and direction of the great I Am! if they would labor successfully for his honor and exaltation. Then would they know their peace to flow as a river, and their righteousness as the waves of the sea—not as a stagnant pool, but one act of dedication succeeding another in continued succession, and all centering in the ocean of divine love.

"As relates to the request for a Yearly Meeting, Friends appear to be in a right state of mind, not disposed to urge it, but willing to leave it entirely to the Committee: some of whom had acceptable service, and it was a favor to be acknowledged that our labors were harmonious.

"'How good and how pleasant a thing it is for brethren to dwell together in unity.' Could we dwell here, we should assuredly know him to be a healer of breaches, and the restorer of paths for his devoted children, in which they could move together in harmony and love. Ephraim would not *envy* Judah, nor Judah vex Ephraim, nor could there be any thing to hurt or destroy in the Lord's holy mountain. Oh my friends, may it be our concern to dwell here, and we shall have a place of safety and peace; though the storms may gather blackness, and the tempest seem ready to burst upon us, the most High will preserve us amid all these. He will hide us in the secret of his pavilion till all shall be overpast.

"I enjoyed the mountain scenery very much, and as the eye gazed with rapture on the beauties of nature, the heart was raised in adoration to the Great Author, and I could exultingly say, 'My Father made them all.'

I am sincerely your attached friend,

H. J. Moore."

As the time approached for the annual gathering of the Yearly Meeting of Baltimore, she felt her mind drawn to mingle with Friends on that occasion, and received a minute from the Monthly Meeting, setting her at liberty to proceed in the path of apprehended duty. She says: "The Yearly Meeting was considered a favored one. There was not a discordant movement nor expression, but the affairs of the church were con-

*Fishing Creek Half Year's Meeting.

ducted with uninterrupted harmony. In our select meeting the communications were close and searching, but calculated to instruct and comfort the sincere mind, that was desiring only the exaltation of truth. There was no food for the creature, nothing for self to glory in. Dear S. Jewitt is lively, occupying her gifts and talents to the honor of the Giver and the edification of the church. She was a mother to me, and I felt that the aid and sympathy of her spirit was a support that I needed much, leaving home without any companion. I remained a week after the Yearly Meeting, and attended Lombard Street Monthly Meeting. Many changes are apparent, but some of the younger class give hope of a succession that will feel bound to support our testimonies."

We find by the minutes of the Monthly Meeting that in the 4th mo. 1847, Harriet J. Moore obtained the unity and sympathy of her friends to visit the Monthly Meetings composing Salem Quarterly Meeting, and returned her minute with the acknowledgment that He who put forth had been "mouth and wisdom tongue and utterance."

Again in the 11th mo. of the same year, she felt it her duty to enter upon a religious service in Abington Quarter, wherein she realized "the sufficiency of that power which is strength in weakness, riches in poverty, and a present helper in the needful time." The following letters give some account of this visit.

"*Philadelphia*, 12*th mo. 5th*, 1847.

"My dear Friends, Amos and Caroline Willetts:

"I believe true friendship, the feeling that unites congenial spirits, is not formal, waits not always returns for evidences of remembrance, but prompts us thus to salute each other, whenever the flow of feeling is living in the heart. Thus it has been towards you for a week past even while pursuing a little prospect of duty, you have oft been brought to remembrance with a desire to hold converse, to tell you how my faring has been when journeying from meeting to meeting, in places where you have been.

"At our last Monthly Meeting, a minute was granted me to attend the Monthly Meetings of Abington Quarter, and as way opened some of the particular meetings. T. Turnpenny expressed a willingness to accompany me, and one of the brethren, W. Webster, offered to be our caretaker. Last First day we commenced our visit by attending the meeting at Abington, then the Monthly Meeting, and the others as they came in course, except Richland, which was left, as the weather was stormy, the rides long, and my health too frail to bear much fatigue or exposure. We may probably take that meeting and Stroudsburg some other time. It has been pleasant to mingle with some of the Fathers who are livingly bound to our precious testimonies, and although in some places the life seems low, there is encouragement in finding in all the meetings a remnant who are endeavoring to stand faithful to the cause of truth, even as it is, the revealed will of the Father. This is the foundation on which our predecessors built, and which we know is the only foundation that will be secure amid the tempest and the storm; the winds of doctrine, the waves of conflicting views and opinions, the billows of affliction, or all the combined powers of darkness, assail our building in vain, if it is founded upon this rock. And surely, my dear friends, there never was a time, that more loudly called upon us to examine the foundation upon which we are standing.

"To-day we attended the meeting at Warminster, and have returned to our families with satisfaction, and I believe we can make the acknowledgment the disciples did formerly that we lacked nothing in all our journeyings.

Your attached friend,

H. J. MOORE."

[To be continued.]

MEMORANDUM.

12*mo. 2d*, 1787.

Returning from meeting this evening, my mind felt calm and much comforted under a sense of the goodness and mercy of the Lord, in the enjoyment of the sweetness whereof I was favored to sit in silence at home a considerable time; and afterwards going to my front door, I thought the sky was as clear and serene as I had almost ever beheld it; and from the multitude of stars that appeared, and the order and beauty therein, a query passed through my mind, who can doubt of the greatness, the majesty and power of Him who created all things? the heavens declared His glory and the firmament plainly showed the greatness of His works. I stood for some time in admiration, greatly desiring I might be favored ever to dwell in His holy fear, and strong earnest breathings were raised on behalf of my dear children, that they might become His, and be concerned to be in reality what He would have them to be. Oh! I thought that would be cause of more joy and rejoicing to me, than that they should gain the whole world without it. I of late mostly experience the evening meetings, the most solid, favored meetings to me, and if out of town, feel sorry to be obliged to miss them; after they break up, find it my place to keep as much in silence and retirement for awhile, as I well can, believing that many hurt themselves, and quickly lose the good savor gained therein, by entering into company and conversation, especially about trivial matters, soon after. I sometimes find the sweetness and satisfaction of mind to continue with me the whole night and next morning, until the hurry and cares of business takes it off, and that too often does it.

SUSANNA SAUNDERS.

Susanna Saunders, late wife of Edward Saunders, of Clifton, in Bedfordshire, was one whom the Lord called and sent to labor in the great work of the ministry of the Word of Life, by which she was fitted and qualified to labor in true love for the good of souls, and left her husband and tender children to preach the Gospel freely, and to visit the churches of Christ in divers parts of England, Wales and Ireland. And her visits were serviceable and acceptable, and her conversation was as became the profession she made.

She landed in Ireland with her companion, Benjamin Padley, on the 10th of the Fifth month, 1715, and travelled in many parts of that nation, visiting most of Friends' meetings there. And on the 31st of the Seventh month, 1715, they came to Lurgan, and having been at some meetings in that town, on the 8th of the Eighth month, went to Raffer Island, and the next day were at a marriage at the house of Jacob Wilson, where the said S. S. got with some difficulty, being ill; but the Lord was pleased to enable her to bear testimony for him, and afterwards was at a meeting ten miles further. And the Lord was with her and strengthened her; but when the meeting was over she was very ill, and finding herself very much out of order, her companion desiring her to go back, she consented; yet went to meetings so long as she was able.

On the 26th, she was at a meeting where she was opened in testimony to the great satisfaction of Friends; for the Lord gave her suitable ability to do what he required of her, which she did perform to the honour of his name. But after this she weakened much, and her bodily affliction was great; which she bore with much patience and resignation to the will of God, and often declared, she thought she should not return home; yet said, "I am easy and resigned, and have endeavored to discharge my duty, according to my small measure, and have been freely given up to spend and be spent for the Gospel's sake, and the Lord hath been good to me. My dear husband, I pity and often think of him, but hope he'll be enabled to bear his exercise. My poor little babes will miss their mother; but I commit them to Him that gave them me, who I believe will take care of them. The Lord took care of me, when I was tender in age, and he hath been good to me from my childhood." And then she advised her companion to faithfulness and watchfulness, and reminded her of the goodness of God she had been made partaker of; and was fervent to the Lord for her preservation, and that she might give her up freely to the Lord's disposing hand, and that He might endure her with patience to bear her exercise; and in a very tender and sensible manner expressed herself, saying, "I have a secret hope it will be well with me;" and then said again, "Freely I resign myself into the hand of God." And she returned thanks unto Him for her preservation.

Another time, several Friends being present, she said, "There is great satisfaction in an easy mind. I have great peace in that I have been faithful. I have not spared this piece of clay, but while I had strength, I have been willing to answer what I was called unto, and now it seems as if my time was nigh at an end.

At another time she said to her companion, "The Lord has been good to thee; be faithful, for it's good to have an easy mind."

One night she seemed as if she was nigh to depart this life; her companion being in sorrow, she took her by the hand and said, "Dear child, give me up freely, and have thy eye to the Lord, and he will be with thee, and give thee strength. He has been with me, and I can say, it is a good thing to have a clear mind, at such a time as this." Again, "How vain are men to be so taken up with the concerns of this life, and seeking to get riches, in this world! What is this world worth? It is not worthy to be compared with the joys of heaven. They that are faithful to the Lord will have their reward. I am now glad that I served the Lord, for I feel the peace and satisfaction of it, and find nothing, but all is well. I cannot say when I shall go, but it seems as if it might not be long; however, that is in the hand of the Lord, and I am resigned, whether in life or death.

Much more she said to them about her, exhorting them to "fear the Lord, and to seek a portion in Truth, which," she said, "would be more to them when they were about to leave this world, than any other enjoyment."

Another time she said, "The man is blessed whose God is the Lord." Again, "It's a good thing to have the mind truly staid upon God; they shall be kept in perfect peace: a great mercy! a mighty privilege!"

Another time, being very ill, and to appearance nigh unto death, her companion being sorrowful and loth to part with her, Susanna took her by the hand and kissed her, saying, "Dear child, why wilt thou hold me? Let me go, and don't be sorrowful, but keep to the Lord and He will preserve thee. Farewell; be good and do well, and the Lord will bring thee through all. Thou hast some light affliction yet to pass through, but be not discouraged, nor do not look at what may seem mountains, but be watchful and look to the Lord, and that Hand that hath hitherto helped thee, will help thee."

And then she said to Friends, "Dear Friends, love Truth, it is excellent, it is above rubies, oh! it is precious, it is above all things, it makes a death-bed easy. I am glad my lot is cast in this place, with a couple of young plants that

love Truth; keep to it, and it will make you noble. Dear landlady, farewell; the blessings of the everlasting hills be upon your heads; the Lord bless you and make you serviceable in his church." Then speaking of her illness she said, "All that I crave now is patience, that I may hold out to the end, that I may not dishonour the Lord. The honour of his name has been as dear to me as my life."

A few days before she died, several Friends came to see her, and after some time her mouth was opened amongst them, in a sweet exhortation to love Truth, and keep to it, and to be watchful and to keep to the Lord, and not let their minds be too much after the world; and testifying of the goodness of the Lord, she committed them, with her own soul, to his protection, giving honour to his name. That night she was very ill, and said, "It is hard work to leave this world, one had not need have anything else to do; or to that purpose.

Next day being First-day, she was very much weakened, and some Friends coming in that evening, to see her, she said, "I am glad to see so many of you; I did not expect to have been here so long; I am long dying; it is hard work to die." Then Friends sitting in silence awhile, she exhorted them to faithfulness, and diligence, and to love Truth, and to seek the honour of God, adding, "Oh! that the youth of our age would love Truth, and seek the Lord and serve Him in their youthful time; they'll have the benefit of it; it would be more to them than all the world."

But many of them are careless, and contenting themselves with a profession, and that will do nothing further. My soul hath often mourned for the youth of our time, and I have been under great travail of soul that they might come to fear the Lord; but there are many of them, that grieve the Lord, and are following the pleasures of this world. Friends, love Truth, and it will make you noble. Oh! that the elders would love Truth; there are elders that love the Lord, and they are a comfort and strength to the youth that fear God, and to one another they are as joints and bands that cannot easily be broken; my soul loves them, and seeing it was the will of the Lord to visit me with weakness, so that I am not likely ever to see my habitation again, I am thankful my lot was cast in this place. Dear Friends, keep near the Truth, and it will keep you in a trying time, for there is a trying time approaching, in which there will be great desolation;" with much more to the same purpose. She often spake of the goodness of God to her from her very childhood, and enumerating his favours and acknowledging his care, said, "He had been a tender Father unto her, and she believed he would be so to her's." Her affliction being great, she besought the Lord in an humble frame that He would be pleased either to relieve her, or release her, or to give her patience that she might not murmur. Then looking on them about her, said, "It is hard work to go out of this troublesome world."

Three days before she died, she wrote to her husband, wherein she signified, that she weakened daily, and that the Lord, by his divine hand, had wrought a willingness in her to spend and be spent, for his name's sake,—and that she felt sweet comfort, quietness and content, "which," said she, "outbalanceth all things else. My dear, I fervently desire the Lord may be with thee, and bring thee to a resignation. And stand faithful in every branch of thy testimony for the blessed Truth; thou wilt have the comfort of it. Dear heart, if I should never see thy face more, I desire thee take care of our tender babes, and bring them up, as much as in thee lies, in the fear of the Lord. I have been deeply bowed on their accounts, and am fully satisfied, if they live, the Lord will visit them in their tender years; and it seems to me as if my dear Susanna may tread in many respects in her mother's steps; the Lord preserve her and bring her to choose him for her portion, then it will be well, and she may be serviceable, when my head is laid in the silent grave. My dear little boy; if he grows up, it will be hard for him to submit to the yoke, yet I secretly hope he will in time be made to bow, which is some satisfaction to my mind. I must commit them to the tender care and protection of Him that gave me them;" with more not extracted, which she concludes, in entire love, his affectionate wife, &c.

The day she departed, sitting in a chair, the pangs of death being upon her, she desired to lie down, which she did, and waited for her change, and R. H. being there, was concerned in supplication for her. When he had done, she said, "There is a divine Hand has laid some hold at this time," and so went on sweetly, declaring of the goodness of God, and desiring Friends might be faithful, warning them of the judgments of God, that were near to be poured forth upon the nations, and exhorted them to flee to the Lord who would be their defence and strong tower, in the time of distress. . . . . Then blessing God for his preservation and mercy towards her, and for the assurance given her that it would be well with her, she said, "I have not sought a name nor fame among men, but have discharged myself faithfully in the sight of God. I have not desired to appear in show what I was not, but to be in substance more than I appeared to men; and it was neither for honour, nor esteem, that I left my dear husband and tender babes, but that I might answer the will of God, and in a concern for the promotion of Truth, and the honour of God." Desiring the Lord would bless his people, in that nation, and particularly that meeting and family where she then was, and reward Friends for

their love and care towards her. She continued her exhortation to them to be faithful; she again declared of the goodness and mercy of God; and so lay in a sweet frame of spirit, giving glory to God, and magnifying his power, until her strength and speech failed, and then, lying still, she looked on them there with a pleasant countenance, (as one that had a sight of the joys she was entering into;) and about the seventh hour in the evening, departed this life, the 9th of the Ninth month, 1715, and was buried the 12th of the same, in Friends' burying ground in Lurgan, her corpse being accompanied by a large number of Friends and others, and there was a good meeting, in which the glory of Truth was eminently manifested to the tendering of many hearts, which was as a seal upon the spirits of Friends, that it was well with her.—Aged about 38 years; a minister 18 years.—*Piety Promoted.*

THE KINGDOM OF GOD IS WITHIN YOU.

Every man who has a truly religious heart, has what may be called his sacred places. What I mean to say is, that every man, in looking back upon his past religious life, is able to recal places which are associated with religious incidents, places which are allied in his reccollection with resolutions of amendment, or with remarkable developments of religious truth, or which have been consecrated by the sorrows of penitence, or by the joys of gratitude. This I suppose to be the general experience; and I am neither able, nor have I any desire to plead an exception from it. My mind has never ceased to recal such places, and often it has recalled them with pleasure and profit.

I remember the Bible which my mother gave me, nor is the place forgotten in which she gave it. I remember the places where I read it alone; I remember the garden, the wood, the valley, the river's bank, where I spent many hours in pondering the problems of salvation, and in seeking the great central Source of Light. I remember the humble abodes, rude and solitary, perhaps, but yet consecrated in the religious affections, where in the evening of a long summer's day I stole secretly apart, to listen to the prayers of grey-headed old men, or to learn from their lips the wondrous things of God in glory, and of mankind redeemed.

The teachings of God, therefore, and the various religious influences of which He is the source, had become associated, in some degree, with places; and undoubtedly forgetting the difference between the finite and the infinite, I had a sweet feeling, hardly perceptible to myself, that such gracious influences were more likely to be repeated in some places than others. A wider experience dissipated this natural and common illusion.

I found that God could travel as far and as fast as any of his poor children. And when I set my foot upon the ocean, to visit, for the first time, climes remote and lands unknown; I left my country and friends, but did not and could not, leave my God behind me. Wherever I went, I found Him at my side. On the ocean, and on the land, in the storm, and in the sunshine, amid the matchless beauties of Richmond Hill, and in the sterility of Arabian deserts, on mountain tops, and in lowly valleys, in the palaces of the Thames and the Seine, and in the Bedouin's tent, and the Fellah's cottage of clay—everywhere, and under all circumstances I found *Him present*, to guide, to counsel, and console: a presence which is recognized by the heart, as well as by intellectual conviction, and which harmonizes with the expressions of the Saviour, when he said, "The kingdom of Heaven is within you."—*Upham.*

DESPISE RIDICULE.

Fix in your mind the most determined resistance to the encroachment of ridicule. To yield to the ridicule with which the world enforces its dominion, every trifling question of manner and appearance, is to throw away courage and firmness to the winds. Learn (says Sydney Smith,) from the earliest days, to insure your principles against the perils of ridicule; you can no more exercise your reason, if you live in the constant dread of laughter, than you can enjoy your life, if you are in the constant fear of death. If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear—do it, not for insolence, but *seriously* and *grandly*—as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion. Let men call you mean, if you know you are just; hypocritical, if you are honestly religious; pusillanimuos, if you feel you are firm; resistance soon converts unprincipled wit into sincere respect; and no aftertime can tear from you those feelings which every man carries within him who has made a noble and successful exertion in a virtuous cause.

By how many and how various means do we get broken down, and gradually prepared for our eternal separation from this frail and uncertain state of being; and how exceedingly is it to be desired that we may all so improve the time of health and bodily ability, as that, when sickness, pain, and affliction are measured out to us, we may be favored with that sweetness and peace which bear up the mind above the waves, and enable us to say the rod as well as the staff of the Lord's goodness, are our comfort and our rejoicing. WM. G.

For Friends' Intelligencer.

HOW TO BE A CHRISTIAN.

Reader, wouldst thou be a Christian in spirit, in deed and in thought? Does thy spirit pant for immortal food, and wouldst thou exchange thy thirstings and pantings for a full supply of the waters of life? Then thou must bear the cross; if thou bear not the cross, thou need not expect to wear the crown, for they are and ever have been, and ever will be, inseparable. But what is the cross? This is a question of magnitude, the corner at which thousands and millions take the wrong road and travel into worthless forms and ceremonies, and seek unto cisterns and broken cisterns which contain not the waters of life for which thy soul panteth: here thousands are deceived by blind guides, and led farther and farther from the green pastures and pure waters of life. Go ask some professors of the gospel what is the cross. They will lead thee to many forms and ceremonies; one will tell thee thou must be immersed in water, another will tell thee the cross consists in having a little water sprinkled in thy face, while another will say thou must join us and sit down with us in silence in our solemn assemblies. And so thou may go from teacher to teacher, and from sect to sect, from the cradle to the grave, and in the end cry out in bitterness of soul, Miserable comforters are ye all, for all these contain not the waters of life. Then what is the cross, where is it to be found? I will tell thee—the cross is within; the light is within; the truth is within; the hungering, the thirsting, the pantings for the bread and waters of life are all within, and it is within thee that thy deeds must be brought to judgment; it is within that Christ must be sought, if he is ever to be found by thee.

It is within thee, in the calm quiet moments of retirement, that the voice of truth is heard; and here comes the cross; it consists in listening to the voice of truth, and obeying it in opposition to thy own selfish, short-sighted will; it consists in denying thyself and obeying truth, in crucifying the lusts of the flesh, and exalting the nobler part of thy nature which is fitted for higher joys.

Thou art living in a generation which makes an idol of dress and other worldly honors, which clearly proves the imperfection of man in his present state; and it should be a covering of shame rather than of pride. Thousands are robbed of their just rights to enable others to change the fashion of their garments to outshine their fellows And thousands more are annually ruined by over exertion in their fruitless efforts to overtake their rivals in dress and other extravagances. Against these sins thou must also bear a testimony if thou wouldst be pure, and in bearing this testimony thou wilt find a cross; but remember, just in proportion as thou art faithful will unfading pleasures flow to thy panting spirit. True Christianity consists not in unmeaning and arbitrary forms and ceremonies, which effect no good; it is an every day work, and takes cognizance of all our thoughts, words and acts.

It requires us to avoid in all our actions those things which produce evil in ourselves or to others; thus it purifies our minds, our bodies and all our deeds, causing us to cleave to purity and goodness, and do all in our power for the happiness of ourselves and others; and though it at times requires us to administer severe reproof to the erring, who have exalted themselves above the truth, and are deceiving and injuring others, it extends the hand of kindness to the penitent of every degree, and stoops with pleasure to raise the lowest and the vilest from degradation. Reader, go no more after the lo! here and lo! there is Christ or the cross, but remember the kingdom of God is within thee. It is there that his word and truth sitteth in judgment on thy deeds; it is there within that thou must bear the cross.

A SUBSCRIBER.

Huntington County, Ind., 1st mo. 1856.

MODESTY.

Mere bashfulness without merit is awkward, and merit without modesty is insolent. But modest merit has a double claim to acceptance.

A SUITABLE REPLY.

Several years ago there lived in one of the large towns of America a poor old black woman, who had been very ill, for nearly twenty years. At one time she had been a slave, and she was generally known as Poor Betty. At the time that the fact that I am going to tell you happened, she was more than a hundred years old. An aged daughter lived with her, who, by God's blessing, was the means of making her comfortable in the close of her long life. In the same town there lived a rich and kind old gentleman, who, although he had a large business, and was much engaged, sometimes found a spare hour to visit poor Betty, and ask how she was, and she was always very glad to see him step into her poor little cottage. One day, he took a friend with him, to visit Poor Betty. As he entered the house he said, "Ah, Betty are you still alive!"

"Yes, thank God!" replied the poor old negress.

"Betty," he continued, "why do you suppose God keeps you so long in this world, poor, ill, and blind, while you might go to heaven, and there enjoy so much happiness?"

Betty answered directly, in her negro language, "Ah! Massa, you don't understand. There are two great things for the Church to do; one is, to pray, the other is, to work. Now, you see, Massa, God keeps me alive that I may pray for the Church, and he keeps you alive that you may work for the Church. Your large gifts do

not help much, Massa, without the prayers of Poor Betty." "You are quite right, Betty," said Mr. B. "Your prayers are of more use to the Church than my money."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 1, 1856.

As the time has nearly expired which will complete the 12th volume of our periodical, we desire to return our acknowledgments to our friends and contributors for the patronage which has been extended to us, during the present year.

From the increase in our subscription list, and the interest manifested by Friends, distant and near, we are encouraged to enter upon another volume.

We have endeavored to collect religious matter which would be interesting and instructive to all, and from the encouraging evidences furnished by our numerous correspondents, we are gratified to find that our labors have been somewhat appreciated.

As our design has been to cherish the good, irrespective of sect, we have carefully avoided vain speculations, or nice distinctions on unessential points of faith: hence we have excluded all communications of a controversial character, deeming it sufficient to exalt the principle of truth as promulgated by the worthy predecessors of our Society, and acknowledged and maintained by their followers.

Believing that a "manifestation of the spirit is given to every man to profit withal," and that many understand this who are outwardly not of our fold, we have felt at liberty to extract from the religious writings of professors of other denominations, those views and sentiments we could acknowledge and adopt without intending to endorse their general doctrines and dogmas. In the scientific articles with which we are sometimes favored, there is room for inquiry and investigation. Subjects of general interest; natural phenomena, travels, discoveries in the arts, and the habits and instincts of animals, have all claimed our attention, for we believe there is often instruction to be derived from a contemplation of the inferior works of the Creator.

We would now remind our friends that this is a very suitable time to commence subscriptions for the next volume. There are many post-offices to which but one copy is sent. If in these cases friends who are subscribers would use their influence to obtain two others, thus getting the three for five dollars, or if six be obtained for $10, a seventh copy will be sent gratis to the one procuring the six, or some friend whom he might name. Those who would like to have the memoir of H. J. Moore from the commencement, might begin their subscription with the first of the year. A limited number could now be furnished, say to about one hundred. The first applications would of course be first served.

MARRIED, on the 13th inst., in accordance with the order of Friends, RICHARD R. HAIMES to HARRIET M., daughter of Edward Townsend, all of this city.

——, On the 13th inst., in accordance with the order of Friends, J. ELGAR HALLOWELL, of Maryland, to ANNA W., daughter of Edward TOWNSEND, of this city.

——, On the 24th of First month last, according to the order of the Society of Friends, JOHN J. WHITE to ABIGAIL, daughter of the late Elijah Weaver, all of this city.

DIED, on the 2d ult., near Indianapolis, Indiana, SARAH S., wife of Nathan Parkins, in the 63d year of her age, after a very protracted illness, which she bore with the patience and resignation of a Christian.

She filled all the relations of life with a deep and holy love that knew no changing; and in kindness and sympathy to the poor and afflicted she had few superiors.

ORIGIN OF THE FUEL SAVINGS SOCIETY.

It is quite probable that not one of the present membership of the Fuel Savings Society of Philadelphia is aware of the early history of that useful institution. To rescue its beginning from oblivion, the present note has been written for publication. The writer of this article, being the only person now living who was present at the first meeting of the Society, thinks proper to state the facts of the case.

On the second day of May, 1821, notices were sent to two city papers, calling a meeting to be held in the Court room, west of Independence Hall for the purpose of considering the importance of such an organization. The meeting was held on the fourth of May, and the persons now remembered as present were as follows:—James M. Broom, Abner Kneeland, Frederick Erringer, Joseph Parker, Randall Hutchinson, George Heyl, Thomas Walmsley, and Dr. Thomas D. Mitchell. At the next meeting on the eighth of May, Robert Ralston and John Vaughan were present, and perhaps some others. On the fifteenth of the same month, the consti-

tution was adopted, Robert Ralston being chosen President, George Heyl Secretary.

That the effort to establish this Society was based on pure philanthropy, apart from sectarianism, is evident from the fact that the persons named above, represented not less then six different religious denominations, viz: Presbyterian, Episcopalian, Reformed Dutch, Universalist, Unitarian and the Quakers or Friends. At one time nearly half the Board of Managers belonged to the last named society; and yet, it is believed that not one of the number ever failed to be present at the very hour appointed for transacting business. In other respects, too, they were among the most useful members.

The notices calling the first meeting, were written by Professor Thos. D. Mitchell, now of West Philadelphia, and published at his request; and it is believed he is the only survivor of the little band whose discussions in May, 1821, resulted in the formation of the Society. Long may it continue to bless the community.

EXTRACT FROM A LETTER FROM A CORRESPONDENT IN EUROPE.

Rome, Italy, 12th mo. 30th, 1855.

Our last despatch was sent from Florence, the day of our departure for this city. We told you that we had met with a carriage and four, on the way to Rome. Our route was through Perugia, Arezzo, &c. which you may see on the map takes in a large tract of country. The first day we made good time and lodged at a country inn for the night: all these public houses through the country are arranged with the stable on the first flour, and kitchen also; the rooms above are used for travelers. It is sometimes not very agreeable to the olfactories, but an opportunity has been afforded for a varied experience, which has contributed not a little to our profit. Then again it is said to be wholesome to live with horses and cattle; if it be so we have had the benefit of its sanitary influence. Our second day out, we were arrested by a violent *snow storm*. Remember, we are in beautiful, sunny Italy, and it did seem a little inconsistent with our notions of Italy, to be prevented from going on our way by reason of snow. The wind blew terribly, and the storm seemed wild with threats that frightened our driver, when we arrived at an Inn on the border of Lake Thrasemane, the waters of which curled with rage at the falling snow, as it came to chill its placid bosom. We halted here for the afternoon and night, and the villagers were not backward in presenting themselves to our apartments to see what manner of men we were. The landlord was a clever man, and one of the important citizens of the place, so that we got from him a good deal of information through our interpreter. Two policemen, in official costume, came to examine our passports, to learn our route, and find our ages, *color*, &c. The next day we started off again, the clouds having disappeared, after having left from four to six inches of snow upon the ground. In ascending the hills oxen were attached to our team: at one time we had four horses, and four white steers to drag us up a long hill, which wound us around a small mountain. The towns among the Appeniues are almost all on hill tops, and we were frequently reminded of the force of the scripture term, "a city set on a hill." It is very remarkable to witness them. In approaching, we seem to be quite near for a mile or two, but the circuitous ascent of the hills makes the real distance considerable. The people are more vigorous looking than in the villages of Switzerland, and while they are reputed for their skill in appropriating to themselves what belongs to others, we have been subject to no inconvenience on this account.

One place through which we passed, of 1,400 inhabitants, they had one doctor at a salary of $250 per year, and a house to live in. I wanted to see him, but he was on duty, as I have found to be the case with several on whom I have called. Poor fellows! they work hard in this country, and get but little for it.

The fourth day, still found us pursuing our way, making rather slow progress, the road being hilly and our four ponies rather fagged; one of them was sick. The sixth day found us in Rome. During the trip we learned more of Italy, its agriculture, its resources, its people, than we would have done by months tarrying among the picture galleries and statues of cities. The land is mostly rich, and cultivated to its extent, I should think. Olives are raised in abundance, acres and acres are covered with trees of this fruit, which is now in season for gathering. We saw the people harvesting them, and during one of our walks in advance of the carriage, we found a manufactory of sweet oil. The remains of the crushed olive and stone are used alike for fuel and the making of domestic soap. The grape is grown here also in abundance, though latterly it has failed a good deal. The process of making wine is similar to the American mode of cider making. Through Switzerland and Sardinia they raise Indian corn a great deal. The land through the region we have passed from Florence here, produces four crops at the same time. Mulberry leaves for silk worms; olives, grapes and wheat or barley. The Mulberry trees are planted in rows like our apple orchards, and trimmed up like a huge basket; the middle or centre from the top of the trunk being free: the grape vine climbs the body, and clusters in empty space between the boughs, falling down also toward the earth. The olive is planted in alternate rows, or along the sides of the field, and the grain sown broad-cast upon the soil. In the summer it must be beautiful.

The government is almost exclusively by the church; schools are free and taught by the priests. Land is owned by Marquises, Dukes, or Priests, who let it out in farms to a second class, on shares, (equal shares of produce,) and the peasantry are hired by these, for about thirty cents per day. The land taxes are paid, I think, by the proprietors. We see no factories, and but few mills: instead of this, however, the church bell is heard almost hourly. I do not know that we once passed through a town or village without seeing the people moving to or from the church, or hearing the bell. Priests are always on hand to attend at the altar. Many of the officers of government belong to this order, as post-masters of important towns, and justices of the peace. The union between the temporal and spiritual government of the people is complete. After entering the Papal States proper, the land is not so well cultivated, as in the productive valleys first referred to, but we begin to see more pasture and more cattle. The latter are always fine, and all alike: I have not seen in Italy a red cow, or one of spotted colors: they are mouse colored, varying in shades, and all with large, ample horns: of the pigs, I may say, they too are all of one color; of this interesting family I have seen many droves, and all black, tee-totally black. Sheep and goats are scattered over the hills in flocks with shepherds, their dogs and tents; people clothed in lamb's wool and goat-skins, watch them. Among the happy, pretty impressions made on my mind, in traveling through this route, I think a little walk up a hill, a few days ago, afforded the most positive. It was just as the sun was setting that we approached the village of Monterosa. To pass through the town a steep hill was before us: we all took the wayside. No fences divided us from the pasture lands on which were grazing sheep, goats and cattle; the shepherds had just sent the dogs to collect their flocks, and the herdsmen had called up their beautiful grayish steers and cows, while altogether they were moving homeward: up one hill-side, a shepherd with his crook led his sheep, and two dogs followed in the rear: along a plain a large drove of goats were guarded in the same way: the horned cattle were already in the road with us. The sun had just hid himself in the bed of the sea, and the moon full and beautiful, was at the same time rising above the distant hills of the Appenine range, still white with snow. The weather was soft and mild, and about half a dozen Roman girls, with urns upon their heads, were climbing the hills to their homes, with fresh water from the springs of the valley: it was as pretty a rural scene as I ever saw, for its variety and combination of harmonious interests: then a twilight ride of half an hour brought us to our resting place for the last night on our road—the hotel of the seven springs. From this place to Rome, the road is paved as our streets at home, with square stone blocks, similar to those in front of the State House. The distance is twenty-two miles, and the pavement was made by Flaminius, the Roman Emperor, after whom it is called. On entering the gate of the eternal city my impressions were different from what I expected. The houses are comparatively new, the streets busy with traffic, and the usual gaieties of city life apparent on every side: no evidence of age met the eye. I had pictured to myself old and ruined buildings in profusion, but was told, in expressing my disappointment, that we were not yet in old Rome. Our hotel was found, and preparations made for dinner, which is one of the most important items in a day's experience. The people all through Europe, who travel, take but two meals a day. Breakfast at nine or ten, and dinner at five or six: for sight seeing it is a good plan. For the purpose of giving you at home an idea of the great potentate, I tried to view him all over. His countenance is benevolent, and he gives evidences of a man of good impulses: his moral faculties seem to be prominent, but his combative properties are not distinctly marked. He has a mild, persuasive expression, and a fine voice. We saw him and his entire court in their state robes. To get access to his presnce, (I mean in reserved places,) it requires that a dress coat should be worn: this we learned at the door of the chapel, and as I happened to be about the size of our courier, who had an old one, he proffered it to me for the occasion. It was the means of affording me a good view of some of the ceremonies of the church, and of its great head. It never occurred to me before that there could be such immense power and influence in the church of Rome: its limits extending as they do to all quarters of the globe, its people meeting in their respective countries and localities, at one and the same time, by millions, to make their communion sacrifices, and all by an acknowledged system, regulated by grades and successions, centering in and diverging from the great potentate, constitutes a circle of power which no other combination possesses. In Rome alone, with but about 150,000 people, there are over three hundred churches, and Priests, Bishops, &c., in numbers that I dare not mention; mines of wealth in gold and silver are treasured in their churches, which are protected on great public festivals when the Pope officiates by a military force. The Pope's body-guard is a splendid corps of French soldiery.

The Hospitals are not spoken of very favorably. I should judge from the number of poor people that crowd the streets, and from the unwholesome odors that rise from the market places, &c., that there was much need of them. J. P.

The British Friend reports that the late Alexander Morrison, of Frimley, in Surrey, has be-

queathed the sum of £300 to the Peace Society, and £100 to each of the Friends who composed the deputation to the Emperor of Russia in 1853, on the impending war, viz.—Joseph Sturge, Robert Charleton, and Henry Pease; and also an estate, each valued about £1,500, to John Bright and Richard Cobden.

STEPHEN GRELLET.

[Continued from page 780]

In 1818, Stephen Grellet projected a long, interesting, and laborious visit on the Continent of Europe. He was instrumental in securing, as his fellow-laborer and companion, the excellent and eminent William Allen. These two devoted brethren of the Lord set sail from England for Norway on the 15th of August, 1818, and landed at Stavanger, one of the principal towns on the Atlantic coast of Norway, on the 25th. Here they established a system of discipline adapted to the circumstances of those professing with Friends; they visited as extensively as possible, and were quite successful in exciting an interest in the circulation of the Scriptures.

On the 1st of September, the Quaker missionaries set sail for Christiansand, at the southern extremity of Norway, where they devoted themselves to the state of education and the poor, for ten or twelve days. They then traveled a difficult route, by land, to Christiana, a large town, situated at the head of the Skager Rack. "Norway," says the Diary of William Allen, "seems to be made of rocks, which rise from 300 to 500 feet, and follow each other in uninterrupted succession, like waves of the sea, in the whole course, from Stavanger to Christiana." They had an interview with the Governor, held meetings, visited prisons, and called the attention of many to religious concerns. Their impressions of Norway were highly favorable to the people; and, no doubt, the remembrances of the people were rich in the sympathies and deeds of these men of God.

Crossing by land from Christiana to Stockholm, the missionaries reached the latter place on the 5th of October, after a journey of a week. At Stockholm, they had intercourse with the principal persons of the city, and laid their plans of usefulness before them; they dined in company with the English, Russian, Austrian, and Danish ambassadors; and enjoyed the favor of two interviews with the King of Sweden. The king took an affectionate leave of Stephen Grellet and William Allen, presenting to each of them his cheek to kiss.

From Stockholm, the Friends crossed the Baltic Sea, passing near the Aland Islands to Abo, in Finland, and thence by the celebrated fortress of Sweaborg to Petersburg. At Sweaborg, they were introduced as *two priests*. William Allen says, in his Diary, "I soon undeceived him; and Stephen explained to them, that I was an elder. Hence, taking occasion to describe what we consider the qualifications of minister and elder among us, which gave him a pretty good scope, and he managed it extremely well." They also dined at Sweaborg with the commandant of the fortress, "where," says William Allen, "we met a large company, many of whom were young officers. On Stephen remarking, pleasantly, to Colonel Taraschoff, 'That we were men of peace,' he, smiling, took off his sword, and put it in the corner of the room, and his example was followed by the officers around him. The freedom, openness, and hospitality we experienced, were remarkable."

At Petersburg, the travellers remained four months. It is impossible to enter into details. They were received with great cordiality by all classes. They had interviews with the dignitaries of the city and of the empire, with princes and princesses, with bishops and archbishops, with ambassadors, with the Emperor's ministers, with counts, barons, generals, physicians, and senators, with the Emperor's mother, the Empress, and the Emperor himself, Alexander I. They visited schools, monasteries, prisons, deaf and dumb institutions, orphan asylums, hospitals, poor houses, and everything that deserved the attention of the Christian philanthropist, or called for enterprise in relieving the wants or sufferings of mankind. In their interview with the Emperor, they endeavored to increase his interest in schools, in prisons, and in schemes of general philanthropy. They were with him for two hours. "The Emperor," says William Allen, "desired that we might have a little pause, for mental retirement and inward prayer, and we had a short but solemn time of silence. Dear Stephen at length kneeled down, and was sweetly engaged in supplication; the Emperor also knelt, and I thought Divine goodness was near us. Soon after this, we took our leave, and he shook hands with us most affectionately." A second interview with the Emperor was held on religious subjects, and was full of interest. The character of this great man appears in an interesting light, viewed in the representations of our Quaker brethren. It is not at all unlikely that a deep impression was made upon him, at these interviews, in regard to personal religion, of which he seems to have had some experience; and when, a few years after, the Emperor died, at Taganrog, on the sea of Azoff, the peace which he enjoyed, in his last hours, may have been nurtured, under God, by the serious exhortations, earnest prayers, and Christian example of Stephen Grellet and William Allen. The principal object accomplished by the travellers at St. Petersburg, was the establishment of schools for the poor, with the introduction of lessons from the Scriptures. These lessons were compiled at St. Petersburg, by a committee composed of Stephen Grellet, William Allen,

and four others. "They literally worked at it night and day, so that, in rather more than two weeks, we had it all ready to lay before the Emperor, who was so delighted with it, that he ordered eight thousand rubles (about $6000) to be paid for the cost of one edition." William Allen says: "We have sweetly felt, while employed in this work, that we were performing a great duty--the consequences of it here are quite incalculable. The school plan will go through Russia, and upon our system."

At Moscow, the missionary friends pursued their philanthropic and religious plans, and they were personally objects of no common curiosity. Education, hospitals, and the poor occupied much of their attention, as at other places.

From Moscow, the travellers set out for the *Crimea*, for the purpose of visiting a sect of pious people who had emigrated from Germany to that district of country, and who were supposed to be descendants of John Huss. Two days out from Moscow, they visited a General of distinction. When they came to his extensive premises, they saw a beautiful house in the distance, with a white flag flying above the dome in honor of the Quaker guests; and, as they drew near, the band of music struck up! These vanities made our travellers "sick at heart," but did not prevent them from circulating tracts among the company. Stephen Grellet added a word of Christian explanation and exhortation, which the General received with favor.

Having letters from Galitzin to the governors of the provinces, our brethren called upon the Governor of Tula, who was at the tribunal of the city. As they kept their hats on, some of the clerks began to hiss; and when the chief *underling* asked them why they did not pull off their hats, they explained that it was not from want of respect, but a matter of religious principle. Stephen Grellet said that they had kept their hats on, in presence of the Emperor, who had made no objections; and when one of them said that he did not believe it, the meek Stephen made no reply. This was the only place where the travellers met with uncivil treatment. They proceeded on their journey, doing all the good they could, visiting public officers and institutions, and encouraging a pious heart wherever such was found. In their interviews with others, Stephen Grellet was the chief speaker, or, as William Allen records it, the *Mercurius*.* After passing some of those great plains, called *steppes*, they crossed the Dneiper, and a short distance beyond it, they reached their long-desired point, Ekaterinoslav. Here dwelt a colony of the followers of John Huss, called Duhobortsi; another colony was established at Simpheropol; and several others round about. These disciples appeared to hold the great doctrines of Scripture, and to agree with the Friends in regard to baptism, the ministry, and war. Various other colonies of Lutherans, Roman Catholics, &c., had been induced to emigrate to the southern part of Russia in view of privileges offered by the Emperor, who was desirous of settling the country. The Mennonites had eight colonies between Ekaterinoslav and Perekop, all whom were visited by the two missionaries. The Mennonites, like the Duhobortsi, were regarded by them as being nearly allied to the Friends. Stephen Grellet preached in most of these settlements, and lifted up his voice on the steppes of Russia and the banks of the Dneiper in behalf of the religion of Christ.

*See Acts 14: 12.

Our travellers arrived at Perekop on the 3d of June, 1819, and there being no inn in the town, they were kindly received at a private house, whose owner refused to accept any remuneration. On their way to Simpheropol, they observed mountains in the distant horizon, a sight they had not seen since they left Abo, in Finland, a distance of nearly 2000 miles. At Simpheropol they found a company of the disciples already referred to, who were much affected at finding that the religious sentiments of the travellers so exactly coincided with their own.

On their way to Sebastopol, the Friends stopped at Batchiserai, where is an establishment of the Jews, of the sect called Caraites, or Scripturists. Their abode is on the top of high rocks. Stephen Grellet was drawn up in a sort of basket, where he had an interestiag interview with the high priest. From this eminence, he had the first, and a splendid view of the Black Sea.

In going to Sebastopol, the travellers left their carriage on the north side, and crossed over the now celebrated harbor in a boat. They had a most cordial reception from the military and civil officers, some of whom seemed to be very tenderly affected on the subject of religion. Our Quaker friends made two remarks about Sebastopol, which show their shrewdness of observation, viz: "*Sebastopol is an excellent port, and is very advantageously situated on a high hill.*" No military engineer could have described the advantages of that stronghold more concisely or accurately. The men of peace, after visiting the schools, hospitals, and other public institutions, returned to Simpheropol and visited Theodosia, or Kaffa, from whence they made their way back to Perekop. They stopped at Cherson a short time, and saw the monument of the great philanthropist, John Howard, who died a few miles from the city.

From Cherson, our friends went to Nicolaief and Odessa, from whence they took ship to Constantinople. They remained at the Turkish capital ten days; and, after stopping at Smyrna, they visited Scio, and a number of islands in the Archipelago, where they promoted the printing and circulation of the Scriptures, and per-

formed various offices of Christian love. At Scio, they hired a vessel to take them to Athens. On the voyage, they had a narrow escape from the pirates who infested those seas. It is interesting for us to know that Stephen Grellet visited scenes familiar to the Apostle Paul, and that, at Athens, he stood on Mars' Hill, in the true spirit of a minister of Jesus Christ. His soul, no doubt, sympathized with the associations of thrilling Christian interest, and worshipped there, in silent awe, Him, whom Paul declared to the curious Athenians.

For Friends' Intelligencer.

RANDOM NOTES ON BOTANY, AND FRUIT CULTURE.

In shoots of the first year's growth, the pith occupies a large portion, and seems to be designed to convey the sap towards their extremities. After a few years, when the size of the stem or branch becomes large enough, for the sap wood to convey the sap, the pith becomes comparatively dry, and appears to be useless. By cutting into a young shoot and examining it, we shall find that every bud, whether leaf or flower bud, appears to take its rise from the pith, and where branches rise from leaf buds, however large they may become, they will plainly show from whence they took their rise. Flower buds never open, after the first year, and leaf buds but seldom after that time, as layers of young wood are deposited beneath them, and their first connection appears to be broken. Some writers on the subject, have spoken of latent buds being pushed into growth, by the accumulation of sap, when the branch or stem is cut off or otherwise injured. But I apprehend this never takes place after new layers of wood and bark are deposited beneath them. When, however, a stem or branch is injured or cut off, so that no sap can pass along it, its accumulation below the obstruction will cause buds to form and shoots to put forth, often more numerous than the original buds were. By examining such shoots afterwards, they do not appear to have their origin deeper than the layer of wood of that year's growth. This is a valuable property, particularly in fruit trees, for if part or all the top is injured or broken off, it will soon form a new top, and again come into bearing. Some varieties of forest timber, are much more valuable, because of this property, as the chestnut, for if this tree be cut down during winter or spring, shoots will start up from the stump, and grow with great rapidity, and in a few years will be again valuable. Some varieties of timber trees, as the locust, instead of throwing up shoots around the stump, will cause shoots to start up from the roots, at a distance off, and thus rapidly increase, while many kinds, if large, never sprout at all. Thus we see, that every variety of tree has its habit, and by studying these we are enabled to make them of more economic value to us.

In looking into this department of natural history, we cannot but perceive, the wonderful adaptation of means to ends, clearly proving that nothing short of Divine Wisdom, could have designed them. We see the earth producing plants in great variety, some of them designed for food for man and beast, and some of them destructive of life, if used as food. Why this difference, when both are nourished by the same air, and grown in the same soil, and watered by the same showers; and did we not know to the contrary, we might reasonably conclude that the product of each would be similar. But how various in form, in color, and in shape, both in leaves and stem, as well as in fruit. Every seed produces its own kind, and no art or cultivation can alter this invariable law. Each seed may be compared to a little leaven; when placed in a situation for growth, it imbibes moisture, and attracts matter from the air and the earth, and this matter, is leavened, as it were, into its own nature, and is made to produce an increase of similar seeds. Seeds generally contain the peculiar properties of plants, in a much more concentrated form, than any other part of the plant. Hence their great value as food for men and animals. Some seeds contain little else but starch, others have a portion of gluten, many contain oil, as well as a variety of other compounds; and they are often united in varying proportion.

In the stem we find principally carbon, but even here the variety is great of other matters, hardly any two varieties of trees or plants being similar in these respects. Some are used medicinally, while the larger parts are employed in the arts. The wood and leaves of some, and the bark of other trees and plants contain the tannin principle in a large degree. Others yield wood and bark for dye stuffs. Resins abound in many kinds of trees, while gums are met with in many others. Sugar is contained largely from some varieties of the maple, and is found in the sap of many other trees. Even substances resembling wax, and tallow, and milk, are met with in the vegetable kingdom. Wonderful variety, wonderfully adapted to the wants and necessities of the human family. Y. TAYLOR.

THE SLAVERY QUESTION IN THE U. S. SUPREME COURT.

One of the most important cases ever brought up for adjudication by the Supreme Court is now being tried before that august tribunal—No. 61, Drea Scott' plaintiff in error vs. John F. A. Sanford. Mr. Montgomery Blair for the plaintiff in error, and Hon. Messrs. Geyer and Reverdy Johnson for the defendant in error. The points particularly in issue are: first, the right of citizens of slave holding States to carry their slaves into

non-slaveholding States for a temporary sojourn there, without the loss of their right of property in such slaves; and, next, the constitutionality of the Missouri compromise, as involved in the question of the right of Congress to legislate with reference to Slavery in the United States Territories, Messrs. Geyer and Johnson are expected to argue the cause to-day.

A bill, declaring that any will freeing slaves shall be null and void, so far as the manumission is concerned, has passed the Senate of the State of Georgia.

LIFE'S MATINS.

BY MARY HOWITT.

At that sweet hour of even,
When nightingales awake,
Low bending o'er her first-born son,
An anxious mother spake.

"Thou child of prayer and blessing,
Would that my soul could know,
What the unending future holds
For thee of joy or woe.

"Thy life—will it be gladness,
A sunny path of flowers?
Or steeped with sorrow dark as death,
Through weary wintry hours?

"Oh child of love and blessing,
Young blossom of life's tree—
My spirit trembles but to think,
What time may make of thee!

"Yet of the unveiled future,
Would knowledge might be given!"
Then voices of the unseen ones,
Made answer back from Heaven.

First Voice.

"Tears he must shed unnumbered;
And he must strive with care,
As strived in war the armed man;
And human woe must bear:

"Must learn that joy is mockery;
That man doth mask his heart;
Must prove the trusted faithless;
And see the loved depart!

"Must feel himself alone, alone;
Must weep when none can see;
Then lock his grief like treasure up
For lack of sympathy.

"Must prove all human knowledge
A burden, a deceit;
And many a flattering friendship find
A dark and hollow cheat.

"Well may'st thou weep, fond mother;
For what can life bequeath
But tears and sighs unnumbered,
But watching, change, and death!"

Second Voice.

"Rejoice, rejoice, fond mother,
That thou hast given birth
To this immortal being,
To this sweet child of earth!

"The pearl within the ocean,
The gold within the mine,
Have not a thousandth part the worth,
Of this fair child of thine!

"Oh! fond, and anxious mother
Look up with joyful eyes,
For a boundless wealth of love and power
In that young spirit lies!

"Love, to enfold all natures
In one benign embrace;
Power to diffuse a blessing wide
O'er all the human race!

"Bless God, both night and morning;
Be thine a joyful heart;
For the child of mortal parents hath
With the Eternal part!

"The stars shall dim their brightness:
And as a parched scroll,
The earth shall fade, but ne'er shall fade
The undying human soul!

"Oh then, rejoice, fond mother,
That thou hast given birth
To this immortal being,
To this fair child of earth."

SAGACITY AND ATTACHMENT OF THE ELEPHANT.

I have seen many strong instances of the attachment of brutes to man; but I do not think I ever saw that feeling so strongly manifested as by a very young elephant that was brought to this country. Never was parent more fondly caressed by a child, than was the keeper of this affectionate creature by his charge. If he absented himself even for a moment, the little elephant became restless; and if the absence was continued for a few minutes, its distress was quite painful to the spectator. After trying the different fastenings of its prison with its as yet weak proboscis, it would give vent to the most lamentable pipings, which only ceased when its friend and protector reappeared. And then how it would run to him, passing its infant trunk around his neck, his arm, his body, and lay its head upon his bosom. The poor man had a weary time of it; he was a close prisoner, nor was he released at night even; for he was obliged to sleep by the side of his nursling, which would have pined and died if left by itself.

But great as is the attachment of these animals to their keepers, and obedient as they are generally, even to a tyrannical mohout, it is dangerous to try their tempers too far. "Of all the dumb beasts," quoth the learned Job Ludolphus, author of the *Ethiopic Lexicon*, speaking of the elephant, "this creature certainly shares the most of human understanding; kind usage excites their ambition, contumely fires their revenge;" and doubtless the elephant will treasure up a wrong with human tenacity, and sometimes avenge himself as cruelly as Tiberius himself. Keepers who have needlessly mingled their caresses with blows, have felt the fatal effects of their wanton conduct. Fancying that they have the animal entirely under their control, they become the dupes of his apparently submissive behaviour; but the injured ani-

mal bides his time, and, taking advantage of an unguarded moment, balances the accumulated account of wrong, with the death of the wrong doer. A terrible instance of this is recorded in one of Zoffany's pictures. When the Vizier of Oude sent his embassy to meet Lord Cornwallis, at Calcutta, there was among the elephants that carried the baggage, a male with a number of people on his back. This elephant, suddenly irritated by a violent, and, as far as we know, an undeserved stroke with the penetrating hawkuss, snatched the unhappy driver from his seat, held him up in his trunk so as to render escape or aid impossible, and after suspending him, as if in warning to others, for a few moments, during which the trembling victim must have endured the very extremity of agonizing fear, deliberately dashed him to pieces. Not long ago, an unhappy English keeper was killed by the elephant placed under his charge; he had provoked the vengeance of the long suffering creature by his persecutions, and paid the deadly penalty.

In the case recorded by Zoffany, the immediate aggression was, in all probability, the last drop that made the bitter cup overflow; for, unless the animal be naturally of a malignant disposition, there is so much attachment and respect on the part of the brute, that it requires a long course of ill treatment to push him beyond the bounds of endurance, and make him turn on his master. But there are occasions, when he is not less prompt to avenge an insult on the spot, and such an one occurred during the siege of Bhurtpore, soon after the commencement of the present century.

The beleagured city had for a long time been pressed by the British army, attended by its host of camp followers and attendants. The hot season approached, and the dry, burning winds were at hand; as they prevailed, every tank and every pond was dried up, and the enormous multitude of human beings and cattle were thrown upon the wells alone for their supply of water. The scenes of confusion at these points of attraction may be better imagined than described.

Two elephant-drivers with their beasts, were at one of these wells together, and when the usual struggle and confusion amid a war of words, were at their height, one of the elephants, which was remarkably large and strong, snatched from the smaller and weaker one the bucket with which his master had provided him, and which he carried at his trunk's end. Loud and long was the squabble between the keepers. The little elephant quietly watched his opportunity, and when his gigantic aggressor was standing with his side to the well, retired a few steps, and then making a rush, came with its head full butt against his antagonist's side, and tumbled him in.

The surface of the water was some 20 feet below the level of the ground, and the immersion of the elephant was not calculated to improve the quality of the spring; besides, how was he to get out? Not that he seemed much disturbed at his ducking, for though there were many feet of water below him, he floated about at his ease, appearing rather to enjoy his cool retreat, and to be in no haste to use any exertion for his deliverance.

At length the mohout bethought him of the fascines which had been employed in great numbers by the army in conducting the siege, and had them lowered into the well, with the hope that the animal might be induced so to place them under him as gradually to raise himself up to the top. And here was exhibited a striking instance of the power of man over these massive creatures, and their quickness of perception and obedience. The mohout soon succeeded in making the elephant understand what he wished him to do, and the sagacious beast continued to dispose of the fascines thrown to him, under his feet, to such good purpose, that he soon was enabled to stand upon them. But here the charm of the keeper's ascendancy seemed to be broken; for the sly elephant, finding himself on firm footing, struck work, and quietly made the most of the deliciously cold bath which had so unexpectedly fallen to his share, revelling in a luxury which he had not enjoyed for many a day. But what will not the love of arrack do? The bather was at last roused by the most earnest, and stimulating promises of the intoxicating draught, and again began to arrange the fascines under his feet, till he had raised himself so high, that by removing a portion of the masonry surrounding the top of the well, he was able to step out at the expiration of fourteen hours from the commencement of the affair.—*Broderip's Zoological Recreations.*

MOSS PAPER

In 1825 a Hollander, named Van Houten, obtained an English patent for a new species of paper or felt made from moss. The process of manufacture is quite simple, and applicable, we presume, to various kinds of mosses growing in this country. The patentee, in his specification, gives the following information:—The material to be employed for this purpose is moss, such as grows upon low heaths and moors in Holland; and which may be found, as the patentee supposed, in many parts of England. This moss is to be gathered, washed, cleaned and dried, and then cut into short lengths in an engine such as is employed for cutting tobacco. The cut moss is then to be mixed up in the manner of preparing pulp for making paper, and when so mixed is to be moulded into sheets, in a frame, as paper is moulded. The sheets are then to be pressed, in a heap, between blankets, and afterwards hung

up to dry upon lines, as paper. When perfectly dry, the sheets are to be again pressed, in order to bring the material into close contact; and they may be considered as fit for use.

This paper, or felt, was proposed to be employed for sheathing of ships' bottoms, between the wood-work and the copper; and also for lining between the thicknesses of planking; and likewise as an infallible preventive against leaking, as, upon the insinuation of water between the joints of the copper or wood-work, this felt or paper absorbed the wet as a sponge, and thereby swelling, filled the vacant spaces, and rendered the vessel water tight. Such a material was employed for some time in the Dutch navy, and found perfectly efficacious in keeping the vessel dry; and so extremely durable is moss, that the patentee considered that it would never decay, but would remain sound and effective as long as the wood-work of the ship lasts.—*Scientific American.*

PHILADELPHIA MARKETS

Flour and Meal.—There is no export demand for Flour, and shipping brands are nominally held at $7 per bbl., but buyers only offer $6 75. The retailers and bakers are holding off for lower prices. Rye Flour has declined 25 cents, with sales at $5. Corn Meal—the last sale was at $3.

Grain.—Wheat is held at former prices, without sales. No sales of Rye. Corn—holders ask 60 cents for new yellow, but buyers only offer 50 cts. Small sales of Oats at 39 a 40c.

THE partnership heretofore existing under the firm of Parrish & Hough, is this day dissolved by limitation.

The business will be settled by Saml. & Wm. D. Parrish, at the N. E. corner of Arch and Third streets.

Philadelphia, 12*mo.* 31*st.* 1855.

The Subscribers have this day entered into a partnership under the firm of Parrish & Bradshaw, for transacting the WALL PAPER business, and would respectfully solicit the patronage and co-operation of the public in their undertaking.

Having removed to the store N. E. corner of Third and Arch streets, we are now prepared to execute any orders for Papering Dwellings, Stores, Halls, Counting Rooms, &c., in every style, in city or country, with despatch and on reasonable terms.

Personal attention given, and careful experienced workmen employed. Friends' Marriage Certificates for meetings, or private houses, beautifully engraved on parchment, also for sale.

SAMUEL PARRISH,
JOSEPH T. BRADSHAW.

Philada., 1*mo.* 1*st.* 1856.

WANTED a well qualified Male Teacher, for the ensuing year, to take charge of Friends' School in Middletown, Bucks County, Pa. Terms $35 per month, for eleven months. A man with a family can be accommodated with a house if application be made soon. Apply to either of the undersigned.

Jeremiah W. Croasdale,
Joshua Richardson,
Joseph Comly,
Samuel H. Paxson,
Rowland Mather,
John Wildman,

Attleborough, 2d mo. 18th, 1856.—3t. Trustees.

FRIENDS' BOOKS.

Janney's Life of Wm. Penn,	$2 00
Janney's Life of George Fox,	1 75
Narrative of the Life of Jesse Kersey,	50
Review, &c., by William Gibbons,	50
No Cross no Crown,	42
Familiar Letters, by Ann Wilson,	50
Memoirs of Philip and Rachel Price,	37
Penn's Rise and Progress, &c.,	25
Janney's Middle Ages,	25
Memoirs of David Ferris,	25
Evidences of Practical Religion,	6
Letter to Joseph Parrish and his Reply,	6
An Essay on the True Grounds of Religious Union, by S. M. Janney,	6

A liberal discount to those who buy to sell.

T. E. CHAPMAN,
2d mo. 23—3t. No. 1 S. Fifth St.

A FRIEND wishes a home in a Friends' family, as Teacher of the English branches. Address C. L., care of Wm. W. Moore, 100 S. Fifth St.
2d mo. 23—3t.

GENESEE VALLEY BOARDING SCHOOL FOR GIRLS.—It is intended to commence the first session of this School on the 2d Second day in the Fifth month next, to continue twenty weeks.

It is located in a healthy and pleasant situation at Wheatland, Monroe Co., N. Y., 10 miles south of Rochester. It is easy of access, being about 100 rods from Scottsville Station, on the Genesee Valley Railroad, and two miles from West Rush on the Canandaigua and Niagara Falls Railroad, from either of which pupils will be conveyed free of charge.

The course of instruction will comprise the usual branches of a liberal English education.

It will be under the care of Stephen and Elizabeth N. Cox, who, with the assistance of qualified teachers, will pay every attention to the health, comfort and progress of the pupils.

Terms.—For tuition, board and washing, $60 per session, one-half payable in advance.

For Circulars and further information, address

STEPHEN COX, *Principal*,
2d mo. 23—2m. West Rush, Monroe Co., N. Y.

ERCILDOUN BOARDING SCHOOL FOR GIRLS. The Spring and Summer Session of this Institution will commence on the 24th of 3d mo. next, and will continue in session fifteen weeks. It is situated near the village of Ercildoun, three miles southwest of Coatesville, on the Philadelphia and Columbia Railroad, from which place pupils will be conveyed to the school free of charge. The usual branches, comprising a thorough English education, will be taught. Scientific Lectures, illustrated by appropriate apparatus, will be delivered. The terms are $41 00 per Session, one half payable in advance; use of books $1 50, drawing $3 00. No extra charges. All communications should be addressed to the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON,
2d mo. 9th, 1856—2m. Principal.

BOARDING AND DAY SCHOOL—For the Young of both Sexes, at Attleboro, Bucks County, Pennsylvania. For circulars giving full particulars, inquire of Joshua Richardson as above, until the first of Third Month, after that of either of us,

SIDNEY AVERILL,
ELMIRA AVERILL.
1st mo. 26th, 1856—6w.

Merrihew & Thompson, Printers, Merchant ab. 4th.

FRIENDS' INTELLIGENCER.

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Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

MEMOIR OF HARRIET J. MOORE.

Continued from page 787.

"*Philadelphia, 5th mo. 3d*, 1848.

"*My dear Rachel*,—Truly there is a sympathy in congenial spirits, an intercourse that distance cannot preclude. Such have I oft enjoyed with thee; and the morning thy last kind letter arrived, I had been with thee so much in mental vision, that I had opened one of thy letters received some time ago, and reperused it, which brought thee very near. I love to receive these evidences of friendship and kindred feeling, but if they are withheld for a season, can happily retain my confidence in the abiding interest of my friends. We well know the truth of the saying, 'times and seasons are not at our command,' and oft when the feeling is lively towards the loved absent, there is no capacity felt to give visible proof of it.

"Thou alludes to the concluding part of my mission in Abington Quarter. Truly, my dear sister, it was the crowning of all. Ah! the sick, the afflicted, mentally and physically, are too much overlooked! Were I by thy side I should feel a freedom to relate some most interesting cases, visits long to be remembered. It is good for us to enter into feeling with each other: the visitor is as much instructed as the visited. I have lately been much from home, and a little quiet retirement in my own domicile is very sweet. How long it will be my privilege to enjoy it I know not. I feel that I am not my own, that my days are not lengthened to be passed as is most agreeable to the natural feelings, that I must not live so much to self as to please Him whom I have covenanted to serve, which is indeed the true end of living, and gives to life a sweetness and peace to be found in nothing else.

"I can truly sympathize with thee, my dear friend, in thy weak and suffering state of health. I am just recovering from a cold contracted a week ago; it was attended with sore throat, increased cough and fever, so that I was ready to conclude I should not be relieved till the return of the warm season, so congenial to the consumptive patient. But I am again better, though my breast still feels the effects of the recent attack upon its strength.

"The prospect of having thee with us is again overclouded. Well, dear, we see only the present; could we penetrate the future we might perceive the wisdom that appoints our daily allotments. No doubt, 'He doeth all things well,' and we must bow in submission. Could it be so in right ordering, we should be prepared to welcome thee in our little circle, and to our sister band at Spruce Street. We are favored to move in harmony and love; and I trust, amid all the turnings and overturnings, the Father will have us in his keeping. I feel that holy confidence that can repose in peace and safety upon Him, knowing his all-sufficient power will keep in perfect peace all whose minds are stayed on Him. In thy retirements think of us; pray for us as ability is given. I believe it is our privilege to bear each other on our hearts before the throne of grace and mercy. For thee, my loved sister, my aspirations have been, that thou mayest know the supporting power to bear thee above the infirmities of the frail tabernacle; that He will be with thee in every season of suffering, granting patience and resignation, until he is pleased to give relief and say 'it is enough.' How consoling his gracious promise to his people, 'I will never leave thee nor forsake thee. When thou passest through the fire I will be with thee, and through the waters they shall not overflow thee.' Here is something for us to rest on in seasons of trial, and oh may our faith never fail! . . . . I could enjoy the beauties of nature with thee; not a flower blooms, nor a bird sings in vain to me when in the country. In much love, must say farewell.

Most affectionately thy friend,
H. J. MOORE."

An exercise, under prospect of public religious service, having for some time rested on her mind, in the succeeding 9th mo. she received a minute to visit the Monthly, Preparative and Particular Meetings of Bucks Quarter. Of this visit we find no especial notice, except that her mind had been relieved, and she greatly comforted in the

performance of this duty. The subjoined letter merely mentions it.

"*Philadelphia*, 10*th mo.* 23, 1848.

"*My dear Rachel*,—Thou hast oft been remembered, and before leaving home, I hoped to receive an evidence of Christian sympathy, but thy frail health is a sufficient excuse, when I do not get all that the mind craves in this respect.

"The visit in prospect, when I wrote, has been accomplished, and as far as relief has been afforded to my mind in the performance of duty, altogether satisfactory. 'Behold I have set before thee an open door,' was fully realized. Yes, my loved sister, an open door of utterance and of entrance too, into the hearts of the visited. It is true we had much to feel in some places, and the voice that was heard in Ramah formerly, revived with much clearness in one meeting and had to be expressed. But to look on the brighter side, I may tell thee, it was a comfort to find in every meeting a lively remnant bound to the law and the testimonies of truth, as ever held dear by our Society. We visited all the meetings of Bucks Quarter, except two, and I now feel as if they may be left, at least for the present. My companion, dear T. T., seems well satisfied with her visit. My quiet home is very sweet, and the reward fully commensurate to all the sacrifices made during absence.

"We miss our dear departed T. Zell more than can be told. His weighty, feeling spirit and deportment gave dignity and strength to our meetings. But where shall we look, who shall fill his place? is a query not easily solved to my mind. Oh! how I have desired his mantle might rest upon some one yet spared, to help the weak, counsel the inexperienced, and bear up the hands of the feeble instruments! He was a faithful elder, honorable in his day, and well qualified 'to speak a word in season to them that are weary; but he rests from his labors in a heavenly mansion prepared for all the righteous; peace to his memory! I loved him, and deeply feel his loss, but I have been able to resign him to Him who has a right to take his own when it pleases him. Yesterday we attended the meeting at Pennsbury, eight miles above Bristol, a branch of Bucks Quarter. It was a solemn season and ended to satisfaction.'

In much love, thy

H. J. Moore."

1st mo. 24th, 1849, her diary continues:—"Days and months have passed away without an entry in my book, which was intended as a help to my spiritual progress, that by recording my views and feelings, a guard might be maintained over my thoughts and movements, and the shortcomings mentioned tend to stimulate to greater faithfulness. Now the breathing of my spirit is, 'Oh for a closer walk with God,' that every feeling may be brought into subjection, all remaining self annihilated, and the heart wholly devoted to my chief good. We have had lately much to feel, as the rapidly declining health of our beloved nephew, Charles T. Stockly, threatens a painful separation from his family and relations, to whom he is very dear. How are my feelings poured forth at times, my ardent petitions raised to the God and Father of the spirits of all, that he would be with him, and grant a sense of pardon and peace to his troubled mind. Oh Holy Father! may it please thee to encircle the little afflicted band, now with him, with thy holy presence! Mayest thou soothe and comfort them, and draw them into nearer and more intimate communion with thee! Wilt thou bear up the departing spirit! go with him through the valley of the shadow of death, and if consistent with thy will grant him an entrance into thy Heavenly kingdom. And Oh! righteous Father I would ask that this proving dispensation of thy providence may be sanctified to his immediate family, that it may be the means of quickening them in thy holy fear. May we endeavor to serve thee better and love thee more, so that we may live to thy glory, and finish the work thou hast for us to do, and thus be prepared for our departure hence, and receive the approval of 'Well done, good and faithful servant.'

"25th. After an absence from meeting, more than usual, owing to indisposition, was again privileged to sit with my friends in social worship. Though much bowed in spirit, I felt it sweet to commune with my Heavenly Father. In this secret communing, some expression seemed called for which yielded peace. On returning home, found the intelligence, communicated by telegraph, that our beloved nephew was no more an inhabitant of this lower world. His spirit took its flight, we trust, to the regions of the blest, about 12 o'clock last night. Oh afflicting bereavement to his fond father, wife, sister and friends, who felt him very near and dear. O Thou who canst sweeten every bitter cup, be with them, with us, and sanctify the affliction to our everlasting good.

"In the afternoon I had a sweet, comforting visit from dear M. S. Hunt. For the words of feeling and encouragment handed I bless and thank thee, Oh Father, who art the author of all my sure mercies. 'He will hide thee in the secret of his pavilion, till these trials be overpast.' Blessed assurance! I feel that I can leave myself, and all that is dear, in his hold keeping for time and for eternity. Holy, holy, blessed forever be his name.

"29th. Yesterday at meeting twice; a heavenly covering was vouchsafed, for which prayer and praise ascended vocally from one dedicated sister and mentally from others, to the great Head of the church, who remains to be the 'crown and diadem' of all who are gathered in his name.

"Awoke early this morning. On my bed

emembered Him whom my soul loveth. A pre-ious feeling of calmness and quietness covered he spirit; it seemed also to be illuminated by a ay from the 'all cheering presence' of Jehovah. He who filleth the mind at seasons with his glory, inspiring the holy anthem 'Glory to God n the highest, peace on earth, and good will to nen,' yes, 'to all men.' Under this feeling I vas led to adore the great Author of the universe, vho hath placed his creature man in a beautiful vorld, intended to be a paradise, so clothed with beauty for rebellious man. Sin has made it a vorld of trouble and trial to many of its inhabi-ants; but glorious view, grace can restore fallen nan to the happy state designed by an all-wise Creator; can restore him to a state where he may enjoy intimate communion with Him who framed him for his glory. Oh my soul! may it be thy blessed experience to live so that no evil thought nor feeling may separate thee from the divine harmony: that in all things thou canst give thanks, acknowledging that he is

'Good when he gives, supremely good,
Nor less when he denies;
Even crosses from his sovereign hand
Are blessings in disguise.'

"3d mo. Our late Quarterly Meeting was a season of favor calculated to strengthen the mind, and encourage to persevere in the Christian's path. Dear R. Hicks attended, with a lively concern; the gospel stream was opened and flowed livingly through her as an instrument.

"The next day accompanied by W. Webster and T. Turnpenny attended Abington Select Quarter. It was a season of instruction, also the meeting on the day following.

"3d mo. 10th. My dear husband and self left home to make a visit to Byberry. My concern principally was to attend that meeting on First day and to see our beloved John Comly, and some other dear friends. It has been accomplished to a degree of satisfaction, but I believe the reward and the qualification for service would have been greater, had the eye of the mind been kept more single to Him who condescended to give the commission. After taking my seat in meeting I felt poor and stripped, but in waiting upon the Lord my strength was renewed, and ability given to speak of his goodness, who is the righteousness and strength of his dependent children.

"15th. At our Preparative Meeting, I was bowed in spirit. Truly the Church is in a wilderness state. Oh! that I could see it coming forth in ancient beauty and brightness, leaning on the breast of the Beloved of souls! each member born of the spirit, and drawing sustenance from thence. Then there would be meat for men and milk for babes; those called to the ministry would be qualified to divide the word aright, and all strengthened together, as a body compacted by that which every joint supplieth. Oh Father! hasten that day! that thou mayst have a church without spot or blemish."

In the latter part of this month she was engaged in a visit of gospel love to the meetings composing Burlington Quarter: and in the following 10th mo., her mind being drawn to religious service in Westbury Quarterly Meeting, she again obtained the sanction and unity of her friends in that mission. Both these exercises were accomplished to the peace and satisfaction of the visitor and the visited.

(To be continued.)

Extract from the Journal of JOHN COMLY *on the Origin of the Evil in Man.*

"In the first place, man is to be considered as a being composed of two natures; the one animal, or earthly, the other spiritual. The body is the animal made of the earth and supported and nourished by the earth, as other inferior animals. This animal body has inclinations, desires, and propensities like those of other animals, to eat, to drink, to seek amusement or pleasure in a variety of ways, according to its inclinations and powers of attainment.

"The spiritual part, or soul of man, being of a higher origin and nature, was and is designed for immortality and the enjoyment of a happiness suited to its nature and dignity; that is, a spiritual happiness to all eternity, called *eternal life*. From these two natures in man arises his probationary state. The animal propensities seek their gratification in animal pleasures, and thus constitute the 'lusts of the flesh.' The soul, being of spiritual origin and nature, is furnished with a spiritual law and power to govern the animal or inferior nature. This is 'the law of the spirit of life,' or law of God written in the heart, and this 'law is light,' 'the true light that lighteth every man that cometh into the world.' Hence, whenever the animal propensities are yielded to beyond the limitation of this law, sin is committed, for 'sin is the transgression of the law.' Hence, also, man being endowed with the power of choice and freedom of will, can either yield himself to be the servant of sin or the servant of righteousness. 'Know ye not,' says the apostle, 'that to whom ye yield yourselves servants to obey, his servants ye are, whether of sin unto death or of obedience unto righteousness?' From this practical experimental view of the state and condition of man, it is easy to perceive that the origin of evil is in man. God created nothing but what was good; evil, therefore, is produced by man's abuse of the powers with which he is endowed; 'Let no man say when he is tempted that he is tempted of God, for God cannot be tempted with evil, neither tempteth he any man; but every man when he is tempted, is drawn away of his *own lust* and enticed'—'is drawn away' from his allegiance and obedience to the

divine law by exercising his power of choice to follow the inclination of his fleshly lust, and thereby 'enticed' to indulge himself in seeking or pursuing a carnal gratification in preference to his duty to God; and then when his own 'lust hath conceived' the desire of sensual happiness, it bringeth forth sin, and sin, when it is finished, 'bringeth forth death.' This plain doctrine of the apostle James is an illustration of the doctrine of Christ, that it is not that which enters into a man that defileth a man, but that which cometh out of him; for from within, out of the heart of man, proceed evil thoughts, &c., and these are they which defile a man. But all these proceed from 'the lusts of the flesh, the lust of the eye, and the pride of life,' from the animal propensities, the earthy nature of man. This is further illustrated by the apostle: 'If ye live after the *flesh* ye shall die; but if ye, through the spirit, do mortify the deeds of the flesh, ye shall live.' And again: 'Walk in the spirit, and ye shall not fulfil the lusts of the flesh.' Indeed, the whole tenor of the doctrines of Christ and of his disciples goes to establish this view of the origin, and nature and effects of evil, of sin. Hence watchfulness unto prayer is enjoined; hence striving, laboring, and overcoming are entitled to the promise and reward; hence the parables and instruction of Christ point to this inward work, to make the tree good, and its fruit will be good also.

"But the inquirer wants to know what is meant by the serpent that tempted Eve in the garden of Eden.

"We before adverted to the first, or earthly nature of man, as saith the apostle: 'The first man is of the earth, earthy.' He was made 'of the dust of the ground,' as other animals, his composition being of the same earthy materials; and being superior to all the rest, when he contemplates himself, he finds the natures of the inferior animals contained within himself; he perceives the various inclinations of the lower orders of animal nature operating in himself, and tending to seek the same kinds of animal happiness with the inferior orders of beasts, birds, reptiles, &c. Hence he is led to perceive that he is a compound of all these inferior animal natures combined in himself in various degrees, and hence he perceives, in the predominance of some over others, the infinite diversity of the tastes and inclinations, and ruling pursuits among mankind. * * * *

"But among all these animal natures, the nature of the serpent also is found; and his nature being known, he also may be kept in his proper place, and in subordination.

"Eve, knowing the bounds of the divine law, and how far the privilege of eating or pursuing the inclinations of the animal propensities extended, suffered the *lust* of the eye to *entice* her beyond this limitation, and the nature of the serpent in her earthly composition being 'more subtile than any other beast of the field,' of her heart, she, in this serpentine subtility, began to reason with herself, and endeavor to invent a way to get round or evade the cross, so as to indulge this lust. Hence she is represented as holding a dialogue with the serpent, and all men may read the same kind of serpentine reasonings in themselves when they are tempted to disobey the known law of God, written in their hearts.

"In the first place, a doubt arises whether the law is clear and positive, as described in the question—'yea,' indeed is it certain—'Hath God said ye shall not eat of the trees of the garden?' Are all the inclinations and desires to be mortified and crossed? 'Nay! God hath said we *may* eat of the trees of the garden, but of the tree of knowledge of good and evil we *may not eat, lest* we should die.' This shows the struggle of the flesh *lusting* against the spirit, and the spirit against or opposite to the lust of the flesh. But again, the serpentine earthly wisdom gaining strength by this yielding or doubting, as the phrase 'lest ye die' shows, the next step of *enticement* is the conclusion 'ye shall not certainly die;" the penalty of disobedience will not surely ensue, 'for God doth know, that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil.' Hence the serpentine reasoning, in the lust of the eye, presumed to penetrate the knowledge of God, and that pursuing this gratification of the animal inclination the eyes should be opened, the capacity of happiness enlarged, and the acquisition of it increased to be even as gods. Here the enticement of this lust of animal inclination conceived, and when she therein saw 'it was good for food, and a tree to be desired to make one wise, she took thereof and did eat.' Thus the sin of undertaking to decide and judge for herself, what was good and what was evil, independent of the divine law, when it was finished brought forth *death*, the loss of the divine image, or life of peace and innocence, unhappiness to the soul, as the wages or consequences of yielding the members to the servants of sin.

"This figurative description of the temptation and fall of the first pair, is found to be a sad reality in the experience of every one that acts contrary to what he knows to be right, and may be perceived by a careful attention to the workings of the mind, in which the plausible reasonings of the flesh or animal cunning are suffered to blind the eye of the mind, so that it becomes *evil*, and then the whole body becomes filled with darkness. On the contrary, if the power of choice in the exercise of free will is used to resist the first motion or inclination of the animal propensities to go beyond the known law or will of God, then the yoke or cross being laid thereon, the mind is preserved in peace. The animal or earthly nature is regulated and governed by the

ivine law, and harmony and peace prevail. Here the doctrine of the *cross* and *self-denial* is pplied to the first motion, which, if indulged, ould lead to sin. Here is realised the death of hrist, essential for every one to know, 'for in hat he *died, he died unto sin* once, but in that e liveth, he liveth unto God.' This being exerienced, man knows a walking 'in the spirit, nd the lusts of the flesh have no dominion over im.' As Paul, he keeps his body under, he ies daily to every motion that would arise in his arthly nature and lead him into the bondage of n. Here the watch is maintained, and the *ominion* is maintained in the life, and spirit, nd power of God, ruling in the soul and proucing the fruits of righteousness and peace. Here the discovery is plainly made that the rigin of evil is *in man*, and that sin is the ransgression of the law of God; for where here is no law there is no transgression, consequently no sin, no evil. Where there is nothing o show man what is to be denied in himself here can be no self-denial. But if any man is illing to be a disciple of Christ, the light and aw of God given to man for his salvation, he ust deny himself, take up his cross and follow hrist as the light makes manifest.

"This comprehends his whole business."

A notice of the decease of Clement Biddle as published in the 49th number of the Intelgencer, since which, the following was sent by friend and cotemporary intimately acquainted ith the deceased through a long life.

For Friends' Intelligencer.

Our friend Clement Biddle was the son of Owen nd Sarah Biddle, late of this city, who were regiously concerned that their offspring might be reserved from the evils which, in large cities, lay uickly in the way, to ensnare the feet of the young nd the unwary. This concern was greatly blessed o a large family of children, and eminently so to his our deceased Friend. In early life he was rongly tempted to indulge in the fashionable ress and amusements of the times, but after me trial of that way, he became thoroughly nvinced that it was not the road to pure and ermanent enjoyment. Yielding to this convicon, he soon became an exemplary member of eligious society, was faithfully devoted to its inrests, and to the end remained in it, a bright nd a shining light.

It was apparent in his youth that he inherited a frail and delicate constitution, and soon fter arriving at maturity he made several voyaes to South America, for the benefit of his ealth; but although his constitution was greatly improved by his travels, his health remained elicate to the end of his days, often involving im in personal suffering, which he bore with heerful patience and resignation.

During the past year, it was evident to his friends that the powers of life were gradually failing. He bore all the pain and affliction incident to such decline, in humble acquiescence with the divine will: showing, in a striking manner, the power of religion to support and comfort the mind, under much bodily affliction, and the near prospect of death.

On the morning of his decease he suffered from oppression of the breast, and some increased difficulty of breathing. One of his attendants proposed sending for his physician, with a view to his relief. He replied, that he did not think it necessary; it was *release*, and not relief that he desired. He remarked, that the blessings he had received from the Divine Hand had been manifold and unmerited; and, with some emotion, added, nor has the enjoyment of them been diminished by my dear children. After taking an affectionate leave of his wife and family, he requested his love should be given to his friends and relations, mentioning several of them by name; and then said, "And now, Oh, gracious Lord, let thy servant depart in peace; yet not my will but thine be done." Then gently closing his eyes, he, in a few moments quietly breathed his last.

Such was the happy release of this our beloved friend. Such the blessed termination of a well spent life. In his removal, his family has lost a tender husband and father, the community a useful citizen, and his brethren in religious fellowship a faithful Elder and upright pillar in the church.

"Mark the perfect man, and behold the upright; for the end of that man is peace."—*Psalm* xxxvii 37.

For Friends' Intelligencer.

"How good and how pleasant it is for brethren to dwell together in unity." It is a question, whether the time has not come in which it may be profitable for Friends to examine if there are any well grounded reasons for a continuation of the division in the Society that occurred first in Philadelphia Yearly Meeting, in 1827, and in New York in 1828.

The nature and character of an action is frequently determined by its effects; "a tree is known by its fruit, a good tree will bring forth good fruit; an evil tree, evil fruit." Now what has been the fruit produced by this schism? Has it tended to promote those Christian testimonies which have long distinguished the Society? or to exhibit more favorably to an observing world, the fundamental principle of our profession? Has it tended to increase brotherly love? Has it produced unity of feeling and oneness of sentiment in either branch? Has it tended to evince to a rising generation, that there is a foundation that cannot be shaken, and that their elder brethren have been in no degree deficient in building

thereupon? These questions with many others of the same character, may be answered in the negative. Will not a continuation of such a division give to a succeeding generation an unfavorable impression concerning the principles of our profession? It may be claimed that division was a matter of necessity. Was it not made such for want of love, Christian patience, charity and forbearance? Again, it may be claimed that some advantages have been produced by the separation; if so, they are difficult of discovery, being so buried and clouded under the greater amount of disadvantages. Why then longer continue two bands; when reconciliation may be had without money and without price, without concession, or the compromise of any important principle by either branch? Each are governed by nearly the same discipline, practice the same mode of worship, depend upon the same divine manifestation inwardly and immediately revealed for right guidance, upon the same grace to sanctify and save, and concerned to sustain the same testimonies. Surely under such circumstances, is it not matter of surprise, that the breach should have remained so long with so little effort for its being healed; producing as it has, from year to year, its bitter and unwholesome fruits? D. I.

Dutchess Co., N. Y., 23d of 1st mo. 1856.

An interesting sketch of the travels of Dr. E. K. Kane, who has recently returned from the Arctic regions, has been published in the last number of Graham's Magazine from which we make the following extracts.

Doctor Elisha Kent Kane is not quite 34 years old, yet he has done more than circumnavigate the globe; he has visited and traversed India, Africa, Europe, South America, the islands of the Pacific, and twice penetrated the Arctic region to the highest latitude attained by civilized man. He has encountered the extremest perils of sea and land, in every climate of the globe; he has discharged in turn the severest duties of the soldier and seaman. Attached to the United States Navy as a surgeon, he is nevertheless engaged at one time in the coast survey of the tropical ocean, and in a month or two we find him exploring the frigid zone; and all the while that his personal experiences had the character of romantic adventure, he was pushing them in the spirit of scientific and philanthropic enterprise.

As a boy his instinctive bent impelled him to the indulgence and enjoyment of such adventures as were best fitted to train him for the work before him. His collegiate studies suffered some postponement while his physical qualities pressed for their necessary training and discipline. It was almost in the spirit of truancy that he explored the Blue Mountains of Virginia as a student of geology under the guidance of Professor Rogers, and cultivated at once his hardihood of vital energy and those elements of natural science which were to qualify him for his after services in the field of physical geography. But in due time he returned to the pursuit of literature, and achieved the usual honors as well as though his college studies had suffered no diversion; his muscles and nerves were educated, and his brain lost nothing by the indirectness of its developement, but was rather corroborated for all the uses which it has served since. He graduated at the University of Pennsylvania—first, in its collegiate, and afterward in its medical department. His special relishes in study indicated his natural drift: chemistry and surgery; natural science in its most intimate converse with substance, and the remedial art in its most heroic function. He went out from his *Alma Mater* a good classical scholar, a good chemist, mineralogist, astronomer and surgeon. But he lacked, or thought he lacked, robustness of frame and soundness of health. He solicited an appointment in the navy, and upon his admission, demanded active service. He was appointed upon the diplomatic staff as surgeon to the first American embassy to China. This position gave him opportunity to explore the Phillipine Islands, which he effected mainly on foot. He was the first man who descended into the crater of Taal, lowered more than a hundred feet by a bamboo rope from the overhanging cliff, and clambering down some 700 feet more through the scoriæ, he made a topographical sketch of the interior of this great volcano, collected a bottle of sulphurous acid from the very mouth of the crater; and, although he was drawn up almost senseless, he brought with him his portrait of this hideous cavern, and the specimens which it afforded.

Before he returned from this trip, he had ascended the Himalayas, and triangulated Greece on foot; he had visited Ceylon, the Upper Nile, and all the mythologic region of Egypt; traversing the route and making the acquaintance of the learned Lepsius, who was then prosecuting his archæological researches.

At home again, when the Mexican war broke out, he asked to be removed from the Philadelphia Navy-Yard to the field of a more congenial service; but the Government sent him to the Coast of Africa. Here he visited the slave-factories, from Cape Mount to the River Bonny, and, through the infamous Da Souza, got access to the baracoons of Dahomey, and contracted, besides, the coast-fever, from the effects of which he has never entirely recovered.

When he recovered and returned he was employed in the Coast Survey. While engaged in this service, the Government, by its correspondence with Lady Franklin, became committed for an attempt at the rescue of Sir John and his ill-starred companions in Arctic discovery.

Nothing could be better addressed to the Doctor's governing sentiments than this adventure. The enterprise of Sir John ran exactly in the current of one of his own enthusiasms—the service of natural science combined with heroic personal effort; and, added to this, that sort of patriotism which charges itself with its own full share in the execution of national engagements of honor: and beside this cordial assumption of his country's debts and duties, there was no little force in the appeal of a nobly-brave, spirited woman to the chivalry of the American navy.

He was "bathing in the tepid waters of the Gulf of Mexico, on the 12th of May, 1850," when he received his telegraphic order to proceed forthwith to New York for duty upon the Aretic expedition. In nine days from that date he was beyond the limits of the United States, on his dismal voyage to the North Pole. Of this first American expedition, as is well known to the public, he was the surgeon, the naturalist, and the historian. It returned disappointed of its main object, after a Winter in the region of perpetual ice and a fifteen months' absence.

Scarcely allowing himself a day to recover from the hardships of this cruise, he set on foot the second attempt, from which he has returned, after verifying by actual observation the long-questioned existence of an open sea beyond the latitude of 82 degrees, and beyond the temperature also of 100 degrees below the freezing point. His "Personal Narrative," published early in 1853, recounts the adventures of the first voyage, and discovers his diversified qualifications for such an enterprise.

The last voyage occupied two Winters, in the highest latitudes, and two years and a half of unintermitted labor, with the risks and responsibilities attendant. He is now preparing the history for publication. But that part of it which best reports his own personal agency, and would most justly present the man to the reader, will of course be suppressed. We would gladly supply it, but as yet this is impossible. His journal is private property, the extracts which we may expect, will be only too shy of egotism; and his companions have not spoken yet, as some day they will speak, of his conduct throughout the terrible struggles which together they endured.

To form anything like an adequate estimate of this last achievement, it is to be recollected that his whole company amounted to but 20 men, and that of this corps or crew he was the commander, in naval phrase; and when we are apprised that his portfolio of scenery sketched on the spot in pencil, and in water-colors, kept fluid over a spirit-lamp, amounts to over 300 sketches, we have a hint of the extent and variety of the offices he filled on this voyage. He was in fact the surgeon, sailing-master, astronomer and naturalist, as well as captain and leader of the expedition.

This man of all work and desperate daring and successful doing is in height about five feet seven inches; in weight, say 130 lbs. or so, if health and rest would but give him leave to fill up his natural measure. His complexion is fair, his hair brown, and his eyes dark gray, with a hawk look. He is a hunter by every gift and grace and instinct that makes up the character; an excellent shot and a brilliant horseman. He has escaped with whole bones from all his adventures, but he has several wounds which are troublesome; and, with such general health as his, most men would call themselves invalids and live on furlough from all the active duties of life; yet he has won the distinction of being the first civilized man to stand in latitude 82 deg. 30 min., and gaze upon the open Polar Sea—to reach the northernmost point of land on the globe—to report the lowest temperature ever endured—the heaviest sleigh-journeys ever performed—and the wildest life that civilized man has successfully undergone; and to return after all to tell the story of his adventures.

The secret spring of all this energy is in his religious enthusiasm—discovered alike in the generous spirit of his adventures in pursuit of science, in his enthusiastic fidelity to duty, and in his heroic maintenance of the point of honor in all his intercourse with men.

In his deportment there is that mixture of shyness and frankness, simplicity and fastidiousness, sand-wiched rather than blended, which marks the man of genius and the monk of industry. He seems confident *in* himself, but not *of* himself. His manner is remarkable for celerity of movement, alert attentiveness, quickness of comprehension, rapidity of utterance and sententious compactness of diction, which arise from a habitual watchfulness against the betrayal of his own enthusiasm. He seems to fear that he is boring you, and is always discovering his unwillingness to "sit" for your admiration. If you question him about the handsome official acknowledgements of his services by the British and American Governments, or in any way endeavor to turn him upon his own gallant achievements, he hurries you away from the subject to some point of scientific interest which he presumes will more concern and engage yourself; or he says or does something that makes you think he is occupied with his own inferiority in some matter which your conversation presents to him. One is obliged to struggle with him to maintain the tone of respect which his character and achievements deserve; and when the interview is over, a feeling of disappointment remains for the failure of your efforts to ransack the man as you wished, and to render the tribute which you owed him.

We wish we could be sure that he will not, in his forthcoming work, give us the drama without its hero; or we wish the expedition and its hero

had a chronicler as worthy as he would be were he not the principal character in the story.

Dr. Kane's Narrative of the Expedition now preparing and in process of publication by Messrs. Childs & Peterson of Philadelphia, will embrace the important discoveries made in the frozen regions far beyond the reach of all the predecessors of the American exploring party, and their perilous adventures, crowded with romantic incidents, which, in the language of the Secretary of the Navy, "not only excite our wonder, but "borrow a novel grandeur from the truly benevolent considerations which animated and nerved him to his task."—*Graham's Magazine*, Feb., 1856.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 8, 1856.

A communication over the signature of D. I. will be found in another column, concerning the evils that have resulted from the separation of 1827–8, and the advantages that would ensue from a re-union of the Society of Friends.

Although we commend the charitable spirit of our correspondent, and freely admit that such a re-union, if it could be effected on the ground of Christian love, and without the sacrifice of religious liberty, would be exceedingly desirable; yet we are constrained to believe that the time has not yet come.

Individuals, when rightly called and qualified, may labor to remove the obstructions which are known to exist, but as those obstructions are chiefly in the minds and hearts of those *not in membership* with us, it is obvious that we can do but little more than we have done. It should be borne in mind that we have never disowned any who lived up to our principles, and were willing to unite with us on the simple grounds of religious union maintained by our Fathers. Throughout the various branches of Philadelphia Yearly Meeting, those professing the principles of Friends and belonging to the other section of the Society, are permitted to transfer their rights to our meetings without making any acknowledgement; and this privilege, we presume, would be accorded to them in any of the Yearly Meetings in connection with us. Their ministers in numerous cases have had the privilege of holding meetings for worship in our meeting houses, and we have manifested to them a spirit of charity which, for many years, was without reciprocation.

It is pleasing to find that, on their part, a better feeling towards us begins to prevail, and we hail with joy every indication of a return to those cordial feelings by which their fathers and our fathers were once united in religious fellowship. But although we desire to cultivate the most kind and charitable feelings towards them, we do not conceive that the harmony of our Society would be promoted by a re-union at this time, unless they could be induced to desist from that spirit of religious controversy which produced the separation and by which they are now disturbed.

We have no hesitation in believing that there are among them many sincere and devoted disciples of Christ, who are burdened and distressed by the controversial spirit which has destroyed their harmony. To these we would willingly offer a quiet asylum whenever they can come to the true grounds of religious union, as recently set forth in our columns, viz: "Love to God and love to man: the effect of the sanctifying and redeeming influence of the Holy Spirit."

We believe that the Society with which we have united, holds the principles of christianity, as revived by the early Friends, in much greater purity than any other religious body; and although we acknowledge that there are among us many weaknesses and deficiencies, yet we have cause for thankfulness in the brotherly love that generally prevails, and we trust there is among many of our members an encouraging growth in the truth.

Let us therefore press forward in the path of individual duty, not meddling unnecessarily with the religious opinions of others, adhering to the fundamental principle of our profession, and the support of our christian tesmonies; then we may hope there will yet be a gathering to that standard which, in former times, was upheld by our worthy predecessors.

GOOD ADVICE.

Among the many good things in the variegated memoirs of Sidney Smith, is the following:—"When you meet with neglect, let it rouse you to exertion, instead of mortifying your pride. Set about lessening those defects which expose you to neglect, and improve those excellences which command attention and respect." This is excellent advice.

It has been our practice to notice the Annual Reports of Dr. Kirkbride, Physician to the Pennsylvania Hospital for the Insane, whose practical suggestions in the treatment of Insanity are highly appreciated throughout the country. Each succeeding report demonstrates the value of the course of treatment pursued in this excellent institution, where the straight jacket and other appliances, which were formerly used for restraint, are now entirely abandoned. We make the following extracts from the 15th Annual Report.

The total number of patients in the Hospital during the year was 399. The highest number at any one time was 242; the lowest was 223; and the average number under treatment during the whole period was 233.

The number of males in the house during the year was 200; and the number of females was 199. The highest number of males at any one time was 128; and of females, 119. At the beginning of the year there were 117 males and 106 females; at this date there are 120 males and 110 females. As usual, the number of males has generally been greatest; but, as commonly happens, at some periods during this year there have been more females than males.

From the beginning to the end of the year, the Hospital has been steadily filled, and often crowded to the extreme limit that prudence would permit. Although so many have been received, it has been a source of deep and constant regret that our accommodations were so limited, that we were compelled to decline a considerable number who were suitable subjects for treatment, and many of whom presented the most urgent appeals for the benefits of the Institution,

Of the patients discharged during the year 1855, were

Cured . . .	101
Much improved . .	13
Improved . . .	23
Stationary. . .	11
Died . . .	21
Total . . .	169

The farm, garden and green-house continue to occupy the patients as in previous years, while the work-shop and mechanical department furnish employment for those who prefer using tools. On the subject of exercise, in the treatment of insanity, the following judicious remarks are made:—

All the good effects of a reasonable amount of regular physical exercise and labor in the open air, both for those whose mental integrity is unimpaired, and for those who are insane, are hardly yet anywhere as fully recognized and appreciated as they should be. The systematic daily use of the muscular system will be found the best means of preventing most of that nervousness, and a considerable portion of those varied forms of obscure affections, dependent upon deranged nervous action, so common in the higher stages of civilization with increasing luxury of living, and which bring in their train such loads of wretchedness and discomfort, and embitter so seriously the lives of many, who, to a careless observer, would seem to possess most of the elements of human happiness.

Evening Entertainments and Instruction of the Patients.—The eleventh regular course of lectures and evening entertainments commenced as early in the season as the room could be used comfortably by so large an audience, and will be continued, as heretofore, at least three times a week, for nine months of the year. The number of evenings devoted to these objects in the lecture-room, in the last course, was 132, and the entertainments were varied as much as the means at our command would permit.

The reading to the patients in the different wards has been regularly continued, especially in the evenings, with various means of amusement, as well as instruction in some branches of education. The good effects of all these means are confirmed by daily experience; and as I have remarked on other occasions, no money is more usefully expended than that which is applied to procuring the means for the pleasant and useful occupation and amusement of the patients, for keeping their minds in a proper degree of activity, and for breaking up that listlessness and feeling of monotony which, without great care, are so apt to be manifested, even in the best institutions for the insane. In the organization and arrangement of new hospitals, those to whom this important duty is confided should just as much see to the provision of a reasonable amount of apparatus and means of different kinds for the amusement, occupation, and instruction of the patients, as a part of their treatment, as anything beyond the mere food required for their nourishment, or the clothing that is necessary for their comfort.

It will be gratifying to the friends of the institution to learn that the appeal which has been made for the increase of accommodations has been so liberally responded to. In relation to this subject, Dr. Kirkbride informs that

The amount of money required to complete the work is $250,000, and the Board of Managers have resolved to commence the building as soon as $150,000 are subscribed.

Although but a comparatively small portion of our citizens have been called on, it is gratifying to be able to report that more than $127,000 have been subscribed, and that a deep interest in the work, and an enlightened appreciation of its

objects, have been expressed by nearly every one whose attention has been called to the subject. Several of our prominent citizens, when applied to, have not only made liberal subscriptions, but have most courteously expressed their thanks for having an opportunity offered them to aid so truly benevolent a work, and tendered every encouragement for its zealous prosecution. Not a few have greatly enlarged their original subscriptions. Many individuals, who have either been patients in the institution themselves, or have had members of their families participating in its advantages, have manifested the deepest interest in the new Hospital, and their efforts to excite the sympathies of others better able than themselves, to give, as well as the unsolicited tenders of small sums by persons in very limited circumstances, have on many occasions been touching to the feelings of those engaged in obtaining subscriptions, and offered additional proof of a prevailing sympathy with the views which led to the undertaking.

The fact that so large a sum as $127,000 has already been subscribed to this object by 269 individuals, is certainly most honorable to our community and encouraging to all concerned. The amount now tendered is made up of four subscriptions of $5,000, sixty of $1,000, fifty-one of $500, nine of $300, two of $250, thirty-nine of $200, two of $150, and one hundred and two of $100 each.

Having before me every day the most convincing proofs of the necessity and importance of this work, and compelled to listen so often to claims for accommodations we do not possess, must be my apology for again urging upon you, and through you upon the public, the earnest hope that no circumstances will be allowed to defer the commencement of the new building one day later than is absolutely necessary. There are certainly among us many citizens of ample means whose benevolence would lead them, when informed of the true state of the case, at once not only to subscribe the $23,000 now wanted to secure the beginning of the hospital, but afterwards to furnish the $100,000 which will fit it to be occupied by patients. Once begun, it will not stop; when its walls have been raised to their destined height, and the noble proportions of the building meet the eyes of our citizens, there is no danger but that the feelings which secured its commencement will provide funds for its completion.

RELIGIONS OF THE EARTH.

The latest estimate of the religious condition of the earth, is as follows: Pagans, 676,000,000; Christians, 320,000,000; Mohammedans, 140,000,000; Jews, 14,000,000. Of Christians, there are 170,000,000 Catholics; 90,000,000 Protestants; 60,000,000 of the Greek Church.

STEPHEN GRELLET.

[Continued from page 797]

Separating, for a time, from his companion, William Allen, who stopped at the island of Malta, Stephen Grellet proceeded, in the latter part of 1819, to the Continent. His first destination was Italy. He very providentially obtained such letters to one of the principal Cardinals at Rome, that he enjoyed extraordinary opportunities for the objects of his visit. He was treated with great courtesy and condescension, and was admitted to places where few, if any, strangers had ever been before. On one occasion, in going through a convent, he administered a gentle rebuke to some of the nuns, who, while at their devotions, looked round upon him and laughed,—perhaps at his Quaker garb. He was also allowed access to the Palace of the Inquisition, where he saw the "Curiosities of Literature," proscribed by the Index Expurgatorius, and the records of many a dark deed of the Inquisition, which were shut out from the light. These volumes of records he saw in the vaults of the building. But the most remarkable incident, at Rome, was his interview with the Pope.

Before Pope Pius VII., stood Stephen Grellet, meek with Gospel innocence, but strong in the purpose of an uncorrupted conscience, and a faith that rested on God. The Quaker was courteously received by the Pope; and, after friendly salutations, spoke freely and temperately, as his custom was, about evils that needed correction. This he did in compliance with the Pope's wishes. He referred to the convents, the general state of education in the country, the restraints upon civil liberty and the rights of conscience, and the condition of prisoners and the poor. After much conversation on these subjects, during which the Pope, who appeared to much personal advantage in the eyes of the discerning stranger, mentioned various extenuating circumstances, Stephen Grellet arose to depart; but, before going, he felt moved to address the Pope, on the great doctrines and duties of religion. He meekly but faithfully preached "Jesus Christ and Him crucified," unfolding the truths of the Reformation in the palace of the Vatican. The Pope listened attentively to the strange Quaker minister, with solemn face and eyes turned to the ground; and, when the address was concluded, rising from his seat, in a kind, respectful manner, he expressed the desire that the Lord might bless and protect Stephen Grellet, wherever he might go. Thus ended a solemn and interesting interview between Pio Settimo, the Head of the Roman Hierarchy, and Stephen Grellet, the Apostle of Burlington, the records of which will only be unfolded at the great day.

From Italy, Friend Grellet proceeded to Germany, and visited Munich, Stuttgard, and other

places. He had an interview with the King of Wurtemburg, whose wife, the sister of the Emperor of Russia, had lately deceased. From Germany, he journeyed to Geneva, where he rejoined his friend, William Allen, and where both were refreshed at private meetings with some of the pastors and brethren. Returning to England, he went, with his old fellow-traveller, to Ireland, to attend the Yearly Meeting in Dublin; after which, he set sail for America, and reached home in August, 1820, having been absent more than two years.

This was a remarkable excursion. It was, certainly, among the longest missionary tours ever taken by a minister of Christ. Its incidents were of a remarkable character; its opportunities of usefulness were unusually favored by Providence; and the impressions made by personal intercourse, and the good done by personal labor, will make it memorable to the end of time.

In the spring of 1831, Stephen Grellet felt that duty required him to make another excursion on the continent of Europe, for the welfare of his fellow-men, and the glory of his Master. After remaining in England about a year, he again set out with his faithful friend, William Allen, for the Continent. Their route was from Rotterdam, through Amsterdam, Dusseldorf, Hanover, Brunswick, Magdeburg, Berlin, Wittemburg, Leipsic, Hernhutt, Prague, Vienna, Augsburg, Stuttgard, at which latter place the travellers separated. Stephen Grellet proceeded through Strasburgh and Geneva, to visit the WALDENSES. The Quaker missionary was gladly received by these witnesses of the truth. Hemmed in by mountain ramparts, and protected by an hereditary name of faith, virtue, and suffering, the Waldenses were enjoying, at this time, a season of outward repose. They needed, however, the sympathy of Christians to assist in promoting improvements of education and of social life; and the kind personal interest of Stephen Grellet, as well as his influence in calling the attention of other Friends to their condition, had an encouraging effect upon this isolated Christian community.

Passing from Turin to Bayonne, in France, Stephen Grellet and William Allen again met, and travelled together into Spain. They reached Madrid in February, 1833, and were received with burdensome attentions. The King had sent messages before them to prevent their being molested, and the populace came in throngs from villages to see the persons thus honored. At Madrid, they visited all the public institutions, and sent to the King a report, calling his attention to the great amount of mendicity in Spain, the condition of the peasants, the state of the prisons, and the existence of slavery in the colonies. They were admitted to an audience with the King and Queen, which lasted about half an hour, when they took a respectful leave, "under a precious feeling of the support of their Divine Master." From Madrid they went to Valencia and Barcelona, to visit the prisons and other public institutions of those cities; and, having finished their labors of love, they returned through Madrid, Bayonne, and Paris, to England, in April, 1834.

Before his return home, at the Yearly Meeting of Friends, in May, "Stephen Grellet had an opportunity fully to relieve his mind; his communication was very remarkable, rising brighter and brighter towards the close." Wm. Allen also states that, "on the last day of the meeting, Stephen rose and delivered a parting exhortation, which was remarkably solemn and impressive; to some he addressed the language of warning, and he had sweet encouragement for the aged and for the tender-visited minds. In the silence at the close, there was a deep feeling of solemnity." The next day, at a meeting of ministers and elders, "dear Stephen spoke in a remarkable manner—it was indeed a faithful communication. We felt the drawing of a father's love, and after a time of silence, Stephen knelt in supplication. It was a favored opportunity." This was the last time that Stephen Grellet met his English brethren in public. He never visited England again. He sailed for Philadelphia in July, and reached home in August, 1834.

On his return from Europe, in 1834, he remained at home, with the exception of visits to neighboring meetings, until 1837, when he visited Ohio and Indiana. In 1838, he went to New York and Rhode Island, and again in 1842; in 1839, to Maryland and North Carolina; in 1843, to Maryland; and in 1846, to New York and Maryland. After this, his physical infirmities did not allow him to go far from home, and he spent the remaining years of his life in the midst of a community that revered his character and his works. Although not so much in public as in former years, he was not idle. He carried on an extensive correspondence on the Continent of Europe, and endeavored to improve the singularly favored opportunities which he had enjoyed of forming acquaintances in almost every European kingdom. During his four visits to Europe, he is believed to have visited every country on the Continent, except perhaps Portugal and Denmark. Such a man had a European fame; and a letter from Stephen Grellet was a passport even to kings and dignitaries of kingdoms.

FIRST RICE PLANTED IN S. CAROLINA.

In 1694, a vessel from Madagascar, in distress, put into Charleston harbor, the captain of which gave some rough rice, (which was in the cook's bag on board,) to Landgrave Thomas Smith, who planted it in a moist spot in his gar-

den, (now Longitude Lane in the city of Charleston;) the proceeds he distributed among his friends, and in a few years after rice became one of the staple productions of the colony."

		Tierces of Rice:
In 1851,	Received at Charleston,	135,691
" " "	Savannah	35,600
		171,291

Value in dollars, about 3½ millions.

The following extract from a letter recently received from New Mexico, gives a picture of western life, and may be of interest to some of the readers of "Friends' Intelligencer:"

Los Vegas, New Mexico, Jan. 1st, 1856.

My dear Cousin, ... I have been living in this place about two and a-half months, and have made up my mind to remain here this winter. I am in the employ of Dr. B. The store and dwelling are under the same roof: the building is in the form of a hollow square, one story high and built of mud, though very comfortable and pleasant. All the houses here are built of mud, made into large blocks and baked in the sun; they are generally one story high. In fact, I have seen a great many towns, and only three or four two story houses. The houses are very comfortable, and if you were inside of this one without seeing the outside, you would not know but that it was a *brick* house. The fire places are the grand feature of the building, generally situated in the corner of the room, in the shape of a concave arch; they are also made of mud, generally washed with yellow; the chimney is built inside the room, and the wood is put *on end*, leaning against the back; as the draught is excellent, they make the most comfortable fire imaginable. Three weeks ago, I returned from a trip down the Rio Abateo (as they call the bottom of the Rio Grande) to Albuquerque; it is about one hundred and forty miles from here. I went on *mule* back. I rode the first day fifty-five miles, and the second about thirty, which brought me to Santa Fee. This is the capital of the Territory, and a very stirring place, as it is the New York of the country, I left here on the third day, with a guide, who, by the frequent use of the brandy bottle, soon became excited, and spurred on at a fast gait. After riding thirty miles, my mule gave out, and as it was dusk, and we were in a bad Indian country, I left the mule, saddle, and bridle, and mounted behind my companion, and off we started, being now about fifteen or twenty miles from his house, which we could have reached in three hours; but, alas! he had lost the road, so that, after riding two hours, we arrived again *where we had left the mule.* I then wanted to saddle it and start alone, but he would not listen to it, so off we again started, following the streams *up* into the mountains, instead of following them down; also pursuing our own tracks, which we made but a few minutes before. I forgot to say, there were about six inches of snow when we left Santa Fee, and it was still snowing hard; I could not persuade him to go any direct course, but as I was getting very cold, he consented to make a fire, and stop awhile. In about an hour he was sober enough to know where we were, so we saddled up, and in two hours came to a little Indian town, not four miles from where we got lost. Next day we went on and arrived at last in Albuquerque. On my way, I passed through several Pueblo villages; their houses are much like the Mexican, except much cleaner, and instead of having a front door, you climb up a ladder, and let yourself through a trap-door into the house. These Indians are good farmers and housekeepers, and are the best inhabitants of the country. Their wine making was quite interesting; they make a large tub out of an ox-hide, into which they put their fruit, then get in themselves, and squeeze the juice out. Of course it is sweet. Another novelty is, the way the Mexicans tie their asses, which they use to pack loads of all kinds on. All the lower class of Mexicans wear a blanket, instead of a coat; well, when they want to tie their animals, they get off, and throw their blankets over the head of the animal, and the poor beast will stand still all day. This is a great stock raising country, and we frequently see flocks of sheep, to the amount of from four to eighteen thousand. I have seen ten thousand sheep herded by a little boy, not more than eight or ten years old, and four or five dogs, who look after their charge with great care.

It is very lonesome here, for I have nothing to read, nor any acquaintances of my age; but I think the Dr. will soon fit out an expedition for the Camanchees, and if he does, I shall make one of the party. The trade is for mules, of which they have great numbers. At least once a year they go to the lower country, and drive away some hundreds and even thousands, from the large Haciendas, where there are sometimes ten thousand animals owned by one man. They never have to feed their stock, as they live out all winter. They count them once a year, collect the missing ones, brand the young ones, and then turn them loose, with herders. . . . . .

Your cousin, M. C. F.

In front of St Peter's Church, at Rome, stands an obelisk 124 feet high. It was brought from Egypt to Rome, by order of the Roman Emperor Caligula, where it lay partly buried in the earth, on the spot where it was laid down, till about two hundred and fifty years ago, when Pope Sextus V., by the help of forty one strong pieces of machinery, eight hundred men, and one hun-

dred and sixty horses, in eight days succeeded in getting it out of the ground; but it took four months more to remove it fifty or sixty rods farther, to its present situation.

When they had at length reached the spot, the grand difficulty was to raise it. They erected a pedestal or foot piece, shaped like four lions, for it to rest on; and by means of powerful machines and many strong ropes and tackles, they placed the bottom of it on the pedestal. Then they began with their machinery, to raise it. But when it was nearly up, so that it would almost stand, the ropes, it is said, had stretched so much more than the master workman expected, that it would go no further.

What was to be done? Fontana, the master workman, had forbid all talking, and they now stood holding upon the tackles so silently that you might have heard a whisper. Suddenly an English sailor cried out, "Wet the ropes." This was no sooner said than done; when, to the surprise and joy of everybody, the ropes shrank just enough to raise the obelisk to its place, where it has now stood nearly two hundred and fifty years; and where it may perhaps continue to stand many thousand years, unless an earthquake should shake it down.

Dr. Wm. A. Alcott.

For Friends' Intelligencer.

Barclay Mills, Whiteside Co. Ill.
Second month 7, 1856.

Wm. W. Moore, *Esteemed Friend:*—As thy editorial of the 19th ultimo may beget some inquiries amongst Friends who may be desirous to emigrate to the fertile plains of the great West, to procure homes for themselves, and may be for their children. Such Friends have always had my tenderest sympathy, lest in their desire to procure temporal homes, they may be induced to leave Friends, and perhaps their Father's house, some I fear to return no more. I desire that no Friend, young or old, may attempt to emigrate West until they have well turned the fleece, and thereby become satisfied that such removal has the royal signet affixed thereto, that they may move in the light—and then a blessing will attend such removal.

There are many solitary families of Friends scattered through the Western prairies, who have been from amongst Friends for many years past, who seem in most cases to have sold their birth right, being far separated from any body of Friends; yet there have been some of those isolated ones (who even did not know where their right of membership was,) that have written to the overseers of our monthly meeting to be united to society, and in some cases they have been, and in others they have been too remote for Friends to visit them. From this view of things, I concur with thee that it is an important matter, that Friends immigrating to Illinois should try to procure homes either near a Friends' meeting, or to locate where there is a prospect of society gathering. I have been a pioneer and can speak from experience. I have digressed from my first intention in writing to thee, which was to give thee a little kind of directory for Friends (if any inquiries should be made,) and to advise the plan of Friends forming little colonies of those desirous to remove, and to move in a body, and to purchase their land in a body and divide it to suit themselves; by this means they might settle more compactly, and possibly obtain a lot of timber for each family, which is becoming quite an object in this prairie country. I will to the best of my ability give a directory from Chicago to each of the settlements of Friends in the north part of this State. From Chicago by Railroad to Lasalle, thence by private conveyance, sixteen miles to Clear Creek Meeting, via Mount Palatine, which is ten miles from Lasalle and near to the edge of the settlement of Friends. Those Friends are mostly from Pennsylvania, Ohio, and Maryland. The Chicago and Rock Island Rail Road passes near those Friends in Mercer and Henry counties. From Chicago by the Chicago and Galena Union Rail Road, to Winnebago Station, to find the settlement of Friends in Winnebago County, which settlement is about four miles south of that Station, near Elida Post-Office Winnebago County. Any one wishing information from that place might address Wesley John; and those desiring information from Clear Creek settlement might address William M. Price, Mount Palatine, Putnam Co., Ill., who would cheerfully respond. And from Chicago to this place, take Chicago and Galena Air Line Rail Road to Sterling, in Whiteside Co., nine miles from this place. There are some families of Friends in and near Sterling from Ohio, those in Winnebago Co. are from Pennsylvania.

Any letters addressed to me by any Friends will be cheerfully answered where I have the ability.

The price of land in these various neighborhoods will vary; for unimproved land, from seven to fifteen dollars, and for improved, from ten dollars to forty, fifty, and even sixty dollars per acre, according to the improvements. In those settlements on Rock River, there are good springs of limestone water, and plenty of limestone quarries; the land is rolling and free from stone, except in the creek and River bluffs, and water power sufficient for all practical purposes. Rockford, Sterling and Dixon are flourishing towns of from 1700 to 5000 inhabitants each. The land in and near Clear Creek settlement is more level, and springs and stone not so abundant, but the bodies of timber and the prairies are both larger, and perhaps there may be more timber.

Pine lumber is now brought in in abundance on the Rail Roads to the different stations, so that we do not need so much timbered land.

Stone coal is in abundance near to Clear Creek settlement. None nearer than forty miles to the settlements on Rock River, but it is brought plentifully on the cars. J. M. WILSON.

THE NEW EXODUS.*

BY JOHN G. WHITTIER.

By fire and cloud, across the desert sand,
And through the parted waves,
From their long bondage, with an out-stretched hand,
God led the Hebrew slaves!

Dead as the letter of the Pentateuch,
As Egypt's statutes cold,
In the adytum of the sacred book
Now stands that marvel old.

"Lo, God *is* great!" the simple Moslem says.
We seek the ancient date,
Turn the dry scroll, and make that living phrase
A dead one: "God *was* great!"

And, like the Coptic monks by Mousa's wells,
We dream of wonders past,
Vague as the tales the wandering Arab tells,
Each drowsier than the last.

O fools and blind! Above the Pyramids
Stretches once more that hand,
And trancèd Egypt, from her stony lids,
Flings back her veil of sand.

And morning-smitten Memnon, singing, wakes,
And, listening by his Nile,
O'er Ammon's grave and awful visage breaks
A sweet and human smile.

Not, as before, with hail and fire, and call
Of death for midnight graves,
But in the stillness of the noonday, fall
The fetters of the slaves.

No longer through the Red Sea, as of old,
The bondmen walk dry shod;
Through human hearts, by love of Him controlled,
Runs now that path of God!

THE MOTHERLESS.

God help and shield the motherless,
The stricken, bleeding love—
For whom there gushes no rich fount
Of deep and deathless love!
The saddest titles grief confers—
For who so lone as they,
Upon whose path a mother's love
Sheds not its holy ray?

No gentle form above them bends
To sooth the couch of pain—
No voice so fond as hers, essays
To calm the feverish brain.
O, other tongues may whisper love
In accents soft and mild;
But none on earth so pure as that
A mother bears her child!

Judge kindly of the motherless—
A weary lot is theirs,
And oft the heart the gayest seems,
A load of sorrow bears.
No faithful voice directs their steps,
Or bids them onward press,
"And if they gang a kennin wrang,"
God help the motherless!

And when the sinful and the frail,
The tempted and the tried,
Unspotted one! shall cross thy path,
O spurn them not aside.
Thou knowest not what thou hadst been
With trials even less—
And when thy lips would vent reproach,
Think, *they were motherless!*

A blessing on the motherless,
Where'er they dwell on earth,
Within the home of childhood,
Or at the stranger's hearth?
Blue be the sky above their heads,
And bright the sun within,
O God protect the motherless,
And keep them free from sin.

*One of the latest and most interesting items of Eastern news is the statement that slavery has been formally and totally abolished in Egypt.

THE MANUFACTURE OF HORN COMBS.

But few of our readers are aware, perhaps, of the amount of labor required to manufacture horn combs, and the kind of material from which they are wrought. The butcher, after killing a steer, sends the hide to the tanner or those who purchase for him, and from them the comb maker obtains the horns and hoofs, paying so much a hundred for them. In this city, Ed. Warner, G. G. Miller, Wm. Severns, Henry Rittenhouse and one or two others are engaged quite extensively in this business, and the following mode is adopted to make beautiful combs from crooked horns and unsightly hoofs:—The horns, when taken to the factory, have the tips sawed off, which tips are sold to the umbrella and cane manufacturers. If the comb to be made is a back one, for children, the horn is sawed spirally, by hand; if straight combs, the horn is cut from end to end, after which they are placed in cold water to soak, and after remaining there for some time, are removed and scraped with steel scrapers. The pressman then takes them in hand, and after boiling them in water or sperm oil, places them in a press composed of iron boxes, heated with charcoal, and when the horns are flattened, they are cut with shears into the proper size for combs.

From this room they go into the manufacturing department, and after being soaked again, are shaved down to the proper thickness for twinning or cutting the teeth. The machine for cutting the teeth is exceedingly ingenious and complicated. The horn is placed upon a moderately heated bed under the tooth cutter, and at each pressing down of the lever the piece of horn is cut into two combs. They are then taken out and pulled apart while warm, and placed in the hands of the maker, who grails them or shapes the teeth, after which they go to the finisher, who smooths them by rubbing the surface with powdered brick, obtained from Bath, England.

After being carefully washed, the stainer takes them in hand, and with a chemical preparation, spots them according to his own fancy, which spots are brought out after the comb has been

placed in a dye made of Nicaragua wood. The dye having the most powerful effect on the part chemically prepared, the comb is made to assume somewhat the appearance of tortoise shell. The combs are then placed in the sun, and after being thoroughly dried are polished. The combs are not yet ready for sale, as they have to pass through the hands of the bender, who, after heating them on an iron plate, ties them upon a block, fashioned into the shape desirable for the comb to assume. They are then placed in the hands of girls, who give them the finishing touch by oiling and wiping them carefully, when they are passed to the hands of the packer, who puts them in packages for the market.

The sole of the hoof is cut out and manufactured in pocket combs, and the upper part at the hoof, after going through the same process of the horn, is turned into combs of various kinds. The clippings from the horns and hoofs are sold to the burners, who manufacture them into pot-ash and Prussian blue.

Notwithstanding many of the combs are sold as low as eight cents per dozen, each one has to pass through nine or ten distinct processes and new hands, each time, before they are ready for the market, and it is only owing to the rapidity with which they are made that any profit can be realized upon the manufacture.

SENSE OF HEARING IN THE LOWER TRIBES OF CREATION.

In some shell-fish, the ear is a marvel of beauty; and even the lowest have at least one or more tiny chambers, in which to catch the faintest sounds, and a special nerve to carry it to their imperfect mind. A thunder clap frightens the lobster to death; and the pirates of the North used to threaten the fishermen with the firing of a gun, which would kill their rich freight in a moment, and render it unfit for market. Locusts hear each other, for their strange call invites the female, and is always accepted. Ants, also, are not devoid of such a sense. When the termites are busy, building their gigantic houses, watchmen are seen to stand from distance to distance. Every two minutes, with truly marvellous appreciation of time, they strike their tiny tongue against the hollow wall. Instantly a loud hissing is heard, uttered by the laborers all over the vast building; and with double zeal and renewed vigor, they work, in passage and chamber. The proud soldier sentinel looks carefully round, to see that all are duly employed, waits his appointed time, and then repeats the curious warning.—*Putnam's Magazine.*

DAILY REPENTANCE.—Those who put off repentance till another day, have a day more to repent of, and a day less to repent in.

OPPOSITION TO INVENTIONS AND DISCOVERIES.

We live in better times than our forefathers; times of more enlightenment and public candor in examining into the claims of discoveries and inventions, and in awarding their authors that honor and remuneration which they so justly deserve. It is sorrowful to reflect upon the sufferings which ancient inventors endured for those heaven-born gifts which now command so much admiration. Roger Bacon was forbidden to lecture, and when sixty four years of age was imprisoned in his cell for ten years, for the offence of making concave and convex glasses, the camera obscura, and burning glasses. Galileo was also imprisoned for his discoveries in astronomy, and good evidence of his being put to the torture secretly for publishing his opinions, is not wanting. Guttemburg and Faust, the inventors of printing, were looked upon as having sold themselves to Satan, and were regarded with suspicion. We might present a long list of martyrs to science, discovery and invention, but time and space would fail us. We rejoice that the days of such persecutions and trials are gone past forever. Still there may be many persons living in our day, who are imbued with prejudices against new projects and new discoveries, and may be given to the habit of sneering at new improvements in machinery, especially if made by inventors not engaged in the line of business which the machinery is designed to improve and advance. It is our opinion that such prejudices are not uncommon in factory and workshop, but they are wrong—very wrong.

A machinist is liable to sneer at an invention made by a weaver, if it relates to a tool; and a weaver to sneer at that of an engineer, if it relates to a loom. These trade prejudices are perfectly natural, for the machinist may well consider that a weaver cannot be very conversant with lathes and drills; and the weaver may well exclaim, "what does an engineer know about the loom?" This is natural, we say, but not always correct. The man who is accustomed to work on one branch of business becomes habituated to its very defects, and, in a measure, insensible or blind to them. On the other hand, a stranger to that business, if of an ingenious turn of mind, is more ready to notice such defects, and to plan and labor to make improvements. This is perhaps not a general rule, but it has happened in very many instances. Arkwright was a barber, yet he invented a most valuable improvement in cotton spinning machinery. Whitney was not a maker of cotton machines when he invented the saw-gin. Cartwright, the inventor of the power-loom, was an Episcopalian clergyman. Forsyth, the inventor of the percussion lock for firearms was a Presbyterian minister; and the Rev. E. Burt, of Manchester, Conn., was the inventor of the first American check loom. We could present a long

list of inventors who have made valuable improvements on machines entirely out of their own line of business. In view of these facts, let us say to every man, banish every thought of prejudice against any new invention that may be brought under your consideration, no matter who its author may be. Examine the invention; do so carefully, and then candidly judge of its merits and demerits—judge it on its own account alone, for many good improvements have been prevented, for years, from finding their way into general use, simply because of prejudice in examining into their merits.—*Scientific American.*

EDUCATION.—Education does not commence with the alphabet: it begins with a mother's look, a father's nod of approbation, or sign of reproof, with a sister's gentle pressure of the hand, or a brother's noble act of forbearance, with a hand-full of flowers in the green and daisy meadow, with bird's nests admired but not touched: with humming-bees, and glass bee-hives: with pleasant walks in shady lanes, and with thoughts that are uttered in sweet and kindly tones, and words that mature to acts of benevolence, to deeds of virtue, and to the perception of all good, in God himself.

PHILADELPHIA MARKETS

FLOUR AND MEAL.—Flour is held at $7 for standard brands, but mixed brands are still offered $6 75 per bbl. Sales for home consumption at $7 25 a $8 50 for common and extra brands. Rye Flour is dull at $5. Corn Meal is held at $3 12 per barrel.

GRAIN.—Wheat—prices are entirely nominal—$1 55 a $1 60 is offered for good red, and $1 70 a $1 75 for good white. Rye is dull; sales in store at $1. Corn is in better demand; sales of new yellow at 58 a 60c. Oats are dull at 40c. pe. bushel.

CATTLE MARKET.—The arrivals at Torbert's Avenue Drove Yard were as follows:—Bedf Cattle, 600; Sheep, 5000; Hogs, 400; Cows and Calves, 100. Beeves sold at from $8 to $11 per 100 lbs. Sheep at $1 50 to $6 25 per head. Hogs at $6 25 to $8 75. Cows and Calves from $25 to $80.

THE partnership heretofore existing under the firm of Parrish & Hough, is this day dissolved by limitation.

The business will be settled by Saml. & Wm. D. Parrish, at the N. E. corner of Arch and Third streets.

Philadelphia, 12*mo.* 31*st.* 1855.

The Subscribers have this day entered into a partnership under the firm of Parrish & Bradshaw, for transacting the WALL PAPER business, and would respectfully solicit the patronage and co-operation of the public in their undertaking.

Having removed to THE STORE N. E. CORNER OF THIRD AND ARCH STREETS, we are now prepared to execute any orders for Papering Dwellings, Stores, Halls, Counting Rooms, &c., in every style, in city or country, with despatch and on reasonable terms.

Personal attention given, and careful experienced workmen employed. Friends' Marriage Certificates for meetings, or private houses, beautifully engraved on parchment, also for sale.

SAMUEL PARRISH,
JOSEPH T. BRADSHAW.

Philada., 1*mo.* 1*st.* 1856.

FRIENDS' BOOKS.

Janney's Life of Wm. Penn,	$2 00
Janney's Life of George Fox,	1 75
Narrative of the Life of Jesse Kersey,	50
Review, &c., by William Gibbons,	50
No Cross no Crown,	42
Familiar Letters, by Ann Wilson,	50
Memoirs of Philip and Rachel Price,	37
Penn's Rise and Progress, &c.,	25
Janney's Middle Ages,	25
Memoirs of David Ferris,	25
Evidences of Practical Religion,	6
Letter to Joseph Parrish and his Reply,	6
An Essay on the True Grounds of Religious Union, by S. M. Janney,	6

A liberal discount to those who buy to sell.

T. E. CHAPMAN,
2d mo. 23—3t. No. 1 S. Fifth St.

A FRIEND wishes a home in a Friends' family, as Teacher of the English branches. Address C. L., care of WM. W. MOORE, 100 S. Fifth St.
2d mo. 23—3t.

GENESEE VALLEY BOARDING SCHOOL FOR GIRLS.—It is intended to commence the first session of this School on the 2d Second day in the Fifth month next, to continue twenty weeks.

It is located in a healthy and pleasant situation at Wheatland, Monroe Co., N. Y., 10 miles south of Rochester. It is easy of access, being about 100 rods from Scottsville Station, on the Genesee Valley Railroad, and two miles from West Rush on the Canandaigua and Niagara Falls Railroad, from either of which pupils will be conveyed free of charge.

The course of instruction will comprise the usual branches of a liberal English education.

It will be under the care of Stephen and Elizabeth N. Cox, who, with the assistance of qualified teachers, will pay every attention to the health, comfort and progress of the pupils.

TERMS.—For tuition, board and washing, $60 per session, one-half payable in advance.

For Circulars and further information, address
STEPHEN COX, *Principal*,
2d mo. 23—2m. West Rush, Monroe Co., N. Y.

ERCILDOUN BOARDING SCHOOL FOR GIRLS. The Spring and Summer Session of this Institution will commence on the 24th of 3d mo. next, and will continue in session fifteen weeks. It is situated near the village of Ercildoun, three miles southwest of Coatesville, on the Philadelphia and Columbia Railroad, from which place pupils will be conveyed to the school free of charge. The usual branches, comprising a thorough English education, will be taught. Scientific Lectures, illustrated by appropriate apparatus, will be delivered. The terms are $41 00 per Session, one half payable in advance; use of books $1 50, drawing $3 00. No extra charges. All communications should be addressed to the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON,
2d mo. 9th, 1856—[illegible]n. Principal.

BOARDING AND DAY SCHOOL—For the Young of both Sexes, at Attleboro, Bucks County, Pennsylvania. For circulars giving full particulars, inquire of JOSHUA RICHARDSON as above, until the first of Third Month, after that of either of us,

SIDNEY AVERILL,
ELMIRA AVERILL.
1st mo. 26th, 1856—6w.

Merrihew & Thompson, Printers, Merchant ab. 4th.

FRIENDS' INTELLIGENCER.

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Every Seventh day at Two Dollars per annum, *payable in advance*. Three copies sent to one address for Five Dollars.

Communications must be addressed to the Publisher, free of expense, to whom all payments are to be made.

MEMOIR OF HARRIET J. MOORE.

Continued from page 803.

Letter to Amos and Caroline Willetts, after her return from Westbury Quarter.

"*Philadelphia, 11th mo. 7th*, 1849.

"My dear Friends,—I should do injustice to you, after sharing so largely in your hospitality and kindness, as well as to my own feelings, did I omit to give you an evidence of our affectionate remembrance since returning home. Our transit from city to city was quick and pleasant. The weather was fine; and to crown all, in the retrospect of our visit the mind was peaceful. Our home feels very sweet, and the warm greeting of kindreds and friends is truly precious.

"In the contemplation of the many mercies and favors conferred upon us, the language arises: 'What shall we render unto our gracious Benefactor for all his benefits?' It continues to be the desire of my heart, not to keep back any thing that may be called for; feeling too, that after all it is a mercy that He accepts our imperfect services and so richly rewards for every sacrifice.

"Our Quarterly Meeting has just passed. When the state of Society is brought into view, particularly in our Select Quarterly Meetings, sadness and suffering are often my allotment: because, in this department, I look for more. I want us to be in that state the disciples were formerly; when, being assembled, and the doors shut, (all who had not followed him being excluded,) he appeared in their midst, proclaiming 'Peace be unto you.' Then our meetings would be seasons of comfort and refreshment, wherein all would be united and strengthened together, and we could harmoniously journey forward; but it seems there is yet in the camp something to retard our advancement, whether it be the wedge of gold, the Babylonish garment, or aught else, comparable to the accursed thing, I must leave; but I believe we are called to an individual search, and that this must be cast out of the camp, before we shall be able to stand before our enemies, firm and steadfast in the cause of the Truth we have espoused. . . . . .

"We have a little band that do love to mingle together, both in religious and social intercourse, and I trust that nothing will be permitted to separate us. I am persuaded that it is our privilege to be united in an indissoluble band, and as we keep near the Divine Master, he will keep us in his love: 'Lo, I am with you always, even unto the end,' is a heart-cheering promise to all his disciples.

"Though outwardly distant, I desire that 'we may often meet in spirit, where true Christians find their best point of union, and be refreshed with those consolations which are ancient and new. Your attached friend,

H. J. Moore."

1st mo. 2nd, 1850, she writes—"I am recovering gradually from a severe attack of remitting fever, wherein much physical suffering was endured, and after six weeks of the best nursing and medical attention, I am yet weak and helpless. For nine days the fever continued with little abatement, attended part of the time with sick stomach, causing great physical distress. My mind for the most part was favored to centre to the only sustaining Power, and I could rejoice in feeling at peace, when the end of all terrestrial things was brought into view. Well do I know, that I am an unprofitable servant, but such is the goodness and mercy of our compassionate Father, that he accepts us, imperfect as we are, if he sees the desire and intent of the heart is to serve him, and to love him above all other objects. I felt drawn to attend the funeral of our dear, departed Martha Hillis, and had a comfortable mingling with the bereaved family: though bowed under a sense of their great loss, it was evident they felt a supporting arm extended for their help in the needful time. We stood long at the ground, and I think it probable I contracted cold there.

"4th mo. 1850—'Day unto day uttereth speech, and night unto night, showeth knowledge,' according to scriptural language, that every where and in all things the attentive mind may be instructed—but we are not so instructed because the mind is so full of other guests, that the spiritual teacher, the Divine Instructor, is crowded out. I desire for myself an increase

of that kind of attention that will enable me to hear the still, small voice of Truth, and distinguish it clearly from other voices: 'My sheep hear my voice and follow me, and the voice of a stranger they will not follow.'

Oh blessed Shepherd! may I ever follow thee without reasoning on consequences: but in simple dedication yield to thy requirements! fully believing thou canst open the way and provide the means to fulfil all thy commands, which are righteous and just. May I cleave to thee and lean upon thee, and not to my own understanding!"

By the 5th mo. her health was so far established that she was enabled to attend, with a minute, the Southern Quarter, and in the ensuing month the Baltimore Quarterly Meeting, and after the fulfilment of duty in these visits, returned to her home, bearing the 'olive branch of peace.' The following letter, written while in Baltimore, gives some account of her exercises.

"*Baltimore, 6th mo. 3rd*, 1850.

"*My dear Brother*,—I feel as if a letter was due thee, both as an expression of the grateful reception of thine, and to give thee some particulars of our movements.

"Our letter from I. Atkinson's was closed on 5th day. The day of public meeting, several of the town inhabitants assembled with us, and I believe it was acknowledged by all to be a solemn baptizing opportunity. Thy feeble sister was enabled to perform the part allotted to her, with the answer of peace.

"The lukewarm and indifferent were exhorted to greater faithfulness—the feeble minded encouraged—and those who were afar off, invited to come and prove for themselves, that the Good Being, the Father of Spirits, was requiring nothing of his children but what contributes to their happiness, even in the present life; while the uncertainty of its continuance, and the rewards of the future, should 'so teach us to number our days that we may apply our hearts unto wisdom.' I believe Friends were prepared to give us the endorsement of acceptance, had the custom been continued—but the feeling was enough.

"Yesterday, we attended Lombard Street Meeting. Much change is apparent since our residence here. Many have been removed, and the vacant seats in the galleries, and near them, are not filled up. The query of the prophet presented: 'Your fathers, where are they? and the prophets, do they live forever?' A feeling of sadness covered the mind, as there was felt too little of the life-stirring principle, giving strength and vigor to the mind, that is obedient to its teachings—preparing it also to fulfil the measure of service in the Church. . . . Very many kind inquiries have been made for thee and sister on the Eastern Shore and in Baltimore. I think a visit to the former place would enlist thy interest and sympathies for the remnant of a people 'scattered and peeled,' but who might yet become strong and powerful, if faithfully enlisted under the banner of Truth, the invincible and all powerful principle that can subdue an host of opposition. 'Oh that my people were wise! how should one chase a thousand, and two put ten thousand to flight;' is a language that oft presents itself when I perceive our members taken captive by the spirit of the world; led away as into a strange land; wandering upon the barren mountains of an empty profession, where 'there is neither dew nor rain, nor fields of offering.' I had looked toward attending the small meeting at Ellicott's Mills, but find they have no mid-week meeting the week the Monthly Meeting is held. We have been interested in visiting the Monthly Meeting School, established a few years since. The kind attention of our friends here have been truly grateful. Yesterday, we dined with a dear cousin of mine. She is one of the good Episcopalians, whose prayers and alms have ascended as a sweet memorial, leaving a blessing on her family, who seem gathered under a heavenly influence. They took us a ride to their pleasant English cottage—a summer residence, to which they remove this week; returned with them to tea, and finished a pleasant day. . . . . .

"Do not, dear brother, suppose these intervening circumstances take the mind from the object of concern. Although we find it sweet and pleasant thus to mingle with our Friends, I can make the acknowledgment, that it is my chief joy, 'my meat and my drink, to do the will of my Heavenly Father,' as it is manifested to the mind. This is the only sustenance that can sustain it, or give it life. The morning is bright and the weather a little warm; we have sat by a fire nearly all the time since leaving home. With much love,

I remain affectionately, thy sister,

H. J. Moore."

"8th mo. 21st. Since my return from the South, such sweet peace and satisfaction have rested upon my spirit, as to remind me of that sabbath, wherein there is some danger of taking flight from further exercises: however, I believe the Master will not permit this, for but recently, I have had the evidence that there is yet further service for me, poor, weak and frail, as I know myself to be. The service seems to be near home, within our own Quarterly Meeting. I have made a beginning to-day by attending the Meeting at Haverford, my dear William and T. Turnpenny accompanying. We found there a large gathering for the place, and heard our friend E. Davis was expected. She came in soon after we were seated, and we could feel together, and labor harmoniously for the blessed cause. I can rejoice in the evidence that a number is yet left in our different meetings, who can

nd do in spirit cry unto the Father, 'Spare thy eople, Oh Lord! and give not thy heritage to eproach.' These are the salt that I hope will reserve us from being cast out, and trodden nder foot of men, yea of those who watch for ur halting, and will triumph when they per-eive we are allowing our testimonies to fall.

"10th mo. It is a great thing to be faithful n little things. I have been instructed in a entiment expressed by Fenelon, 'Little things re little things, but to be faithful in little ings, is something great.' All we have to do to attend to the inspeaking word, and to be esigned to its directions, and the divine work ill prosper, and the poor instrument will feel hat to God only belongeth the glory and praise. he most talented or gifted are nothing, and can o nothing, independent of his power, that can n the smallest degree advance his glorious cause n the earth, or bring peace to their own minds.

"Letter to Sarah Hunt.

"Philadelphia, 10th mo. 17th, 1850.

"My dear Sarah,—Since we met and min-led so sweetly at S. Comfort's, I have been en-aged variously—at times attending the meet-ngs of our Quarter, as way seemed to open. eeling a concern to visit the families of Radnor reparative Meeting, our Monthly Meeting set ne at liberty with its unity, to accomplish the ervice. I was favored to get nearly through, hen an attack of indisposition caused me to re-urn home: but truly did I experience the Scrip ure fulfilled, that 'He who putteth forth his wn goeth before them.' Yes, blessed be his reat and adorable name, he prepared all the way efore me, and was ever the saving strength of is feeble, dependent servant.

"I had not heard, dear Sarah, of thy last at-ack until a few days ago—and then I was pleased o learn thou wast getting better. Surely we can ympathize with each other, in being afflicted, as n other things. Experience teaches us to feel or each other. In relation to myself, I have ften had to be thankful for those dispensations hat humble the mind and prostrate the physical owers and energies. Yes, to kiss the rod and less the hand that appointed it! And yet I ully believe that He afflicteth not willingly the hildren of men. From causes unseen and un-nown to our finite conceptions, these visitations ome upon us. And Oh! that through and un-er all, we may keep the faith and patience of he saints, knowing that our Father is all-wise nd merciful, and cannot but do right.

Affectionately thy friend, H. J. MOORE."

As the time of the ensuing Southern Quar-erly Meeting approached, her feelings were gain enlisted to mingle in social and religious ellowship with the members composing it, and y a letter, we find she was permitted to enjoy it oth in meeting and out of meeting.

"Camden, 3rd mo. 2nd, 1851.

"During our absence from home, the mind has often recurred with affectionate feelings to my dear brother and sister, and the inclination felt to commune with you through this medium, prompts the use of the pen to tell you of our whereabouts. After Quarterly Meeting, we came on to this place in company with several Friends* who are journeying through the land on a mission of love. I felt a wish to attend this particular meeting and to visit the friends of my earlier days; which has been nearly accomplished. We have dined with one, and tead with another; and it has been mutually pleasant to revive the feelings and scenes of by-gone days. . . This morning we shall sit with the little company of Friends, and at half past six an appointed meeting will be held for the inhabitants generally. To-morrow we expect to leave Camden and return to Smyrna, where a meeting is appointed for the evening. . . . . Our ancient and worthy Friend, Sarah Cowgill, is very well, and bright for one of her age. She enjoyed having her friends, and her house was full—more strangers than usual in attendance. There is little improvement in this section. Hospitality and kindness, however prevail to an unusual extent. . . In sincere love I remain

Your attached sister,

H. J. MOORE.

(To be continued.

LETTER FROM WILLIAM SAVERY TO ELIZABETH GURNEY, (FRY.)

13th of 4th mo., 1798.

DEAR FRIEND:—As I left thee unwell, and without having it in my power to take thee affectionately by the hand, as I was inclined to do, it gave me great pleasure to receive thy kind letter, which brings no complaint of thy present want of health; for, I assure thee, I feel interested in thy welfare and happiness every way.

My attachment has not been more cordial or agreeable to any young Friend in England, and my heart leaped with joy to find thou art willing to acknowledge a state of hunger and thirst after righteousness, which, if thou cherish and dwell in, thou never need to doubt, my dear friend, will eventually be crowned with the heavenly promise, "thou shalt be filled." Thou art favored with amiable and benevolent dispositions, which I hope thou hast wisely determined shall not be eclipsed by a conformity to the god of this world, nor enslaved by its rudiments and maxims, its philosophy and vain deceit; but rather with a holy magnanimity, regardless of the world's dread laugh, thou wilt resolve to implore the omnipotent hand that formed thee for glory, immortality, and eternal life, to finish the glorious work he has begun,

* P. Cadwallader, C. Foulke and E. Bernard.

by creating thee anew in Christ Jesus unto every good word and work; bringing thee under the dominion of His own power and spirit, the fruit of which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

I know, my dear, thou hast, and wilt have, many temptations to combat with; thou wilt, doubtless, be frequently importuned to continue, with thy gay acquaintance, in pursuit of that unsubstantial and false glare of happiness, which the world, in too bewitching and deceitful colors, holds out to the poor young, unwary traveller, which, if he be ensnared with, most certainly ends in blinding the intellectual eye, from discerning the uncontaminated source of soul-felt pleasure, resulting from a humble heart, at peace with its God, its neighbor, and itself. Thou asks my advice my dear friend, and without any premeditation, when I sat down, I find I have been attempting it; but it is very evident thou art under the especial care of an infinitely better Instructor, who has already uttered his soft and heavenly voice, to teach thee that the first step toward religion is true humility; because, in that state only we can feel the need we have of an arm, stronger than human, to lean upon, to lead us out of, and keep us from polluting things, which hinder our access to, and confidence in, that boundless source of purity, love, and mercy; who, amidst all the vicissitudes of time, is disposed to be our invincible Shepherd, Guardian, and Friend, in whom we may trust and never be afraid; but this blessed confidence is not, cannot be enjoyed by the gay, the giddy, proud, or abandoned votaries of this world.

It is the peculiar privilege of those who are sincerely endeavoring to wash their hands in innocency, that they may compass the altar of God availingly. I have experienced what it is to be under the imperious and slavish dominion of my own uncontrolled passions; and I know that such a state is abundantly mixed with the wormwood and the gall, and I have been, through adorable mercy, convinced there is an infinitely more happy one to be attained, even in this life; an enjoyment, under the perfect law of liberty, of that serene state of mind, wherein there is no condemnation; as Paul speaks, the law of the spirit of life in Christ Jesus setting the soul free from the law of sin and death. I do not pretend, my dear friend, to boast myself as having attained such an uninterrupted state, yet the transient foretaste which we partake of, in proportion to our obedience to revealed duty, is enough to inspire the soul of every Christian soldier, so to run, through God's mercy and grace, that we may obtain the full and complete enjoyment of it.

There are many formal professors of religion, who think to obtain peace with God, by a critical exactness, and even rigid austerity in outward observances, and outside formalities, as well as many, who, from constitution or habit, are always exhibiting the dark and gloomy side of religion, not having, in my humble opinion, their minds sufficiently expanded by just conceptions of the adorable love and mercy of God; and both of these spread a discouraging report of the good land, or of the way which our Heavenly Father has appointed for us to obtain possession of it. I speak only my own experience, dear Elizabeth, when I say, that whenever I have found my way more than usually strewn with thorns, I have generally discovered, on a deep scrutiny of my heart, that it has been the fruit of some open or secret departure from the paths of obedience and virtue; so that I am confirmed that it is in our own ways we are corrected, but the ways of the Lord are ways of pleasantness, and all his paths peace. I know very well that the most virtuous, being children of frail humanity, and this world not designed to be the place of their undisturbed rest, but a school of discipline to prepare them for a better, are subject to afflictions as well as others; still there is this difference in the midst of them all, that while the votary of this world is overwhelmed with murmuring and repining, and agitated with sorrow, which worketh death, under the afflictive dispensations, that all, more or less, in the wisdom of Providence, for our good, must pass through in this life; the humble Christian, believing that even afflictions from His sovereign hand are mercies in disguise, and that all things shall work eventually for good to them that love and fear Him, is strengthened, through the Lord's love and mercy, to say, "The cup that my Heavenly Father hath blessed, shall I not drink it?" for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." On the other hand, the temporal enjoyments of this life, being sanctified to us by the hand that gave them, and the world used without abusing it, the peace, comfort, and rational enjoyment of them is doubly tasted by the religious and grateful soul. My dear child, my heart is full toward thee; I have written a great deal more than I expected; but I would fain take thee by the hand, if I were qualified so to do, and ascend as our Heavenly Father may enable us, together, step by step, up that ladder, which reaches from earth to heaven; but alas! my weakness is such, I can only recommend both myself and thee to that good hand, that is able to do more abundantly for us than we can either ask or think; and bid thee, for the present, in much Christian affection, farewell.

WILLIAM SAVERY.

A PRAYER BY ARCHBISHOP FENELON.

Oh my God! while so many of thy children are unconscious of thy presence, in this glorious scene of nature that thou presentest to them, still thou art not far from any one of them. Thou art near us, but we do not perceive thee; our passions blind us. Thus, Oh Lord! thy light shineth in the darkness, and the darkness comprehendeth it not. Thou discoverest thyself everywhere, but men do not see thee. All nature speaks of thee, and resounds with thy most holy name; but its voice is uttered to deafened ears—they will not hear. Thou art near them and within them, but they fly from themselves and from thee. They would find thee, Oh thou eternal and holy light, fountain of all pure and unfailing felicity, life of all true existence, if they would seek thee within their souls. But alas! thy good gifts that declare the bounty of the giver, turn their attention from the hand that bestows them. They live in thee without thinking of thee; or rather they die, for to be ignorant of thee is death. Thou supportest them in the arms of mercy, and they are unconscious of it. It is because thou art within them, in the temple of the soul into which they never enter, that thou art hidden from them.

The order and beauty of the creation is like a veil that hides thee from their weak vision. The light that should enlighten, blinds them. Thou art too high and too pure to be perceived by their gross senses. The earthly-minded cannot comprehend thee. Frightful darkness that envelopes the children of men! when they can see only shadows, and even truth appears a phantom: when what is nothing seems all to them, and what is everything is as nothing to them. What do I see in all nature? God! God in everything, and God alone! Who does not see thee, has seen nothing. He is as if he were not, and his whole life is as a dream. Sorrow to the soul that has not seen thee, that is far from thee, without hope, without consolation! But blessed already are they who seek thee, who thirst for thee! Unspeakable the felicity of those who rejoice in thy immediate presence, from whose eyes thou hast wiped away every tear, whose hearts are filled with thy love and thy presence!

Martin Luther, thus notices the new discoveries of his day:—

"I am now advertised that a new astrologer is risen, who professeth to prove that the earth moveth and goeth about—not the firmament; the sun and moon, not the stars—like as when one sitteth in a coach, or in a ship that is moved, thinketh he sitteth still and resteth; but that the earth and trees do move and run themselves. Thus it goeth, we give up ourselves to our own foolish fancies and conceits. This fool (Copernicus) will turn the whole art of astronomy upside down, but the Scripture showeth and teacheth another lesson, when Joshua commanded the sun to stand still, and not the earth."

LETTER OF CATHARINE PHILLIPS.

"Swansea, 6th of the Seventh mo., 1778.

"Esteemed Friend,—I have several times thought of writing thee since our return from Bristol, but till now have neglected it; and as I know not but we may pretty soon turn homewards, it may appear the less needful for me to do it; but as my mind still bends towards thee, in an affectionate concern for thy more firm establishment in the Truth, I am willing to tell thee so, and earnestly request thy constant attention to its dictates; that thereby thou mayest be led out of corrupt self in all its appearances, and consequently, into that holy simplicity of mind and manners, which characterizes a disciple of Christ.

"I have been much afraid lest thou shouldst settle down in a partially converted state, and after having deeply tasted of the terrors of the Lord for past sins, which indeed were flagrant, shouldst content thyself with forsaking them, and neglect to press after inward righteousness.

"I hope thou wilt excuse me for being thus plain with thee, and that I shall explain my meaning in some degree to thy satisfaction, when I tell thee, that the observations I have made at thy aiming after grandeur or show in thy appearance and furniture, have given me pain, as I know it to be the fruit of a mind not truly or fully humbled.

"In the general, in the infancy of religion, when conviction for past offences has gone deep enough, the mind is very scrupulous and fearful of receiving a fresh wound by the indulgence of the natural inclination; and frequently is led into so strait a path, that when it has been well disciplined by the cross, a little more liberty is allowed in the use of some things, which in that state it was restrained from. This has appeared to me as passing under the dispensation of John the Baptist, which was preparatory to that of Christ, and must be experienced in our religious progress. For, although the necessity of the outward shadowy baptism cease, we must be plunged in Jordan, the river of judgment: and as John appeared in great austerity and mortification, having 'a garment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey;' so renewed minds must know that life to be slain, which delights itself in grand appearances and delicacies, and be content with mean things; so as to walk in contrariety to the world, and be sequestered from it, as John was in the wilderness. And under this dispensation of mortification, the mountains and hills are brought down, and the valleys are exalted, and the way of the Lord is prepared; unto which, as the soul is reconciled, rough ways are

rendered smooth, and crooked paths straight; and the salvation of God is revealed; and there is an entering into the innocent liberty of the Lord's children, in the use of his creatures. For although 'John came neither eating nor drinking,' the Lord Jesus came eating and drinking yet in reverence and fear; and though he was 'Lord of all, he became of no reputation,' and took upon him the appearance of a servant.

"Well, my friend, these things are written for our instruction, and are worthy our attentive consideration, that we may see whether we are endeavouring to enter 'through the gate into the city' of the saints' solemnities. We read,—'Straight is the gate, and narrow is the way which leads to life;' and alas! 'few find it.' The indulgence of the fleshly mind and natural inclination, prevents many from seeing it; and though some have seen it, they have not steadily persevered in striving to enter in; and therefore have rested short of that perfected righteousness they had once a prospect of. Let not this be thy case, but earnestly desire that thy understanding may be fully opened into this holy highway which leads to the kingdom, and thine eye be preserved single to God's honour, that thou mayest be enabled so to run as to obtain the glorious crown of immortality.

"Consider, thou hast set out late in this important race, and therefore it behoves thee to use great diligence in endeavoring to overcome thy spiritual enemies; all of which will be manifested, as thine eye is single, for then thy 'whole body will be full of light;' so that thou wilt be preserved from entering into a league with such of the old inhabitants of thine heart as are appointed to utter destruction

"The Israelites were deceived by the appearance of the wily Gibeonites, thinking them to have come from a far country, when they were near neighbors; as many, for want of cautious watching in the light, which maketh manifest what is hurtful in its tendency, have been deceived, and united with those dispositions, in one shape or another, which were for judgment.

"And it just presents further to say, Beware of that which is without the sacred limits of divine prescription. So wilt thou be preserved from all the snares of a subtle enemy, who, so long as he is permitted to tempt us, can suit his baits to every station and situation of life, and to every stage of our religious experience; which manifests the propriety of our Saviour's precept, not only to one but to all of his disciples, 'Watch and pray that ye enter not into temptation.'"

If ministers are not baptized into the cloud, (which though dark and heavy, has in it the divine rain,) they cannot minister of its dew to others. Men, yea corrupt men, may hold their persons and gifts in admiration, and speak well of them, but praise of the uninitiated is a wound to the soul of the true servants, who seek their Master's praise, and not their own.—*Fothergill.*

A visit to the residence of Cowper, from First Impressions of England and its people, by H. MILLER.

"I had made several unsuccessful attempts to procure a guide acquainted with the walks of the poet, and had inquired of my conductress (an exceedingly obliging person, I may mention,—housekeeper of the gentleman to whom the outermost of the two gardens belongs), as of several others, whether she knew any one at once willing and qualified to accompany me for part of the day in that capacity. But she could bethink herself of nobody. Just, however, as we stepped out from the garden into the street, there was an old woman in a sad-colored cloak, and bearing under the cloak a bulky basket, passing by. 'Oh!' said the housekeeper, 'there is just the person that knows more about Cowper than any one else. She was put to school, when a little girl, by Mrs Unwin, and was much about her house at Weston-Underwood. Gossip, gossip! come hither.' And so I secured the old woman as my guide; and we set out together for Weston and the pleasure-grounds of the Throckmortons. She was seventy-one, she said; but she walked every day with her basket from Weston-Underwood to Olney,—sometimes, indeed, twice in the day,—to shop and market for her neighbors. She had now got a basket of fresh herrings, which were great rarities in these parts, and it behoved her to get them delivered; but she would then be quite free to accompany me to all the walks in which she had seen Squire Cowper a hundred and a hundred times,—to the 'Pheasant's Nest,' and the 'alcove,' and the 'avenue,' and the 'rustic bridge,' and the 'Wilderness,' and 'Yardley oak,' and, in short, anywhere and everywhere. I could not have been more in luck: my delightful old woman had a great deal to say: she would have been equally garrulous, I doubt not, had Cowper been a mere country squire, and Mrs. Unwin his housekeeper; but as he chanced to be a great poet, and as his nearer friends had, like the planets of a central sun, become distinctly visible, from their proximity, by the light which he cast, and were evidently to remain so, her gossip about him and them I found vastly agreeable. The good Squire Cowper! she said,—well did she remember him, in his white cap, and his suit of green turned up with black. She knew the Lady Hesketh too. A kindly lady was the Lady Hesketh; there are few such ladies now-a-days: she used to put coppers into her little velvet bag every time she went out, to make the children she met happy; and both she and Mrs. Unwin were remarkably kind to the poor. The road to Weston-Underwood looks down upon the valley of the Ouse

'Were there not water-lilies in the river in their season?' I asked; 'and did not Cowper sometimes walk out along its banks?'—'O yes,' she replied; 'and I remember the dog Beau, too, who brought the lily ashore to him. Beau was a smart, petted little creature, with silken ears, and had a good deal of red about him.'

"My guide brought me to Cowper's Weston residence, a handsome, though, like the Olney domicile, old-fashioned house, still in a state of good repair, with a whitened many-windowed front, and tall steep roof flagged with stone; and I whiled away some twenty minutes or so in the street before it, while my old woman went about dispersing her herrings. Weston-Underwood, as villages go, must enjoy a rather quiet, do-nothing sort of existence, for in all that time not a passenger went by. The houses—steep-roofed, straw-thatched, stone-built erections, with the casements of their second stories lost in the eaves—straggle irregularly on both sides of the road, as if each house had an independent will of its own, and was somewhat capricious in the exercise of it. There is a profusion of well-grown, richly-leaved vines, trailed up against their walls: the season had been unfavorable, and so the grapes, in even the best bunches, scarcely exceeded in size our common red currants; but still they were *bona fide* vines and grapes, and their presence served to remind one of the villages of sunnier climates. A few tall walls and old gateway columns mingle with the cottages, and these are all that now remain of the mansion-house of the Throckmortons. One rather rude-looking cottage, with its upper casement half hid in the thatch, is of some note, as the scene of a long struggle in a strong, rugged mind,—honest, but not amiable,—which led ultimately to the production of several useful folios of solid theology. In that cottage a proud Socinian curate studied and prayed himself, greatly against his will, into one of the soundest Calvinists of modern times: it was for many years the dwelling-place of Thomas Scott; and his well-known narrative, 'The Force of Truth' forms a portion of his history during the time he lived in it. The road I had just travelled over with the woman was that along which John Newton had come, in the January of 1774, to visit, in one of these cottages, two of Scott's parishioners,—a dying man and woman; and the Socinian, who had *not* visited them, was led to think seriously, for the first time, that he had a duty as clergyman which he failed to perform. It was along the same piece of road, some three years later, that Scott used to steal, when no longer a Socinian, but still wofully afraid of being deemed a Methodist, to hear Newton preach. There were several heaps of stones lying along the street,—the surplus materials of a recent repair,—that seemed to have been gathered from the neighboring fields, but had been derived, in the first instance, from some calcareous grit of the Oolite; and one of these lay opposite the windows of Cowper's mansion. The first fragment I picked up contained a well-marked Plagiostoma; the second, a characteristic fragment of a Pecten. I bethought me of Cowper's philippic on the earlier geologists, which, however, the earlier geologists too certainly deserved, for their science was not good, and their theology wretched; and I indulged in, I dare say, something approaching to a smile. Genius, when in earnest, can do a great deal; but it cannot put down scientific truth, save now and then for a very little time, and would do well never to try.

"My old woman had now pretty nearly scattered over the neighborhood her basket of herrings, but she needed, she said, just to look in upon her grandchildren, to say she was going to the woodlands, lest the poor things should come to think they had lost her; and I accompanied her to the cottage. It was a humble, low-roofed hut, with its earthen floor sunk, as in many of our Scottish cottages, a single step below the level of the lane. Her grandchildren, little girls of seven and nine years, were busily engaged with their lace bobbins: the younger was working a piece of narrow edging, for her breadth of attainment in the lace department extended as yet over only a few threads; whereas the elder was achieving a little belt of open-work, with a pattern in it. They were orphans, and lived with their poor grandmother, and she was a widow. We regained the street, and then, passing through a dilapidated gateway, entered the pleasure-grounds,—the scene of the walk so enchantingly described in the opening book of 'The Task.' But, before taking up in detail the minuter features of the place, I must attempt communicating to the reader some conception of it as a whole.

"The road from Olney to Weston-Underwood lies parallel to the valley of the Ouse, at little more than a field's breadth up the slope. On its upper side, just where it enters Weston, there lies based upon it (like the parallelogram of a tyro geometrician, raised on a given right line) an old-fashioned rectangular park,—that of the Throckmortons,—about half a mile in breadth by about three-quarters of a mile in length. The sides of the enclosure are bordered by a broad belting of very tall and very ancient wood; its grassy area is mottled by numerous trees, scattered irregularly; its surface partakes of the general slope; it is traversed by a green valley, with a small stream trotting along the bottom, that enters it from above, nearly about the middle of the upper side, and that then, cutting it diagonally, passes outwards and downwards towards the Ouse through the lower corner. About the middle of the park this valley sends out an off shoot valley, or dell rather, towards that upper corner furthest removed from the corner by which it makes its exit; the off-shoot dell has no stream

a-bottom, but is a mere grassy depression, dotted with trees. It serves, however, with the valleys into which it opens, so to break the surface of the park that the rectangular formality of the lines of boundary almost escape notice. Now, the walk described in 'The Task' lay along three of the four sides of this parallelogram. The poet, quitting the Olney road at that lower corner where the diagonal valley finds egress, struck up along the side of the park, turned at the nearer upper corner, and passed through the belting of wood that runs along the top; turned again at the further upper corner, and coming down on Weston, joined the Olney road just where it enters the village. After first quitting the highway, a walk of two furlongs or so brought him abreast of the 'Peasant's Nest;' after the first turning atop, and a walk of some two or three furlongs more he descended into the diagonal valley, just where it enters the park, crossed the rustic bridge which spans the stream at the bottom, marked the doings of the mole, and then ascended to the level on the other side. Near the second turning he found the alcove, and saw the trees in the streamless dell, as if 'sunk, and shortened to their top-most boughs;' then coming down upon Weston, he passed under the 'light and graceful arch' of the ancient avenue; reached the 'Wilderness, as he was nearing the village; and, emerging from the thicket full upon the houses, saw the 'thrasher at his task,' through the open door of some one of the barns of the place. Such is a hard outline, in road-map fashion, of the walk which, in the pages of Cowper, forms such exquisite poetry. I entered it somewhat unluckily to-day at the wrong end, commencing at the western corner, and passing on along its angles to the corner near Olney, thus reversing the course of Cowper, for my old woman had no acquaintance with 'The Task,' or the order of its descriptions; but after mastering the various scenes in detail, I felt no difficulty in restoring them to the integrity of the classic arrangement."

THE WOODPECKER.

In stripping off the bark I observed it perforated with holes larger than those which a musket bullet would make, spaced with most accurate precision, as if bored under the guidance of a rule and compass, and many of them filled most neatly with acorns. Earlier in the season I remarked the holes in mostly all the softer timber, but, imagining they were caused by wood insects, I did not stop to examine or inquire; but now, finding them studded with acorns firmly fixed in, which I knew could not have been driven there by the wind, I sought for an explanation, which was practically given me by Captain S——'s pointing out a flock of woodpeckers busily and noisily employed in the provident task of securing their winter's provisions, for it appears that that sagacious bird is not all the time thriftlessly engaged in "tapping the hollow beach-tree" for the mere idle purpose of empty sound, but spends its summer seasons in picking those holes in which it lays its store of food for the winter, where the elements can neither affect it or place it beyond their reach; and it is considered a sure omen that the snowy period is approaching when these birds commence stowing away their acorns, which otherwise might be covered by its fall. I frequently paused from my chopping to watch them in my neighborhood, with the acorns in their bills, half clawing, half flying round the tree, and admired the adroitness with which they tried it at different holes until they found one of its exact calibre; when, inserting the pointed end, they tapped it home most artificially with their beaks, and flew down for another. Bu their natural instinct is even more remarkable in the choice of the nuts, which you will invariably find sound; whereas it is a matter of impossibility, in selecting them for roasting, to pick up a batch that will not have half of them unfit for use, the most safe and polished looking very frequently containing a large grub generated within. Even the wily Indian, with all his craft and experience, is unable to arrive at anything like an unerring selection; while in a large bagful that we took from the bark of our log, there was not one containing the slightest germ of decay. They never encroach on their packed store until all on the surface are covered, when they resort to those in the bark, and peck them of their contents without removing the shell from the holes. *Kelly's Excursion to California.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 8, 1856.

DIED,—On the 11th of Seventh month, 1855, at his residence in Bensalem, JAMES KNIGHT, a member of Byberry Monthly Meeting.

——, On the 29th of Twelfth month, 1855, at her residence in Moreland Township, RACHEL L. TOWNSEND, widow of Ezra Townsend, aged about 40 years—a member of Byberry Monthly Meeting.

——, On the 9th of Second month last, at his residence in Bensalem, JONATHAN PAUL, in the 81st year of his age,—a member of Byberry Monthly Meeting.

——, On Fourth day, 28th of Second month last, JOHN TRIMBLE, formerly of Baltimore—a member of Haddonfield Monthly Meeting, in the 82d year of his age.

——, On Fifth day, 29th of Second month last, JACOB HAMER, in the 85th year of his age—a member of Philadelphia Monthly Meeting.

——, On the 2d inst., ABRAM BELL, of the city of New York, after a few days' illness.

——, On the evening of the 21st of First month last, at the residence of her friend Martha Jobson, Middletown, Delaware County, Pa., MARY G. FOULKE, in the 52d year of her age. A few days

before her close she remarked, "The way is now clear; I have nothing to do but wait my Master's time." Thus leaving to her relatives and friends the consoling belief that she has exchanged this world of trouble for one of endless peace. Interment at Friends' burying Ground, Concord, on the 24th.

Died, At Ercildoun, Chester County, on the 4th inst., Hannah Lukens, in the 62d year of her age. The deceased was an elder of Fallowfield Monthly Meeting, and could truly sympathize with those who were called to the ministry, frequently feeling herself drawn to accompany them as a travelling companion in their religious concerns. She was highly esteemed in the neighborhood where she resided, and her quiet deportment, united with a gentle, loving and unobtrusive spirit, seldom failed to awaken corresponding feelings in the minds of others with whom she mingled. In her last illness she was concerned for the welfare of her relatives and friends, counselling some who were near not to give way to feelings of discouragement, and sending messages of kindness and love to others who were absent. Her example through life and in the hours preceding death, were calculated to lead those around her into a close consideration of the principles by which she was actuated, and to induce them to strive for the attainment of a similar end, by following the same guide. Having thus fulfilled her mission, she was prepared to pass from mortality, without an obstructing view, humbly depending on that power which had sustained her, and trusting in Him alone whose goodness and mercy endureth forever.

The following, is from the pen of Thomas Gilpin, published in the Inquirer of 1851.

THE WORLD WE LIVE IN.—THE PROGRESS AND DESTINIES OF OUR COUNTRY.

The notice in the Inquirer respecting the extension of the Anglo-Saxon, or now the English race, in Europe and America, taken from the London Atheneum, induces some further reflection upon it, and also upon the anticipation how far in general intercourse we may have a common language through the world.

It is needless now to say that this prospect is most likely to be carried out by the extension of the English or American language, and with it the liberal, political and religious institutions which have accompanied it in its progress; and it is proper here to advert to the history of the settlements which have taken place on our own Atlantic coast of North America—to the further acquisitions connected with them, and to the time they were formed.

Before the time of the Reformation in England, the European settlements in North America had scarcely begun from that country, or from the rest of Europe. But after that time, when the principles of reform commenced, and the more liberal ideas of Republicanism to be spread abroad, all the emigrations from England to America took place—and they occurred at the only period of English history when her civil and religious government bore features of a republican character. It was then the Puritans and Roundheads came into New England—the Catholics, under a reformed or limited constitution, came into Maryland, and the Friends into Pennsylvania.

The suspension of the Monarchical Government took place at the death of Charles First, in 1649, but this government was resumed at the restoration of Charles Second, in 1660, when the republican spirit which prevailed for some time before that interval, continued a short time after it, and was transplanted, with the English emigrants, into the English colonies. But this was not all, the spirit of liberty, which had been carried and engrafted so successfully into all the external possessions of England, began to be reflected back again upon that nation, and also upon the other ancient governments of Europe.

Canada and Nova Scotia, or Acadie, lying northward of the United States, were first settled by France, but were alternately in possession of England and France, both by their conquests and their treaties. But after the final conquest of Canada, by the taking of Quebec from France, by Gen. Wolfe, in 1759, and its cession to England, by the treaty of Paris of 1763, the toleration of religious liberty was established there, and also the principles of political liberty, to a certain extent, agreeably to those of the English Constitution.

It is well known, that by the settlement of Canada by the French, and by the settlement of Louisiana by the Spaniards and French, the great valley of the Mississippi, Florida, and all Western America, reaching to the Pacific Ocean, were destined to be in the possession of those two nations, and to have been united in language, religion and manners, similarly to Mexico and South America; this would have left only the Atlantic sea coast margin in the hands of that band of Revolutionary statesmen who saw the future interests of the country to arise with the principles of Republican Liberty.

At the time of the treaty of Paris, in 1763, Dr. Franklin was among the strongest advocates for the retention of Canada by England, and its union with the American colonies. He addressed to the English ministry his celebrated Canada pamphlet, and no doubt he foresaw that, by a union under the English government, there would result a greater extension of civil and religious liberty, and the greater improvements of society.

The principles which have gone on with our American governments at first by the United States, are now received through North America, and our Union has gradually spread from the Eastern to the Western Ocean. The great achievement of thus combining into a great nation the accessions of various emigrations in a wilderness, has been the work of two or three cen-

turies—and this, on a much larger scale, brings into comparison the expression of Virgil, respecting the Roman power, which took in all the States of Italy, and afterwards governed the western parts of the Old World:—

Tantæ motis erat Romanam condere gentem.

Placed, therefore, as America is, in a mid-way position, between Europe and Asia—united in a common language, and with the toleration of all religions—with the unequalled capabilities of intercourse, rapidly extending through it, from one ocean to the other, and with a temperate and healthful climate, we may justly contemplate a new era to arise in the destinies of mankind.

To the Eastward, our institutions and enterprise reflect, with great advantages, over the elder States of Europe—divided, as they are, into their varied languages, with arbitrary and selfish interests, locations, and their diverse systems of religion and laws.

To the Westward, they reflect upon the uncivilized Islands of the vast Pacific Ocean, and upon the populous, inert and incommunicable population, both of China and Russia—whose chief boast is, either that of an exclusive antiquated superiority, or of an unconquerable rudeness which separates them from civilization and the social claims of mankind.

With our very peculiar advantages we are prevailing against all of these—they afford us such as have been never afforded to any part of the world before, and can, from various circumstances, never be again united in, to any similar extent.

Attaining to all the improvements of the old world, and with an abundant opportunity to apply them; the North American nation is becoming indefinitely spacious—on an arena boundless in its extent and in its future capabilities. These take place from the rapid increase of mankind; the extension and facility of intercourse; the increase of education, and the interest of mankind to cultivate peace and amity; the adaptation of our language and the toleration of all religions.

It seems to have been ordained, and to arise from the construction of the earth, and even from the shape of the continents, that the intercourse of mankind should take place under circumstances peculiar to promote a gradual advancement according to their capabilities.

At the early period, before the discovery of the magnetic needle, the intercourse by ships was confined chiefly to the rivers—to the Mediterranean Sea—the Red Sea—the Caspian Sea, or the Eastern Gulf—in which the vessels could not go much astray for the want of the knowledge of navigation, and could not be driven out even by a tempest, and hence it may be proper to reflect upon the peculiar gift of the magnetic needle, which has been so important to the increase of mankind, when it became designed that the human race should encompass the earth and migrate to distant lands, it seems to have pleased Providence to afford him an instrument so indispensably necessary to his object. It was handed to a man as a peculiar and mysterious gift, without life or organization, incapable of giving any account of itself, and one of which man could obtain no account or history by the power of his mind by any reason or analogy.

With this magnetic needle, through heat, cold, light, and darkness, tempest and calm, an influence was found which pervaded the interposition of all matter. It was sustained to point arbitrarily to the North and South, in a manner not otherwise afforded to mankind, by any other intelligence in life or organization. By this he is at all times confident in his direction:

——"By it the pilot guides,
His steady helm amid the struggling tides,
Cleaves with broad sail the immeasurable sea,
True to the pole, he asks no star but thee."

And yet can discover no principle upon which he is to calculate, except but by an implicit reliance on its veracity.

To take the converse of this: how awful would be the contemplation, if at any time the powers of the magnet should be inert or suspended, even for the limited period of a month! how miraculously would the destinies of a large part of mankind be committed! The contemplation of such an aspect is extremely proper, in order to bring into view the estimation and value of this extraordinary and inestimable gift.

At the later periods, when navigation took place between the continents, and the needle was extensively used by man to guide his ships in enduring and pathless oceans, it appears to have been ordered that the intercommunication was to be by very long ocean voyages, in order that every part of the world should be made known to him. By this means the circumnavigation of the world was directed and accomplished through the Southern ocean, because no passage was to be had, even from one of the temperate climates to another around the globe, but by long voyages, almost from pole to pole, apparently for the purpose of exciting man to arduous labour, exercise and industry.

A short passage from Europe to China might have been made to the westward of the continents of North and South America had they not been held together by an indomitable reef of rocks at the Isthmus of Darien; and a short passage might have been made to the eastward from Europe to Asia by the Red Sea at the Isthmus of Suez, if there had not been interposed—*not a reef of rocks*, but an obstacle equally indomitable, but of an opposite character, in a short *low flat reef or desert plane of sand*, each answering equally the purpose of obstructing the early commerce of mankind.

If there had been easy passages at either of these, the great extent of the world, and

——"Thou great main,
Thou secret world of waters in thyself,"

would have remained unknown, unvalued and unexplored, for the easier lines of intercourse would have been frequented. It is difficult to estimate and describe the advantages afforded us at this period of our history, arising in some degree from our people, and also from the peculiar locality of our country.

[To be continued.]

IRON STEAMERS AND THE COMPASS.

The new steamer Persia, the largest, and, we presume, the safest ocean steamer now afloat, by her late voyage to this country has demonstrated one fact of the profoundest scientific and commercial interest. Our readers are aware that her hull is built of iron. The great obstacle to the use of such steamers in ocean navigation has been to neutralize the influence of such a mass of iron upon the compass. We incline to think this difficulty has been not a little exaggerated, though it has undoubtedly been a grave one. The variation of the Persia's compasses, during the whole voyage, as we learn from Captain Judkins himself, did not exceed three degrees, which is at least one degree less than the average variation in wooden vessels.

The Persia is provided with a compass elevated some forty feet from her upper deck, to be used in regulating the compass below, if necessary; but the captain informs us that it was entirely superfluous, and that when he returns to Liverpool he shall propose to have both it and the mizen-mast, which supports it, removed. We should add, that the aberrations to which the deck compasses are liable are corrected by a combination of magnets, patented by a Mr. Gray, of Liverpool, and which the captain thinks perfectly reliable, and all-sufficient. It is not certain that another steamer, though built by the same architect, will have so little influence upon the compass as the Persia, or even that she will continue to carry hers so nearly in equilibrium another voyage; but this invention, with which she is supplied, the captain seems to think makes it a matter of comparative indifference to him whether she does or not.

The experience of the Persia will be likely to give a new impulse to the manufacture of iron vessels in the United States, and create a new demand for iron, scarcely less considerable than that for railways. And the discovery is most timely. As our forest timber grows more scarce on the seaboard, railways are making iron more abundant; and it will be a relief to those who have been worrying themselves, lest our supplies of ship-timber would give out and leave us nothing to replace and add to our ocean bottoms, to know that we have enough of the best ship-timber in the world, in more than a dozen States of the Union, to provide for all the commerce of the earth for a thousand years.—*N. Y. Post.*

THE REVOLUTIONARY WAR.

What! ALL war wrong?

Yes, says the Peace man.

Then the war which gained American Independence, our glorious Revolutionary war, was wrong!

It was.

Then, sir, tell me this, if you can. Where would our great, prosperous, and happy country have been at this moment, but for that war?

I will tell you. It would have been more prosperous, more moral, and happier than it now is.

You cannot surely believe such an absurdity. Wonderfully prosperous and happy we should be, no doubt, remaining to this hour under the tyranny of Great Britain!

There is your mistake, my friend. You take it for granted, without examination, that we could never have freed ourselves from British domination, except by war. Now, I say, that we should have attained independence as effectually, as speedily, as honourably, and under very much more favorable circumstances, if we had not resorted to arms.

Very well: now show me how it could have been done.

Our fathers might have accomplished this object, great as it was, merely by taking the course which the Society of Friends took to maintain their rights, and by which, though a small and despised body of men, they compelled the English and American governments to recognize and protect those rights. This course consisted of three things. 1st, A steady and quiet refusal to comply with unjust requisitions; 2d, public declarations of their grievances, and demands for redress; and 3d, patient endurance of whatever violence was used to compel their submission.

We have every reason to expect that steady perseverance in a course like this will ultimately succeed, wherever the cause is just. Because "moral might is always on the side of right;" and because governments are composed of men, and not of brutes.

Let us suppose, for a moment, that our fathers had acted in the manner I have mentioned, and see what the various stages of the process would have been. In every part of the contest, they strictly adhere to the principles above stated. They carefully refrain from violence, constantly remonstrate against the oppressive acts, and persevere in passive resistance. When the taxed tea is brought to their shores, they universally abstain from the use of it. It lies undemanded

in the ware-houses, and thus the plan of taxation, as far as that article goes, is as completely defeated as it could have been by violence and robbery. When the stamped paper is taxed, they carry on their business without it. This involves great difficulty, inconvenience, and embarrassment of business. No matter! They are patriots, and willing to suffer for their country; and the evils thus endured are infinitely less than the calamities of war. If direct taxes are laid upon them, they quietly, but universally, refuse payment. Their property is seized and sold to raise the tax. They patiently submit to this evil, for their country's sake, and rejoice that it is so slight in comparison with war. Imprisonment, insult, and abuse of every kind, are added to enforce the oppressive acts of parliament. Still no violence is used, either for defence or retaliation; but petitions, remonstrances, delegations are multiplied as the occasions for them recur. When all these measures are found to fail of success, they unite in solemn assembly to make to the world a declaration of their wrongs, and pronounce their formal separation from, and independence of the British nation. This movement excites new and more violent demonstrations of hostility on the part of the British functionaries. The signers of the Declaration of Independence, and the officers of the new government, are seized and sent to England to take their trial for high treason. No opposition is made, no defence attempted by the patriot leaders. They are ready to lay down their lives in support of the liberty of their country, and they rejoice to meet the danger in this form, in which they can explain and defend their principles, rather than to submit their cause to the decision of brute force on the battle-field, where their own fall would involve the destruction of thousands of their countrymen. They are tried by the constituted authorities of England, and calmly avow and defend their revolutionary measures. They are found guilty, sentenced to death, and (for we will suppose the worst) actually executed as traitors. But their defence, their bold and clear explanation of the principles of liberty, their new views of the relative rights and duties of a government and its subjects, are in the mean time eagerly read and pondered by all the British nation. And while this good seed is taking root in the hearts of the people, the source of power, let us return to the United States, and see what the revolutionists, thus suddenly deprived of their leaders, are doing.

As soon as that noble band of pioneers is taken from them, they choose others to administer the affairs of the new nation. These, too, are seized as rebels. They immediately elect more. What shall the colonial officers do against such pertinacious, yet unresisting opponents? The whole population avow their determination to be free. The whole population offer themselves for punishment. The prisons are filled to overflowing with rebels; yet they have accomplished nothing, for every man they meet is a rebel. What is to be done? Shall they send for an army? That is needless, for their present force is unresisted. But suppose an army comes. They can do nothing but take prisoners and destroy property, and perhaps execute a few persons; for I take it for granted that they would not attempt to put to death the great mass of the population. All that they do to enforce obedience renders them more odious to the people, and nothing is effected towards destroying the principles of liberty. Intelligence arrives of the death of their leaders in England. This adds fuel to the fire. Their determination, before strong, is now irrevocable. On the other hand, the news of their measures, their pertinacity and their non-resistance, is constantly going to the people of England, a people already moved to sympathy by the constancy and heroism of the patriot leaders, and already half persuaded by the arguments of those leaders that their cause is just. Can it be imagined, is it consistent with the attributes of human nature to suppose, that such a persevering and undaunted defence of principles so just would fail of working conviction in the hearts of a people like the English? Even were it possible for parliament to persevere in the attempt to subjugate such opponents by force, the whole English people, the whole civilized world, indeed, would cry out shame upon them, and force them to abandon the design, and finally to recognize the independence of the Americans.

It follows as a necessary inference from the principles before alluded to, namely, that moral might is always on the side of justice, and that governors and legislators are never destitute of the feelings and sympathies of men, that firm perseverance in such a course as I have described *must* have resulted in the acknowledgement of American Independence; and probably that result would have occurred in much less time than was occupied by the revolutionary war. This will be made perfectly clear by looking, for a moment, at the reason why Great Britain at last gave up the contest. Did we conquer that mighty nation? Not at all! Still less did they conquer us! Why, then, did not the war continue? Simply and solely because Great Britain was tired of fighting! absolutely wearied out by contention and its necessary consequences! Would not a similar pertinacity in time produce the same effect without the use of physical force? I say, we should *certainly* in this way have attained our Independence.

We will now suppose this object effected. Let us see what evils the pacific course has produced, in comparison with the evils actually resulting from the revolutionary war.

1st. Loss of life. We will make a liberal

estimate, and allow that one thousand persons have been executed as traitors, after deliberate trial and sentence; and that ten thousand (men, women, and children,) have been slain, unresisting, by the exasperated British soldiers. Upon this enormously exaggerated supposition we have eleven thousand lives lost. But it is computed that a hundred thousand Americans perished during the eight years of the revolutionary war. We have, then, a direct saving of eighty-nine thousand lives of American citizens by pacific measures. This alone should decide the question in favor of peace. But we have other considerations.

2d. EXPENSE, DIRECT AND INDIRECT. Commerce, trade, and manufacturers have been to a great extent suspended, and a large amount of property has been wantonly destroyed by the devastations of the enemy. But all this would have happened to a still greater extent in war; and the non-resisting policy has saved us the enormous expense of supporting an army and navy, and of building and equipping fortifications. The direct expense of the revolutionary war to our country is estimated, by Pitkin, at $135,000,000. The same author has stated the direct expense of our military operations *since* that war, to be more than $300,000,000, All this, at least, $435,000,000, we should have saved by the pacific policy.

3d. THE INTERESTS OF MORALITY AND RELIGION. If a whole people have such a sense of their duty to God as to refuse to protect themselves by means which he has forbidden, they will not be likely to neglect either to recognize his hand, or implore his protection, throughout the struggle. The Sabbath has been strictly observed, and the supplications of the nation have arisen more ardently than ever to Him who holds the hearts of kings in his hand. The mass of the people, having their minds intently fixed on the great struggle between liberty and oppression, and anxiously watching the contest of faith, love, patience and hope, against carnal weapons, have been strongly withheld both from trifling amusements and vicious indulgences. At the close of the struggle, therefore, the interests of religion and morality are more flourishing than at its commencement.

But, on the other hand, look at the long train of moral evils which crowd in the track of our revolutionary war. *Intemperance*, which has now become so extensively the disgrace of our land, unquestionably had its origin in the daily rations of spirit served to the revolutionary army and navy. *Sabbath-breaking* was abhorred by the descendants of the pious pilgrims, until war, which knows no Sabbath, broke over the appropriate employments of that day. *Licentiousness*, the proverbial inmate of every camp, and *profaneness*, a vice almost universal among soldiers, have fearfully increased since their toleration in the revolutionary army and navy. Then the whole spirit and practice of war produce a slight estimation of the value of human life. Habits of plunder destroy that regard which we naturally feel for the private property. The absolute and unconditional obedience demanded by military superiors, takes away the sense of individual responsibility to God. In short, war is permitted to suspend all the rules of morality.

The loss of $400,000,000, and even the destruction of 100,000 lives, appear but trifling evils, in comparison with the enormous depravation of moral habits and religious principles which the revolutionary war has produced in this nation.

The considerations above mentioned entirely satisfy me not only that we should have gained our independence, but that we should have been more prosperous, better and happier than we now are, had there been no revolutionary war.

So much for the *positive* results of the non-resistance plan. It may now be well to look at the subject in another aspect, and see what results *would not have taken place*, had our ancestors been magnanimous enough, honorable enough, CHRISTIAN enough, to refuse to fight with Great Britain.

Having gained their independence in the mode above mentioned, most assuredly THEY WOULD NOT HAVE CONTINUED TO HOLD THEIR FELLOW-CREATURES IN SLAVERY.

Upon this point we cannot be mistaken. Men who had been led by Christian principle to regard the rights and abstain from the destruction of their *enemies*, could not have deliberately pursued a system of oppression and fraud against their former fellow-sufferers. Men who had so strongly demonstrated their belief in the doctrine, that the whole human race are alike entitled to life, liberty, and the pursuit of happiness, could not have systematically manufactured and used whips, chains, handcuffs and branding-irons. They would not have kept back the hire of the laborer; they would not have taken away the key of knowledge; they would neither have denied the theory, nor shrunk from the practice of immediate emancipation. They would certainly have been, in truth as well as in pretence, a free people.

Again. They would not have proceeded to defraud, corrupt, and exterminate the original inhabitants of this country. They would neither have deprived the Indians of their lands, nor supplied them with liquid fire, nor broken their faith, plighted in solemn treaties, nor expended the revenues of the country in making war upon them. How much treasure, how much blood, how many precious lives, how many immortal souls, might they have saved!

Lastly. They would not have admitted the sys-

tem of violence and retaliation as a constituent part of their own government. Having forgiven their foreign foes, they would have pursued the like Christian course towards every domestic enemy. Having conquered by suffering in the great contest between nations, they would have trusted to the same means for overcoming all minor evils. So far from depending on the gallows, the prison, the stocks, the whipping-post, for peace and quietness, they would utterly have rejected all such barbarous instruments, and substituted for them love, joy, peace, long-suffering, gentleness, goodness, faith, hope, patience, meekness. And, doing thus, they would have found the word of God a sure reliance; the whole armor of God a safe protection.

"When my spirit was overwhelmed within me, then Thou knewest my path."—PSALM cxliii. 3.

My God! whose gracious pity I may claim,
Calling thee Father—sweet, endearing name,
The sufferings of this weak and weary frame,
All, all are known to Thee.

From human eye 'tis better to conceal
Much that I suffer, much I hourly feel;
But oh! this thought does tranquillize and heal,
All, all is known to Thee.

Each secret conflict with indwelling sin,
Each sickening fear—"I ne'er the prize shall win,"
Each pang from irritation, turmoil, din,
All, all are known to Thee.

When in the morning unrefreshed I wake,
Or in the night but little rest can take,
This brief appeal submissively I make,
All, all is known to Thee. E. FRY.

Copied from an old manuscript, for Friends' Intelligencer.

"Hast thou aught against a brother?
A weak offending brother; and canst thou
Cast him off, as one devoid of all that's
Good and excellent? Whose heart can never
Be the residence of pure and virtuous
Motive, the avenues of which are closed
Against the "inspeaking voice of conscience?"
As one, o'er whom foul mercenary views
Obtain prolific sway,
Whose aim is *interest*, whose ambition *gain*?
Canst thou withdraw all social influence,
And thus esteeming him, by utterance,
Bias other minds—create the flame of prejudice,
And relax the bonds of social fellowship?
Dost thou eject the recreant from
Thy list of friends as totally unworthy?
Oh think, doth not thy own heart sometimes err,
And having cause to claim forbearance,
Extend the same to each offending one.
That high and holy principle should e'er
Succumb to want, or worldly gain, is deeply
Deeply, to be mourned; but yet 'tis never
Ours to step upon the threshold of the Judge
Of all the Earth—to censure and condemn
An erring fellow-mortal, who thro' very
Weakness may have strayed from the righteous path—
But rather, meekly should we labor for
His good. With hope and charity seek to
Reclaim the wanderer; by the gentleness
Of Christian love allure him back into
The path of virtue. So should we prove
A help and succour one unto another;—
E'en though vain our effort,—yet, could we rest
In humble trust that we had truly sought,
In tenderness, to act the Christian's part,
The mind would centre into holy quiet,
And the sweet reward of peace would then be ours."

From the Independent.

SNOW POWER.

Is there anything in the world so devoid of all power as snow-flakes? It has no life. It is not organized. It is not even a positive thing, but is formed negatively, by the withdrawal of heat from moisture. It forms in silence and in the obscurity of the radiant ether far up above eye-sight or hand-reach. It starts earthward so thin, so filmy and unsubstantial, that gravitation itself seems at a loss to know how to get a hold upon it. Therefore it comes down with a wavering motion, half attracted and half let alone. We have sat and watched the fall of snow until our head grew dizzy, for it is a bewitching sight to persons speculatively inclined. There is an aimless way of riding down, a simple, careless, thoughtless motion, that leads you to think that nothing can be more *nonchalaut* than snow. And then it rests upon a leaf or alights upon the ground with such a dainty step, so softly, so quietly, that you almost pity its virgin helplessness. If you reach out your hand to help it, your very touch destroys it. It dies in your palm, and departs as a tear.

If any one should ask what is the most harmless and innocent thing on earth, he might be answered, a snow-flake. And yet, in its own way of exerting itself it stands among the foremost powers on earth. When it fills the air the sun cannot shine, the eye becomes powerless; neither hunter nor pilot, guide nor watchman, are any better than blind men. The eagle and the mole are on a level of vision. All the kings of the earth could not send forth an edict to mankind, saying, "Let labor cease." But this white plumed light infantry clears out the fields, drives men home from the highway, and puts half a continent under ban. It is a despiser of old landmarks and very quietly unites all properties, covering up fences, hiding paths and roads, and doing in one day a work which the engineers and labors of the whole earth could not do in years!

But let the wind arise (itself but the movement of soft invisible particles of air), and how is this peaceful seeming of snow-flakes changed! In an instant the air raves. There is fury and spite in the atmosphere. It pelts you, and searches you out in every fold and seam of your garments. It comes without search-warrant through crack and crevice of your house. It pours over the hills, and lurks down in valleys, or roads, or cuts, until in a night it has entrenched itself formidably against the most expert human strength. For, now, lying in drifts huge

and wide, it bids defiance to engine and engineer.

All these thoughts and a great many others, we had leisure to spin, last night, while we lay within two miles of Morristown, N. J., beating away at a half-mile inclined plane heaped with snow. We look upon the engine as the symbol of human skill and power. In its summer rush along a dry track it would seem literally invincible. It comes roaring up towards you, it sweeps gigantically past you, with the wild scream of its whistle, waving the bushes and rustling the grass and flowers on either side, and filling the air with clouds of smoke and dust, and you look upon its roaring course gradually dying out of sight and hearing, as if some supernatural development of Might had passed by you in a vision. But now this wonderful thing is as tame as a wounded bird; all its spirit is gone. No blow is struck. The snow puts forth no power. It simply lies still. That is enough. The laboring engine groans and pushes; backs out and plunges in again; retreats and rushes again.

It becomes entangled. The snow is everywhere. It is before it and behind it. It penetrates the whole engine, is sucked up in the draft, whirls in sheets into the engine-room; torments the cumbered wheels, clogs the joints, and, packing down under the drivers, it fairly lifts the ponderous engine off from its feet, and strands it across the track! Well done, snow! That was a notable victory! Thou mayest well consent now to yield to scraper and snow-plough!

However, it was not *our* engine that got off the track, but another beyond Morristown. Ours could not get off nor get along. It could only push and stop. The pushing was a failure, the stopping was very effectual. It kept us till nine o'clock before we reached the lecture-room. But the audience had waited with wonderful patience till we got there, and then, with a patience even more exemplary, till we got through—at half-past ten.

In the morning, returning, we gloried over the last night's struggle; and shot down the inclined plane with a comfortable velocity, up which we had vainly toiled in the darkness and snow but so few hours before.

In a few weeks another silent force will come forth. And a noiseless battle will ensue, in which this now victorious army of flakes shall be itself vanquished. A rain-drop is stronger than a snow-flake. One by one the armed drops will dissolve the crystals and let forth the spirit imprisoned in them. Descending quickly into the earth, the drops shall search the roots and give their breasts to their myriad mouths. The bud shall open its eye. The leaf shall lift up its head. The grass shall wave its spear, and the forests hang out their banners! How significant is this silent, gradual, but irresistible power of rain and snow, of moral truth in this world! "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

DR. FITCH'S LECTURE ON INSECTS.

Among other things mentioned by Dr. Fitch in his Lecture before the State Agricultural Society, were the following interesting facts;

The locusts of the ancients which so scourged whole provinces as to compel the inhabitants to flee from their homes, was doubtless a variety of our grass-hopper. [Here the Doctor passed around among the audience a specimen from Egypt, probably a lineal descendant of those that plagued the oppressors of the Israelites, side by side with one which he had received from Utah, the difference being scarcely discernible.] All nations have either in song or tradition given evidence that the locust in its prolific generations has proved the scourge of the world. [And the lecturer gave quotations from the Arab and Chinese poets confirming this.] So voracious is the locust that it shows no preference for any kind of grass or shrub, but devours indiscriminately aromatic and pungent herbs, and even dry hay, straw or twigs, and their rate of increase is incredible. Having devoured every green thing in one locality, they fly with great facility to other and sometimes distant places. They have been seen four hundred and fifty miles from land in such numbers as to darken the sky and sea, covering deck, masts and shrouds, and forming a solid column of more than five hundred miles in breadth. Their stench is such as to induce pestilence among the inhabitants of the country whom while living they have scourged. [Dr. F. then showed that most of these dire effects had in a considerable degree been experienced in Utah and California, almost threatening to depopulate many districts; also stating that the same insect has been seen in our latitude, and even in the neighborhood of New York City.] Another insect which has proved exceedingly destructive is the Chinch Bug, a small insect about the size and having nearly the form of a grain of rye, of a nearly black color, and possessing a scent like the bed-bug, which it in other respects resembles. With its needle-like proboscis it punctures the tender parts of the plant and sucks out its juices. It prefers the wheat plant, but, having devoured this, it attacks also oats, Indian corn, and grass of all kinds. It first appeared in the Carolinas, and about twelve years ago was seen in Illinois, about the same time that the Mormons settled in Nauvoo. Hence they were then called *Mormon Lice*. They cov-

ered the surface of the ground in many places, presenting the appearance at a little distance of black ants. For three years past, and particularly the last year, they have been very destructive, and have spread over a great part of Illinois, Indiana and Wisconsin. Even the tallest Illinois corn, when attacked by them, is in a few days blackened and withered. The stench emitted by them, either when dead or injured, was intolerable, and the most sickening imaginable. On the mowing machines of a certain maker were boxes arranged for the men to stand in, so as to save them from the necessity of stopping when at work. These boxes became in the affected districts so filled with the Chinch bug that the men, being annoyed by having these pests crawling up their legs and bodies, would stamp numbers of them to death, when a still more distressing consequence was experienced in the overwhelming effluvia which they emitted. Dry weather seems most favorable to their propagation and devastation. The Wheat Midge also is one of the most destructive insects, and is identical with the European insect of that name. There is a parasitic insect which is the natural enemy of the midge. [The Doctor stated that he had from Mr. Curtis and other members of the London Entomological Society a promise that they would render him the requisite assistance to introduce this destroyer of the midge.] There are two varieties of still another insect which has proved very injurious—namely, the Thrips. Of one of these I have received specimens from Wisconsin, and the other I found on my own place in New York. This insect is so numerous in Europe that a celebrated entomologist has said that he never examined a head of wheat which was free from it. The well-known cat-worm is another insect which has received particular attention. I have not yet completed my examinations, but am inclined to the belief that this is by no means the slow and sluggish creature that it appears in the day-time, but that it is an exceedingly active traveler by night, often crossing the largest cornfield in a few hours. I have reason to believe that it rarely commits its depredations on the spot where it was hatched. I recommend the plowing of a deep furrow around the field as a means of stopping its progress. Of this worm there are several varieties. They change to dark-colored moths which fly into our windows at night in great quantities. These moths have been described by English Entomologists as very rare native insects; but they are American insects which have accidentally found their way across the Atlantic.

The lecturer showed the practical benefits of these investigations, by reading extracts from letters of farmers, who stated that they had increased their crops more than one third by adopting the suggestions in his report for 1854.—*New York Tribune.*

PHILADELPHIA MARKETS

Flour and Meal.—Flour is higher; sales at $7 25 for standard brands, and $7 75 a $8 00 for common and extra brands. Fancy lots are selling at $9 50. Rye Flour is firm at $5. Sales of Penna. Corn Meal at $3 per barrel.

Grain.—Wheat is in light supply and more in demand. Sales of good red at $1 60 a $1 70, ane $1 70 a $1 85 for good white. Rye is dull; sales in store at $1. Cornis in better demand; sales of new yellow at 60c in store. Oats are dull at 38 a 40c. per bushel.

THE partnership heretofore existing under the firm of Parrish & Hough, is this day dissolved by limitation.

The business will be settled by Saml. & Wm. D. Parrish, at the N. E. corner of Arch and Third streets.

Philadelphia, 12*mo.* 31*st.* 1855.

The Subscribers have this day entered into a partnership under the firm of Parrish & Bradshaw, for transacting the WALL PAPER business, and would respectfully solicit the patronage and co-operation of the public in their undertaking.

Having removed to the store N. E. corner of Third and Arch streets, we are now prepared to execute any orders for Papering Dwellings, Stores, Halls, Counting Rooms, &c., in every style, in city or country, with despatch and on reasonable terms.

Personal attention given, and careful experienced workmen employed. Friends' Marriage Certificates for meetings, or private houses, beautifully engraved on parchment, also for sale.

SAMUEL PARRISH,
JOSEPH T. BRADSHAW.

Philada., 1*mo.* 1*st.* 1856.

GENESEE VALLEY BOARDING SCHOOL FOR GIRLS.—It is intended to commence the first session of this School on the 2d Second day in the Fifth month next, to continue twenty weeks.

It is located in a healthy and pleasant situation at Wheatland, Monroe Co., N. Y., 10 miles south of Rochester. It is easy of access, being about 100 rods from Scottsville Station, on the Genesee Valley Railroad, and two miles from West Rush on the Canandaigua and Niagara Falls Railroad, from either of which pupils will be conveyed free of charge.

The course of instruction will comprise the usual branches of a liberal English education.

It will be under the care of Stephen and Elizabeth N. Cox, who, with the assistance of qualified teachers, will pay every attention to the health, comfort and progress of the pupils.

Terms.—For tuition, board and washing, $60 per session, one-half payable in advance.

For Circulars and further information, address
STEPHEN COX, *Principal*,
2d mo. 23—2m. West Rush, Monroe Co., N. Y.

ERCILDOUN BOARDING SCHOOL FOR GIRLS. The Spring and Summer Session of this Institution will commence on the 21th of 3d mo. next, and will continue in session fifteen weeks. It is situated near the village of Ercildoun, three miles southwest of Coatesville, on the Philadelphia and Columbia Railroad, from which place pupils will be conveyed to the school free of charge. The usual branches, comprising a thorough English education, will be taught. Scientific Lectures, illustrated by appropriate apparatus, will be delivered. The terms are $41 00 per Session, one half payable in advance; use of books $1 50, drawing $3 00. No extra charges. All communications should be addressed to the Principal, Ercildoun P. O., Chester Co., Pa.

SMEDLEY DARLINGTON,
2d mo. 9th, 1856—2m. Principal.

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